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THE

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A

MONTHLY MAGAZINE

AND

REVIEW.

VOL II.

JULY——DECEMBER.

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PREFACE.

We have now completed the first year of our New Series, and have the satisfaction of believing that many of the ends which we proposed to ourselves are in the way of being successfully attained. Such has been the increase in our circulation, and such the amount of contributions which we continually receive, that we have resolved on making an increase in the quantity of matter presented to our readers. This will be attended with the twofold advantage of enabling us to offer a greater variety of articles to their notice, and of allowing greater space and scope to any one article. It may often be inconvenient to the writer to undertake two papers on a subject, on which, nevertheless, he may have more to say than he can find room for in one, if much restricted in space: to say nothing of the frequent inconvenience of breaking the continuity of a disquisition. This increase in our dimensions will necessarily involve some increase in our price, which, after this month, will be *2s. 6d.* instead of *1s. 6d.* per number.

In our Prospectus of last year we gave some intimation of the principles on which we meant to act. Theology is, of course, the staple material of our magazine; but we have not confined, nor do we mean to confine, ourselves thereto. Little as we value mere literature—the mere epicurean range of intellectual delights—nay, baleful as we think it to those who have no other pursuit,—destructive, in such case, as we hold it of all earnest and true-hearted tendencies,—we are keenly alive to its merit and use as an accompaniment to a man's particular vocation; whether as a refreshment after the routine of worldly business; or a temporary diversion from one engrossing study. We have an apostle's injunction to fill our minds with whatsoever things are true, honest, pure, lovely, and of good report; and to the earnest Christian every manifestation, however subordinate, of refinement, of grace, and of beauty, is, in its place, both significant and profitable. We have, therefore, gladly opened our pages to discussions upon literature and art, and trust we shall

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have frequent opportunities of doing so hereafter. On the same principle, of course, we consider science within our province.

But theology, as we have already said, is our staple pursuit; and perhaps it will be well to say a few words on our theological principles. They are such as the CHRISTIAN REMEMBRANCER has upheld for many years, and have indeed generally received at least the *formal* assent of the great body of the Clergy. They have been held, indeed, under more or less of disadvantage at particular periods; at one time having had to sustain the burden of the proscribed politics of many of their professors; at another, having been accompanied, perhaps, by a repulsive coldness, and a weakness of statement on some important elements of the covenant of grace. Any how, they are not the novelties which it pleases many at present to consider them. The difference between the high Churchmen of the present day and their immediate predecessors, does not consist so much in the formal enunciation of doctrine, as in the fact, that just before our own day those Church principles were only held negatively, which are now put forward positively. We mean, that their abettors were then but too apt to use them for no purposes but defensive ones; to speak, for example, of the apostolical succession only when in want of a weapon by which to contend with unauthorized teaching; or of baptismal regeneration, only when pressed with what they deemed a fanatical and dangerous doctrine of conversion. Such negative and defensive views never could tell greatly on the public mind, or exercise any warm or productive influence on the heart. Now we trust the great Church principles of our fathers are apprehended in a far more earnest way. We trust men now see that they are intrinsically valuable—that it is a great privilege to know, and believe, and act on them, whether they be in danger of the opposite errors or not—that at no time is not the thought of the holy Catholic Church, and the divinely commissioned ministry of reconciliation, and the grace of the sacraments, if entertained in a humble and obedient mind, other than a holy and a salutary one. From a result like this, accompanied by that general awakening of serious religion which seems vouchsafed to us, and that rousing of long dormant energies within our ecclesiastical system, which we think is beginning to take place,—how much is not to be hoped, and how much ought not all to rejoice who find a part for themselves, however humble, in furthering it!

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THE

CHRISTIAN REMEMBRANCER,

JULY, 1841.

Notes on the Parables of our Lord. By RICHARD CHENEVIX TRENCH, M.A. *Perpetual Curate of Curdridge, Hants.* London: J. W. Parker. 1840.

THIS is in many respects a remarkable book. It is the genuine product of its author's mind, and exhibits everywhere that unity and distinctness of character which such true parentage can alone bestow. The reader continually feels that he is conversing with a real man; that a living voice is sounding in his ears; that he has not wandered into the loose and barren sands of repeated sentiments, which the winds of chance, or the yet drier breath of book-making, have heaped together, but that he is holding converse with a deep and powerful spirit; and that the stores of gathered wisdom which are opened to him, (and they are ample,) have been brought together, and are now held in one, by its living and pervading power.

So wide, indeed, is the range of expositors from whom Mr. Trench has culled, that the volume may be taken as an historical collection of comments upon the Parables of our Lord by the fathers and best later writers in all languages. Such the unpretending title of "Notes" might lead us to expect to find it. But this is by no means the principal merit of the book. It is as far removed in character as possible from that driest gathering of dry bones, a synopsis criticorum; than which, however needful it may be for enriching other soils, there cannot, we hold, be by itself a more utterly arid material. There is exhibited throughout this volume that power of reproduction which can knit together old fragments into the unity and freshness of novelty, without losing the strength and substance of antiquity. The cause of this excellence may be found in the history of the work; the references and quotations have not, as is too often the case, been gathered from indexes and secondhand sources, to make a show of authority for opinions, or of reading for their author, but are the real treasures of a well-furnished mind. "They are," Mr. Trench tells us,* "in the main of my own collecting. I was struck, on referring to the works bearing on the subject, with the large amount of merely traditional materials which they contained;—the same quotations from the fathers of the church; the same illustrations from classical authors; the same passages from modern works on the East; and this while richest mines, especially in the instance of the first,

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remained still unwrought. As the only means of giving my book any value in this respect, I determined to use very sparingly those materials which I found thus ready to my hand, and rather to make an independent gathering of my own, however small it might prove, than thus to enter upon other men's labours." To the truth of this profession every page bears witness.

The faults of Mr. Trench's work are almost entirely on the surface. In spite of a high and real reverence for language, we trace a few distinct German words and German idioms, which to our ears mar the melody of his English periods. "Interpenetrate," "Messianic," and some very long and rather suspended sentences, mark the effect of Mr. Trench's wide acquaintance with the literature of Germany. But these are trifling blemishes, which we doubt not that a second edition will entirely remove.

The book opens with a consideration of "the definition of the Parable." This is to be regretted. For such a disquisition must necessarily be far less interesting to the general reader than the direct dealing with holy Scripture which it introduces; and many persons who "begin at the beginning," will probably be discouraged by this portal from entering upon the wide and verdant fields which lie beyond it. Moreover this appears to us to be in itself the least satisfactory part of the whole work. The eminent gifts of Mr. Trench's mind are clearly intuition, the habit of grasping great principles, a high measure of imagination, and a largely-furnished and retentive memory. That with which we should judge that he was less richly endowed, or at least which he has less carefully cultivated, is a clear and cautious accuracy of reasoning: he seizes upon some deep and true conclusion; but he fails at times in pointing out the single steps by which ordinary minds must mount up beside him. Thus, while he appears to see distinctly the full character of the Parable, we doubt whether he marks out its definition with sufficient logical accuracy to put his readers in possession of his full meaning.

He begins by differencing it from the compositions with which it may be confounded. It must not be classed with the fable, because, from its essential nature, it is "constructed to set forth a truth spiritual and heavenly," whilst the fable "is essentially of the earth, and never lifts itself above the earth." "It belongs," therefore, "to this, the loftier standing point of the parable, that it should be deeply in earnest, allowing itself in no jesting or raillery at the weaknesses, the follies, or the crimes of men . . . whilst in this raillery, these bitter mockings, the fabulist not unfrequently indulges—he rubs bitter salt into the wounds of men's souls; it may be, perhaps it generally is, with a desire to heal those hurts, yet still in a very different spirit from that in which the affectionate Saviour of men poured oil and wine into the bleeding wounds of humanity." Pp. 2, 3, 4.

All this is most true and of great importance; and from this Mr. Trench proceeds to show the distinctions between the parable and the mythos, the proverb and the allegory, which, though not as striking as his treatment of the fable, are yet marked with sufficient

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clearness. But when this has been done, the conclusion is still incomplete.

We want the positive character of the parable gathered into unity and distinctness from these various forms of address, which it resembles, and from which it may be distinguished. With this Mr. Trench has not supplied his readers; and probably from that cause he has not brought out what seems to us to be one of the chief features of the parable. In his concluding remarks upon the fable, he comes very near to it, but without absolutely reaching it. Even the fabulist, he truly remarks,

"Cannot be said to be regardless of truth, since it is neither his intention to deceive, when he attributes language and discourse of reason to trees, and birds, and beasts, nor is any one deceived by him; for the severe reverence for truth, which is habitual to the higher moral teacher, will not allow him to indulge even in this sporting with truth, this temporary suspension of its laws, though upon agreement, or, at least, tacit understanding. In his mind, the creation of God, as it came from the Creator's hands, is too perfect,—has too much of reverence owing to it, to be represented otherwise than it really is. The great Teacher by parables, therefore, allowed himself in no transgression of the established laws of Nature—in nothing marvellous or anomalous; he presents to us no speaking trees or reasoning beasts."—P. 4.

This is most true, as far as it goes; but, perhaps, there is yet a further reason than this mere reverence for truth, why all the machinery of the parable is real. May it not be asserted, that in all his parables, our Lord avails himself of real analogies;—that they are never mere arbitrary or fanciful applications adopted from the external world to illustrate some truth, but rather that they are revelations of secret but truly existing relations;—that they are intended as hints for us to follow out; and which, if we do follow them out, will serve to show us the uniform acting of the power of God in all around us;—that just as the various types and provisions of the law were not merely acted prophecies of what was to happen hereafter, being themselves altogether unreal; but rather were the casting up in a different material of that which was hereafter to be thrown up once for all in the gospel dispensation; so the material world, with its various wonders, is a revelation to those who will patiently study its analogies of the spiritual world within and around them?

In this view, the study of the Parables is full of profitable instruction for the present times; when the progress of art and science has such a tendency to develop amongst us a material spirit; when we are in danger of looking at all creation as materials for our workmanship; and when, further, the discovery of the various laws and properties of matter, with regard to itself, has so strong a tendency to withdraw our attention from its relations to ourselves and to God.

All this train of thought, if it be true, we know no one better able than Mr. Trench to work out to its farthest conclusions; and in the next edition of his work, we trust that he may see fit to do so. One great merit of the volume already, is its exceeding richness in scattered veins of the deepest thought. Thus, in the chapter on our Lord's

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object in teaching by parables, he touches upon the very point we have just been suggesting. The parable, he says, is more than an illustration; it is in one sense a proof also.

[Its] "power lies deeper than this, in the harmony unconsciously felt by all men, and by deeper minds continually recognised and plainly perceived between the natural and spiritual worlds—so that analogies from the first are felt to be more than happily chosen illustrations: they are arguments, and may be alleged as witnesses, the world of nature being throughout a witness for the world of spirit, proceeding from some" (quære, *the same*) "hand, and growing out of the same root, and being formed for that very end; and all lovers of truth readily acknowledge these mysterious harmonies and the force of arguments derived from them: to them the things on earth are copies of the things in heaven," &c.—P. 11.

From this Mr. Trench passes on to the question, why "the heavenly things—need to be presented to us under coverings and in wrappings, and not in their naked glory." "No doubt," is his solution, "that which constitutes the ground and necessity of this is the fall: the incapacity of understanding spiritual things, except by help of things natural is itself a consequence of the fall; for the fall was just a coming under the powers of this world, instead of ruling over them. Thenceforward, no immediate intuitive knowledge was possible," &c. &c.

Now that the fall is that which has darkened all our power of spiritual comprehension, no Christian can deny. But it does not surely follow, by parity of reasoning, that the employment of the parable is any consequence of this. No doubt it has made man inapt in discovering for himself, and even slow in tracing out, when the key is given to him, the deep harmonies upon which all creation is ever moving onward. But if he had never fallen, these analogies would still have existed; and through them, even then, only more clearly than at present, he would have mounted up to the contemplation of the adorable Godhead. Paradise was not heaven. In it man was surrounded by a material world; he was set as a ruler over a province, not yet called home to the presence chamber of the great King. Before his fall, he would see God in the great parable of the whole creation,—trace his handiwork in all, and rise in continual joy and thankfulness from every earthly figure before him to the true heavenly light, which was blazing above him.

After discussing this point, and then wisely holding the balance on the question of the interpretation of parables between the system which would make every feature significant, and that which would evaporate all particular significance in the mere obtaining of a general impression, Mr. Trench gives an interesting chapter on "Other Parables besides those in the Scriptures." This alone would expand into a work; but we must not linger upon it, or it will be impossible to give any specimen of his actual mode of treating the parables themselves. For this he has reserved his main strength; and a more deeply interesting, or generally instructive work, it has seldom been our happiness to meet with. Patient, laborious, comprehensive, and,

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above all, accurate, Mr. Trench writes what the ripest scholar will return to with increasing pleasure; whilst there is, in every page of his volume, a simple earnestness, and a bringing out of the spiritual strength of God's word, which makes him fit to teach heavenly wisdom to the humblest private Christian. In this respect there is much in this book which forcibly reminds us of Archbishop Leighton. Extracts must give, at the best, but an imperfect representation of such a work; yet we must venture on a few. The Parable of the Labourers in the Vineyard is a fair specimen of Mr. Trench's exegetical powers. He begins by stating the difficulties which beset the explanation of this Parable. There is,

"The moral difficulty . . . . how can one who is himself a member of the kingdom of God be held, as Chrysostom terms it, by the lowest of all passions, envy and an evil eye, grudging in his heart at the favours shown to other members of that kingdom; or if it be denied that these murmurers and envious were members of that kingdom, how is this denial reconcilable with the fact of their having laboured all day in the vineyard, and ultimately carrying away their own reward?"

This difficulty disposed of, there remains another.

"What is the salient point of the parable, the main doctrine which it is intended we shall gather from it?"

Mr. Trench proceeds to consider these points.

"Of interpreters there are first they, who see in the penny equal to all the key to the whole matter, and who say that the lesson to be learned is the following—namely, the equality of rewards in the kingdom of God. This was the explanation which Luther gave in his earlier works, though he afterwards saw reason to alter his opinion. But, however this may appear to agree with the parable, it evidently agrees not at all with the saying, 'Many that are first shall be last,' for that would be, not a reversing of their order, but a setting them all upon a level. Others, again, affirm that the parable is meant to set forth this truth—that God does not regard the length of time during which men are occupied in his work, but the fidelity and strenuous exertion with which they accomplish that work; of this view it will be enough now to observe, that the assumption that the last hired labourers had worked more strenuously than the first, is entirely gratuitous,—this circumstance, if the narrative had turned upon it, would have scarcely been omitted. Calvin, again, asserts that its purpose is to warn us against being over-confident, because we have begun well, &c. . . . But neither will this agree with the circumstances of the parables. . . . There are others who make, not the penny equal to all, but the successive hours at which the different bands of labourers were hired, the most important element of the parable; and these interpreters may be again subdivided; for there are first those who, like Origen and Hilary, make it to contain a history of the different summonses to the work of righteousness which God has made to man from the beginning of the world—to Adam—to Noah—to Abraham—to Moses—and lastly, to the Apostles, bidding them each in his order to go work in his vineyard; of these, all the earlier lived during weaker and more imperfect dispensations, and underwent, therefore, a harder labour. . . . . which might therefore be aptly set forth by a longer period of work, and at the more oppressive time of the day. But in regard to this explanation, it may be asked, when could the murmuring have taken place? . . . . Those prior generations could not have done so in their lifetime. For before the things were even revealed that God had prepared for his people that came after, they were in their graves; and far less is it to be conceived that such a murmuring should find place on their part in

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the day of judgment, in the kingdom of love made perfect; so that unless we quite explain away the murmuring, and say with St. Chrysostom, that the Lord only introduced it to magnify the greatness of the things freely given to his disciples . . . . this explanation seems also untenable."

Mr. Trench goes on to state some further proposed explanations, and then begins thus to open out his own interpretation of it. We have only room for a few scattered extracts, but they will suggest the mode of treatment.

"It would be better then to say that the parable is directed against a peculiar temper and spirit of mind, which, indeed, was notably manifested in the Jews; but which not merely they, but all men in possession of spiritual privileges, have need to be, and are here warned against."

The circumstances which called forth the parable are then examined.

"The question, 'What shall we have?' was not a right one—it was putting their relation to their Lord on a wrong footing; there was a tendency in the question to bring their obedience to a calculation of so much work so much reward. There was also a certain self-complacency lurking in this speech—a comparison for self-exaltation . . . . It is true that the self-complacent thought was probably only an under-thought in Peter's mind, obscurely working within him. . . . . But the Lord, who 'knew what was in man,' saw with a glance into the depths of his heart, and having given an answer to the main question, went on to nip at once the evil sprout in the bud. . . . . 'Not of works, lest any man should boast,'—this was the truth they were in danger of losing sight of . . . . and if nothing of works, then no glorying of one over another could find place, no claim as of right upon the part of any."—P. 143.

"The lesson to be taught Peter, and, through him, to all disciples, in all times, is, that the first may be altogether last; that those who seem chiefest in labour, yet, if they forget withal that the reward is of grace, and not of works, and begin to exalt themselves, may altogether lose the things which they have wrought."—Pp. 145, 146.

In working out the continuous explanation of the parable, after considering one or two insufficient solutions, Mr. T. thus treats "the perplexing dilemma" of the murmuring of those who seem to represent God's faithful servants.

[It is] "better to say that there is no analogy to be found for this murmuring in the future world of glory; and only where there is a great admixture of the old man in the present world of grace. There is a teaching by contraries: it is saying, since you cannot conceive such a spirit as that here held up for your disapprobation finding place in the perfected kingdom of God, check betimes the beginnings of such a temper; check all inclinations to look grudgingly at your brethren who, having in times past grievously departed from God, have now found a place beside yourselves in his kingdom . . . . check all inclination to pride yourselves on your own doings, as though they gave you a claim of right upon God, instead of accepting all of his free and undeserved bounty, and confessing that you must be saved entirely by grace as well as others."—P. 155.

The treatment of the difficulty arising from the equal penny given to all is highly characteristic of the author's manner.

"The penny *is* very different to the different receivers . . . . . it is, in fact, to every one exactly what he will make it. What the Lord said to Abraham, he says unto all, 'I am thy exceeding great reward:' and he

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has no other reward to impart to any save only this—namely, himself. To see him as he is;—this is the reward which he has for all his people—the penny unto all. But they whom these murmuring labourers represent had been labouring for something else besides the knowledge and enjoyment of God, with an eye to some other reward—to something in which they could glory in themselves, and glory over others. It was not merely to have *much* which they desired, but to have *more* than others; to get before their brethren; not to grow together with the whole body of Christ. And the penny then, because it was common to all, did not seem enough, while, in fact, it was what each one would make it; for if the vision of God constitute the blessedness of the future world, then they whose spiritual eye is most enlightened will drink in most of his glory; then, since only like can know like, all advances which are here made in humility, in holiness, in love, are a polishing of the mirror, that it may reflect more distinctly the Divine image; a purging of the eye, that it may see more clearly the Divine glory; an enlarging of the vessel, that it may receive more amply of the Divine fulness. And, on the contrary, all pride, all self-righteousness, all sin of every kind, whether it stops short with impairing, or end by altogether destroying, the capacities for receiving from God, is, in its degree, a staining of the mirror, a darkening of the eye, a narrowing of the vessel. In the present case, where pride and self-esteem had found place, darkening the eye of the heart, as a consequence, the reward seemed no reward—not enough, instead of being exactly what each . . . had prepared himself to make it."

This extract, even with the unavoidable injury of curtailment, may give some impression of Mr. Trench's mode of treating the parables. There is never any humouring of the text, to avoid or soften down difficulties; he writes as one, to use his own words, "who justly believes, that in the interpretation of Scripture, grammar and the laws of human speech should first be respected; and that the doctrine can and will take care of itself—will never in the end be found in any contraction with itself—that the faith of the church will ever come triumphantly forth out of every part of the word of God." This is one great merit of the work. Another, which appears also in some measure in the preceding extracts, is the rich seeds of thought which are scattered incidentally upon almost every page. We had marked for extract several instances of this; but we must confine ourselves to two of the briefest. The following remarks come in incidentally in a note on the barren fig-tree.

"One caviller asks, What right had Christ to destroy another man's property? What right, that is, had the Lord of creation to resume one of the slightest of his gifts! To which, a defender (!!) of the truth timidly replies, that perhaps it stood by the way side, and was therefore no man's property in particular! But this all resolves itself, as every other cavil and difficulty about the miracles, into a question concerning the dignity of the person of Christ. The questioning of the miracles is, in fact, joining the stream of controversy concerning the possibility of a revelation low down, instead of joining it at the head. The real question is concerning the person of Christ. If he were God manifest in the flesh, that he should do miracles is no more strange than that the sun should stream forth rays of warmth and light. It was only natural; if that word might here be allowed, that the Lord of nature and of man should assert his power over both; that the restorer of humanity—he who realized its ideal perfection—should affirm its true condition to be one in which it should rule over those

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powers of the world which are now too often hemming-in, and crushing, and tyrannizing over man."—P. 164.

Again, p. 186—

"God's word is every where opposed to that shallow nominalism which would make the word NATION a mere formula, a dead abstraction: he will deal with nations as having a living unity in themselves; as being, in fact, *bodies*, and not as being merely convenient terms to express certain aggregations of individuals."

But perhaps the leading excellence of Mr. Trench's book remains to be stated. It is a remarkable exhibition of the truth *on all its sides*. It belongs to no party. It brings out fearlessly and faithfully the character of the church visible, but it never carps at the enforcement of the supreme need of a true spiritual life in each particular member of it. It is as large, on the contrary, and full in treating of the details of this, as it is broad and clear in its announcement of the office and character of the church. In this we hold that at this day it is specially valuable. Never, perhaps, was there a time when we were more endangered by the circulation of that most dangerous form of error, the half-truth. With just enough of the nobler metal to make it pass current unsuspectedly, the half-truth soon wears down in the progress of opinion into the mere base falsehood; and this danger meets us now on every hand. A man of one school never thinks that he has heard the gospel freely stated, unless there was added to its doctrines something to depreciate the church or the sacraments: a man of another cannot speak with dutiful affection of the fathers of the church Catholic, without adding his note of disloyal ingratitude to the memory of the Anglican reformers. No "Grecian" can be a "Roman;" and in the strife of parties we are in great danger of losing truth. At such a time, then, a work like this, combining every where the scattered rays of variously-coloured truth, and pouring them upon the page of Scripture in an unbroken stream, is of more than ordinary value.

To appreciate the degree in which this is done, the volume must be studied, but we cannot forbear giving our readers one or two concluding illustrations. Let the following passages be compared with each other and with those which we have already quoted.

"The guilt laid to his charge is not, that needing mercy he refused to show it, but that *having received* mercy, he remains unmerciful still; a most important difference: so that they who, like him, are hard-hearted and cruel, do not thereby witness that they have received no mercy; on the contrary, the stress of their offence is, that having received an infinite mercy, they remain unmerciful yet. The objective fact, the great mercy for the world, that Christ has put away sin, and that we have been made partakers in our baptism of that benefit, stands firm, whether we allow it to exercise a purifying, sanctifying, humanizing influence on our hearts or no. Our faith, indeed, apprehends the benefit, but has not created it, any more than our opening our eyes upon the sun has set it in the heavens."—Pp. 130, 131.

After enforcing, from the parable of the two debtors, the great gospel truth that there is in Christ Jesus free and full forgiveness for the very chief of sinners, Mr. Trench proceeds,—

"Are we, then, to conclude from hence, as at first sight might seem, that

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there is any advantage in multiplied transgressions; that the wider a man has wandered from God, the nearer, if he be brought back at all, he will cleave to him afterwards; the more sin the more love. Would it not, then, follow, 'Let us do evil, that good may come; let us sin much now, that we may love much hereafter; that we may avoid that lukewarmness of affections which will be the condition of those that have sinned but little.' Would it not then follow, that for a man to have been kept out of gross offences in the time before he was awakened to a deeper religious earnestness,—or, better still, for a man to have grown out of his baptismal root,—instead of being a blessing, and a mercy, and a matter of everlasting thanksgiving, would prove an hindrance, opposing, in his case, an effectual barrier to any very near and very high communion of love with his Saviour. And to understand the passage thus, would it not be to affirm a moral contradiction,—to affirm, in fact, this—that the more a man has emptied himself of love, the more he has laid waste all nobler affections and powers, the deeper his heart has sunk in selfishness and sensuality, (for sin is all this,) the more capable he will be of the highest and purest love. But the whole matter is clear, if we consider the debt, not as an objective, but a subjective debt,—not as so many outward transgressions and outbreaks of evil, but as so much conscience of sin; and this we well know is in nowise in proportion to the amount and extent of evil actually committed and brought under the cognizance of other men. Often they who have least of what the world can call sin, or rather crime, (for the world knows nothing of sin,) have yet the deepest sense of the exceeding sinfulness of sin,—are most conscious of it as a root of bitterness in themselves,—are the most forward to exclaim, 'Woe is me, I am undone, because I am a man of unclean lips,'—are therefore, as they have most groaned under the evil, the most thankful for the fact of a redemption, for the gift of a Redeemer. But he who has little forgiven is not necessarily he who has sinned little, but he who is lacking in any strong conviction of the exceeding evil of sin, who has little feeling of his own share in the universal taint and corruption that cleaves to all the descendants of Adam, who has never learned to take home his sin to himself; who, therefore, while he may have no great objection to God's plan of salvation, may have a cold respect, as this Pharisee had, for Christ, yet esteems that he could have done as well, or nearly as well, without him. He loves little, or scarcely at all, because he has little sense of a deliverance wrought for him; because he never knew what it was to lie under the curse of a broken law, having the sentence of death in himself, and then by that merciful Saviour to be set free, and bidden to live, and brought into the glorious liberty of the children of God."

Take again the following passage:—

"The question, Do sins once forgiven return on the sinner through his after offences? is one frequently and fully discussed by the schoolmen; and of course this parable, and the arguments which may be drawn from it, always take a prominent place in such discussions: but it may be worthy of consideration, whether the difficulties do not arise mainly from our allowing ourselves in too dead and formal a way of contemplating the forgiveness of sins; from our suffering the earthly circumstances of the remission of a debt to embarrass the heavenly truth, instead of regarding them as helps, but at the same time weak, and often failing ones, for the setting forth that truth. One cannot conceive of remission of sins apart from living communion with Christ; this is one of the great ideas brought out in our baptismal service, that we are members of a righteous Person, and justified in him: but if through sin we cut ourselves off from communion with him, we fall back into a state of nature, which is of itself a state of condemnation and death; a state upon which, therefore, the wrath of God is abiding. If—leaving go the contemplation of a man's sins as a formal debt, which must either be forgiven him or not—we contemplate the life out of Christ as a

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state of wrath, and the life in Christ as a state of grace; the first a walking in darkness, and the other a walking in the light; we can better understand how a man's sins should return upon him: that is, he sinning anew falls back into the darkness out of which he had been delivered; and, no doubt, all that he has done of evil in former times, adds to the thickness of that darkness, causes the wrath of God to abide more terribly on that state in which he now is, and therefore upon him; even as it must not be left out of sight that all forgiveness short of the crowning act of forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total impossibility of sinning any more, is conditional,—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiven man abide in faith and obedience, in that state of grace into which he has been brought, which he, whom the unmerciful servant in the parable represents, had not done, but on the contrary evidently and plainly showed by his conduct, that he had 'forgotten that he was purged from his old sins.' He that is to partake of the final salvation, must abide in Christ, else he will be 'cast forth as a branch and withered,' (John xv. 6); this is the condition, not arbitrarily imposed from without, but belonging to the very essence of the salvation itself; as if one were drawn from the raging sea, and set upon the safe shore, the condition of his continued safety would be that he abode there, and did not again cast himself into the raging waters."

One more passage, strikingly illustrating our meaning, must conclude these extracts.

"He who recognizes the Church not as an human institute, but a divine——as a dispenser not of earthly gifts, but of heavenly—who has learned that God is in the midst of it,—sees now that it is something different from, and something more than all earthly societies with which he has hitherto confounded it: and henceforth it is precious in his sight, even to its outermost skirts, for the sake of its inward glory, which is now revealed to his eyes. And he sees, too, that blessedness is unalterably linked to communion with it; as the man cannot have the treasure and leave the field, but both or neither must be his, so he cannot have Christ except in his Church." —P. 102.

With this extract we will end; only adding one strong recommendation of the work, as eminently suited for that practical and devotional reading, in which the pages of Leighton are so rich. Like that holy man's expositions, these pages have repeatedly suggested to our mind trains of thought, which have afforded us matter for profitable reflection throughout the day.

A Practical Guide to the Duties of Churchwardens in the execution of their Office. By CHARLES GREVILE PRIDEAUX, *of Baliol College, Oxford,* M.A., *and of Lincoln's Inn, Barrister at Law.* London: Shaw and Sons, 1841. 8vo. Pp. 270.

Church Repairs, and the Remedies for enforcing them. By ROBERT SWAN, *Registrar of the Diocese of Lincoln.* London: Rivingtons, 1841. 8vo. Pp. 120.

A Few Words to Churchwardens on Churches and Church Ornaments, No. 1, *suited to Country Parishes. Published by the Cambridge Camden Society. Fourth Edition.* Cambridge: Stevenson, 1841. 8vo. Pp. 16.

THE traveller through these islands, whose lot in a former age it was to have before his eyes the evidence of the gradual substitution

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of Christianity in the place of Druidical superstition, or Roman, Saxon, or Danish idolatry, could hardly, perhaps, have found among the decaying fanes of Jupiter or Woden scenes of more dismal ruin and dank desolation than are to be seen at the present moment in some of the houses of God in our rural districts; and the reason why so little is said about it, seems to be that we are so accustomed to see our churches generally in a dilapidated condition, that we have altogether ceased to find anything remarkable in it.

To pursue the comparison with which we started. If dirt, and damp,—if crumbling rafters, and tottering walls,—if systematic neglect, and wanton mutilation,—were to be found in the one case, most assuredly they are in the other: the owls and the bats have been permitted to dwell in both; and at the very porch the long rank grass (itself well nigh choked with hemlock and nettles) has testified in both that the paths of entrance are no longer thronged by daily worshippers, and that either the power or the will is wanting that maintained them in their ancient honour.

And really the spruce conventicles and stuccoed churches of the nineteenth century now rising up by hundreds over the face of the country, when contrasted with the mouldering forms of our ancient houses of prayer, might be received by a stranger as very sufficient evidence of the introduction of some great recent change in the popular faith, superseding that which had previously existed,—a change as vast as that which ensued, when the lowly edifices of hurdle-work, (as Fuller calls them,) the wattled oratory of Inys-Vitry, (in after ages the glorious pile of Glastonbury,) and similar structures, attracted those crowds of votaries who had been used to pay their vows in heathen temples,—and when the dominion of the cross took place of that of the demons of the Valhalla.

It is with no mere desire of making a startling assertion, that we affirm that many of the churches in small parishes of the rural districts are more like monuments of some effete and almost forgotten superstition, lingering only in the prejudices of a rude and ignorant peasantry, than edifices meet for the service of the Most High God, and the celebration of his sacraments.

It is all vastly well for fine ladies and gentlemen who make sketches, to talk sentimentally of the exquisite effect of *venerable* churches with ivy-mantled towers,—to dwell on the breadth of light and shade afforded by some grievous dilapidation,—the varied outline of the sinking roof,—the charming colour of the moss which rots the tiling, and of the ferns whose roots displace the mortar from the joints of the masonry. But these amateur professors (who cry down repairs as though they were acts of sacrilege) should learn to make a right use of words. *Picturesque* such buildings undoubtedly are: *venerable* they are not. If they command veneration, it is through association with what they *have been*, not with what they *are*. There is nothing venerable (if the word venerable means, as Johnson tells us, "that which deserves an awful respect")—there is nothing venerable in damp, or dirt, or neglect, or spoliation, any more than there

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is in trim stueco, or the glare of whitewash. We therefore enter our protest most decidedly against that system which opposes church repairs on the ground of destroying pictorial effect,—a system which has been carried in some places to a considerable height, (we trust with no unworthy motives in the back ground,) as the reader will think when we mention that a case occurred under our own eyes no long while since, in which a wealthy landowner made strenuous objections to rebuilding the upper story of a ruinous tower, because, forsooth, though the new work was to be an exact facsimile of the old, the colour of the recent stone-work would not immediately "harmonize" with the more ancient.

In speaking thus disparagingly of the state of the churches in some of our rural districts, we anxiously hope that we shall not be misunderstood. We are aware that there are multitudes of examples to be quoted in which God's houses are carefully and cheerfully maintained by the parishioners in a state of, at least, decent repair; and not a few in which the piety of individuals leaves nothing further to be desired for the restoration and beautifying of the sacred edifice. "I am sure," said a simple-hearted old gentleman to us not many months ago, "my children make me spend more money in one year on this little church, than I do in five on the family mansion." And the condition of the building abundantly verified the remark.

Again, in many places where there has been great neglect heretofore, a better spirit is beginning to prevail. The science of ecclesiastical architecture has become so popular a study that a well-known publisher assured us the other day that there seemed to him no limit to the demand for such works as Mr. Parker's Glossary of Architecture. There is every ground for hope, therefore, that the clergy themselves will ere long have such a competent knowledge on the subject as will prevent such abominations as were perpetrated by our churchwardens (ay, and by their betters too) during the last century, when Strawberry-hill was the admiration of men of taste, and Wyatt was permitted to *improve* (!) the cathedrals of Lichfield and Salisbury.

Further, the institution of such architectural societies as those which have been formed at Oxford, Cambridge, and Exeter, and which we trust will soon be formed in every diocese, have already done much, and will daily do more, towards destroying the apathy which has so long existed; and to this desirable end, such useful and seasonable works as those enumerated at the head of this article will, no doubt, materially contribute.

Lastly, the restoration of the office of rural-dean, and the increased activity of our archdeacons,—the prospect of that office being better endowed than heretofore,—these things, together with the character of those who have been recently promoted to the office (such an appointment as that of Archdeacon Manning, for instance, is a blessing to the whole Church),—give the greatest encouragement to favourable anticipations for the future.

Still we must not blind our eyes to the evils of the existing state

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of things, and we repeat the assertion with which we commenced this article, that there are churches in our rural districts which are more like the deserted fanes of a defunct religion than any thing else; and we may add that in many of our *new* structures there is as little as possible to identify them with the ancient principles and feelings of the Church of England.

But it is best to illustrate our meaning by examples, and we will quote them from our own immediate neighbourhood, though our notes supply us with many similar cases in various parts of the kingdom.

Within a few miles of the place where this is written there are two parishes, in each of which there is a mother church of considerable size and beauty. The one (A), a perpetual curacy of small value in a market-town, though not without its share of modern disfigurements, has been kept in a fair state of repair. The other (B), a wealthy rectory of 1,200*l.* a-year, is in a miserable state of decay and dilapidation, though the prudent churchwardens (after having successfully resisted for some years the Archdeacon's injunctions on the subject of repairs) have lately, after an episcopal admonition, condescended to *white-wash* it.

Both A and B are extensive parishes, with chapelries attached to them: those connected with B of very ancient endowment: those belonging to A the growth of the last half century, and the result of an increasing manufacturing population. To the state of two of these chapels, one in each parish, we shall introduce our readers,—the chapel of C in the parish of A; and that of D in the parish of B.

We are quite ready to admit that both are extreme cases, but that such cases could, by any possibility, exist under the eye of a most vigilant archdeacon, and within a few miles of the cathedral town in which he resides, will go far to show that additional power should be given to archdeacons, and that it behoves the legislature to define clearly and distinctly the extent of their present power. One of the most important offices in the Church is rendered inefficient, or, at any rate, is exposed to all manner of unnecessary trouble and difficulty in consequence of the vague and unsatisfactory state of our ecclesiastical law.

We approached the chapel at D with some curiosity, as we had heard that a foxhunter in the neighbourhood (a gentleman whose opinions, in the slang of the day, are extremely liberal) had observed, that though he was no friend to the Church, yet he would make the parson of D one promise, which was, that when the golden age of anarchy and useful knowledge should arrive,—the halcyon days of triumphant whiggery,—when bishops should grow muscular on the treadmill, and churches be turned into stables,—he would engage that *he* would neither use D chapel as a stable or a kennel, since its cold and damp would kill any horse or hound in the kingdom in four and twenty hours.

And really we think the gentleman in question judged wisely: we had no conception that such a state of things could exist in a

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christian country. On arriving at the spot, the scene which presented itself was as follows. The church gates, off their hinges, were lying by the road side; some twenty yards of the church-yard wall had been blown down in the storms of the preceding winter, and the fragments, in ruinous heaps, were already being used to mend the road. There was no perceptible track to the chapel door. The edifice, externally, was in a deplorable condition; and the walls, the stonework of the windows, the roof, and the tower, were all in various stages of hopeless decay. The interior consorted but too well with the outside; the communion table tottered on three legs; altar-cloth there was none; the chalice and paten were of pewter; and the Lord's table was only to be approached by a narrow passage close to the wall, on one side of a huge pew which occupied three-fourths of the chancel. The reading-desk and pulpit were falling to pieces; and the great prayer-book was lying in the former, with one cover off, and the leaves crumpled and torn. There is no glebe-house, no resident clergyman, no daily school; and when we addressed ourselves to the chapel-warden, who happened to be on the spot, and inquired whether no steps could be taken for the rebuilding the chapel, his answer was that he was sure the parish would not do any thing if they could help it; for Mr. ——, (the chief proprietor, "who lives at Brighton, and never comes here,") would be certain to raise the tenants' rents if a new chapel were erected.

We sincerely hope that a place of worship in such a condition as this is so rare a sight, that our readers will be inclined to disbelieve our statement; for true, as, alas! it is, it *ought* to be incredible. But we put it to any reasonable man, whether if an archdeacon is to be allowed power at all, he ought not to be enabled, by some summary proceeding, to prevent (what has been the case at D) the same state of things going on from year to year *in defiance of him?*

We have given a sample of neglect: our next is a case of zeal, acting under the influence of the religion of the day. We stated that the parish of A had a manufacturing population. A few weeks after visiting the chapel just mentioned, we attended the consecration of a chapel at C—an outlying hamlet in A parish. This chapel, erected from the proceeds of a bazaar, (when will people grow ashamed of such despicable contrivances?) is a fine specimen of the cheap style. Its appearance is that of a square box, which has just had a litter of little ones, all clustering round it: there is a small square box by way of a porch, another small square box for the chancel, and divers lesser square boxes, surmounted with things like sugar-loaves, placed at various angles, and intended to represent pinnacles. It was as spruce and snug as stucco could make it, and might have been designed, and indeed erected, by any of the fair hands which laboured for the bazaar. There is a *bazaariness* all over it,—staring, tasteless, unsubstantial. Nevertheless, we are bound to admit that within, it had one clever arrangement. We have seen much room lost in modern churches by the introduction of two towers within the walls, —the one being a reading-desk, the other a pulpit. In the present

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instance, these "two single gentlemen" were "rolled into one;" and a ponderous edifice of no great height, but of considerable width, was made to serve for both purposes. But although the builders of the chapel could find plenty of room for this unwieldy structure, *they could find no spare place for a font.* There was a small earthenware basin placed on the altar, but font there was none, though the eighty-first canon specially directs its use, and injunctions have been issued again and again forbidding the adoption of basins instead of fonts.*

Now, really we do say, that if uniformity is to be preserved at all, such laxity of arrangement should be authoritatively put a stop to. There is no end to the irreverent methods in which the sacraments may not be administered. We have fallen low enough in this matter already: in many places the holy communion is only celebrated three or four times a year, instead of weekly; in many more the other sacrament is never administered at all in the face of the congregation. Those who account it of no consequence whether the Church's orders with respect to a font are to be observed, have but a step to take before they will look on it as immaterial where and when, how and by whom, baptism is administered. When people allow themselves to transgress the Rubric in one case, there is no barrier against their doing it in fifty more. And nothing would surprise us less than to hear that some of those gentlemen who think stone fonts too expensive for their churches, have begun to hold that a silver chalice and paten are extravagant superfluities, and so are taking to administering the eucharist in a teacup and saucer. It is very shocking, and sounds almost profane, to think of such things; but we can see nothing to prevent those who undervalue decency of ministration in one sacrament, from doing so in the other. We have yet to learn that the sacraments are of unequal value; and if people will use a pudding-bason for baptisms, they may, ere long, use something quite as offensive for the holy communion.

The instances we have given above, will, we think, satisfy our readers of the necessity there is that our archdeacons, and perhaps our rural-deans, should have more power than they have at present, and that there should be some process more summary than an interminable appeal to ecclesiastical courts for the immediate remedy of abuses. Those abuses will constantly arise in country parishes; and if they are to be stopped, a far more vigilant superintendence must be exercised than is the case at present. No needful repairs ought to be delayed, and no repairs whatever ought to be undertaken without the sanction of the archdeacon, and the inspection either of himself or his rural-dean. The interference of authority from without is beneficial to all parties. As matters now stand, it frequently happens

* For instance, in Queen Elizabeth's "Advertisements for due order in the public administration of Common Prayer and the Holy Sacraments," (A.D. 1564,) it is enjoined, "that the fonte be not removed, nor that the curate do baptize in parishe churches in any basons." So likewise Bishop Wren, in 1636, ordained that in the diocese of Norwich, "the font at baptism be filled with clean water, and *no dishes, pails, nor basons, be used* IN *it, or* INSTEAD *of it.*"

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that the clergy do not care to interfere with the proceedings of the churchwardens; and the churchwardens are so glad to save the parish from expense, that they are quite ready to give the clergyman *carte blanche* to do what he will in the way of repairs, so that the money comes out of his own pocket. The last rector of the parish in which we write was as kind-hearted, good a man as ever lived; but he knew no more of architecture than he did of Sanscrit, and had no more taste in church matters than his old coach-horse; the consequence was, that, having resolved, one fine morning, to beautify his church, he cut up an ornamental chancel-screen, and fronted his pew with the tracery; half of the little stained-glass that remained in the windows he gave to a neighbouring peer who was decorating his paternal mansion; an ancient doorway, on the north side of the church, surmounted with a bas-relief of St. Michael, he destroyed, and put an abominable modern window in its place; lastly, he pulled to pieces a splendid altar-tomb of the fourteenth century, clapped the sides round the chancel, and set the recumbent figures upright, building them into a window! All which was tolerated, and no churchwarden made the slightest objection.

But there is no limit to the goodnature of churchwardens where they are not called upon to spend money. Revisiting, some years ago, a most beautiful, though sadly dilapidated, little church, with which we had been previously acquainted, we proceeded, in the course of our inspection, to the vestry, which is remarkable for a groined ceiling with fan tracery. On attempting to open the door, we found it locked; but the noise we had made in our effort to enter brought the clerk to our side, with the exclamation, "Oh! Sir, you can't possibly go in there; there's a young lady there—Miss Q. our parson's daughter."

We wondered why a young lady should lock herself up in a vestry, especially as the church door was double-locked previously to our entrance. However, as we were not in a hurry, we resolved to wait, and finish taking our notes upon the other architectural details. At length, when the church clock tolled one, and the clerk muttered something about dinner, we ventured to ask whether Miss Q. was likely to stay much longer in the vestry.

"Bless you, Sirs," cried the clerk, "it's no good waiting for her; she lies there."

"Lies there?—do you mean that she uses the vestry for a bedchamber?"

"Oh no, Sirs. Poor thing! she died six months ago, and so her father, Mr. Q., instead of burying her, had the coffin put in the vestry, and there it has been ever since."

"But do you mean that the churchwardens have not objected?"

"La! no. Dear a me, what for *should* they object? It don't do nobody no harm; only we don't like to come into the church o'nights now."

The statement seemed so incredible, that we made further inquiry;

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it was, however, perfectly true; and, for aught we know to the contrary, Miss Q. is still in the vestry.

But it is time that we should bring this gossiping, rambling article, to a conclusion, which may be expressed in few words. It is, perhaps, not too much to say that the bulk of our rural churches are in a state of greater or less decay, and that the duty of repairing them will devolve on the present generation. The wicked and thoroughly dishonest agitation which has prevailed (thanks to the fostering aid of our Whig ministers!) for some years, on the subject of Church-rates,* has been a great discouragement to those guardians of our sacred edifices, whose zeal would have naturally led them to commence the work of restoration; but since there was, probably, in the majority of such cases, more zeal than knowledge, it is not, on the whole, to be lamented that a temporary delay has taken place. Even as matters now stand, we are but learners in the science of church architecture: our best architects confess the fact. Meanwhile, the power of the archdeacon is so limited in some respects, and so vaguely defined in others, that till the legislature comes to our aid, it will always be in the power of the evil disposed to stop the progress of repairs, or to make them worse than useless. Much evil has already arisen from committing village churches to the merciless barbarity of "builders," who, from interested motives, are generally more disposed to condemn than to preserve; and few churchwardens will be persuaded to believe (what nevertheless is the truth) that the *cheapest* as well as the best plan, in the long run, is to call an architect of character to their aid. The first great point, however, is to imbue the minds of our churchwardens with a love and veneration for the fabrics committed to their charge; and we really believe that this cannot be done more effectually than by distributing far and wide the Camden Society's admirable address to them. Much mischief has certainly been done to our churches, both by neglect and by the repairs which have taken place in them during the last hundred years: but the dawn of a better day has opened upon us; men are learning to adopt higher standards of self-denial, and to remember that He who hath *given* much, *requires* much at their hands. While such a spirit is on the increase, there can be no reason to fear but that ancient liberality will revive among us once more; that we shall rebuild for posterity in the same temper wherewith our fathers built for us; that we shall no longer dare to

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* We had finished these remarks before a volume was put into our hands, which, had we received it earlier, should have received a far ampler notice than we can now give it. In an humble form, and with the particularly unattractive title of—"The Church Committee," a work has just issued from the press, which we have no hesitation in pronouncing the cleverest thing of the kind we ever saw. It is too full of truths, fearlessly told, not to raise an outcry against it; but is one of those books which are sure to win their way, and influence, unconsciously, the opinions of those who dislike it. We will not spoil our readers' future pleasure by saying more about its contents. We will only entreat them to read it, and *reflect upon it.* None of us can do so without profit.

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fill our own houses with luxuries, while God's houses are no better than damp, dirty, dilapidated barns,—but that we shall gladly offer our best and choicest to HIM, and realize in our actions the words of the Psalmist, "Domine, dilexi *decorem* domûs Tuæ."

EPISCOPAL VISITATIONS.

No. III.

IN a former article we concluded the general history of Episcopal Visitations in the Western Church, having traced the continuance of this apostolical practice to ages when corruptions of all sorts became prevalent, and when this, among many other branches of the pure and holy discipline of primitive antiquity, became impaired; and having further noticed the endeavours of the Roman churches to obtain its revival. We have now to redeem a pledge which was given in the last article, and to review the history of Episcopal Visitations in England—their reasons—their antiquity—universality —nature—continuance—and decline.

Before we enter on the actual history of visitations in England, it may be well to consider briefly the principles and reasons on which they were based, and which rendered them, in some form or other, coeval with the Church itself. The grand principle then, on which the necessity of visitation is founded, is, that every bishop, as a minister of Jesus Christ, and a successor of the apostles, is bound to imitate the example of the founders of his office, and to labour for the salvation of the souls entrusted to his care. It would be a very great mistake to imagine that a bishop's office consists merely in the superintendence of his clergy, or in administering ordination and confirmation. The very commission under which he derives his spiritual powers, points to a far more extended sphere of duty and of responsibility. "Go ye therefore and *teach* all nations, *baptizing* them in the name of the Father," &c.; and, "Receive ye the Holy Ghost; whosesoever sins *ye remit* they are remitted," &c.; imply the direct exercise of the pastoral office, in *preaching* and administering the sacraments and discipline of the Church. And the directions given to Timothy and Titus, the continual practice of the apostles themselves, sufficiently prove, that the episcopal office is essentially, not merely a *jurisdiction*, but a *pastoral office*, invested with the cure of souls, in a higher degree, with greater authority, and greater responsibilities, than any other office in the church. It might be easily shown, too, that this is the principle uniformly taught by the ordination services, and all the offices of the Church of England. There is not, perhaps, a single instance in the Book of Common Prayer where the office of a bishop is mentioned without some

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distinct allusion to the care of souls, or preaching the gospel, as its principal characteristics. The consecration of bishops supposes throughout, that the bishop is ordained expressly for the purpose of preaching the word to the people over whom he is placed, and of exercising all the other offices of the ministry by which he may "catch men," and become the means of their salvation, and thus contribute to the glory of God. It is obvious, indeed, to the plainest understanding, that as this was the office and occupation of the apostles, so must it be the office of their successors. For this is an *ordinary* office. There is nothing in it which can be in any degree restricted or limited to the apostolic age. It must therefore always subsist, and the office of a bishop must be, in all ages, to "preach the word in season, out of season, to reprove, rebuke, exhort," and to labour to the utmost of his power to build up the church of God in all holiness.

From this it follows necessarily, that a bishop is bound to visit his diocese, because, if he does not visit every part of it personally, he cannot preach the word, or exercise the direct care of souls, and the direct administration of the sacraments and discipline, which are appointed for the purpose of edifying souls. Nor can the bishop be exempted from this duty by the appointment of priests who minister to the people of each parish, because it is the office of the priesthood to *assist* the bishop in his work of preaching the gospel, but not to *supersede* him in his functions. We know that the apostles still continued to visit the churches which they had founded, even after they had "ordained them elders (presbyters) in every city;" and we also find, in the ordination services, that although parish priests are invested with the care of souls in their respective parishes, and are authorized to preach the gospel in them, yet the bishop is sent to preach to *all the people* of his diocese; so that it is plain, that the parish priest is only to act in subordination to the bishop in his own parish, and that he is only the *second* pastor of the people within his district, the bishop himself being their chief minister.

I am speaking now of the principle on which Episcopal Visitations are made. At first perhaps, that is, immediately after the death of the apostles, that principle had not so large a sphere of exercise as it subsequently had, because dioceses extended little beyond the walls of cities; but as the adjoining country was converted to Christianity, and parish churches were built, and presbyters fixed in the country, and parishes formed in the dioceses, the principle gradually took a wider range, and the system of visitation became universal.

It is the object of this paper to trace the existence of the principle to which I have alluded, and to show in some degree the operation of that principle on the conduct of bishops from the earliest period to the eighth century. This will furnish an introduction to a more particular review of the practice of the Church of England in reference to Episcopal Visitations.

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The obligation of bishops to watch over the salvation of their people, and to admonish them of their duty, is alluded to by St. Ignatius in his epistle to St. Polycarp, bishop of Smyrna, in the following passages :—

"*Speak to every one* according as God shall enable thee. Bear the infirmities of all, as a perfect combatant; where the *labour* is great the gain is more. . . . Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immovable, as an anvil when it is beaten upon. . . . Let not the widows be neglected: be thou, after God, their guardian. . . . Let your assemblies be more full; *inquire into all by name. Overlook not the men and maidservants;* neither let them be puffed up. . . . *Say to my sisters, that they love the Lord;* and be satisfied with their own husbands, both in the flesh and spirit. In like manner *exhort* my brethren in the name of Jesus Christ, that they love their wives, 'even as the Lord the church.'"

In the preceding passage we find the offices of instruction and exhortation attributed peculiarly to the bishop. It would seem that in the time of Justin Martyr, about A.D. 140, the bishop always undertook these offices in the religious assemblies of the church. St. Justin, in describing the worship of Christians, on the first day of every week, observes, that "on Sunday, there is an assembly in one place of all who reside in the city or country, and the memorials of the apostles and writings of the prophets are read, as long as the time permits. Then, when the reader ceases, *the president* (bishop) *delivers a discourse, admonishing, and exhorting to the imitation of these good things.*"*

It was because bishops were the successors of those to whom it was said, "He that heareth you, heareth me," and, "Go ye therefore and *teach* all nations," that Irenæus appeals to their authority against the errors of the gnostic heresy. "We can enumerate those whom the apostles constituted bishops in the churches, and their successors to our times, who have never *taught* or known of such a thing as these (heretics) have madly invented."† And again: "It is necessary therefore to hear those presbyters (bishops) who are in the church, who have succession from the apostles," &c.‡ The bishop is here supposed to be, in virtue of his office, the authoritative expositor of true doctrine, the person to whom the apostolic truth is especially consigned, and who is bound to make it known.

The numerous epistles and pious addresses of St. Cyprian to his clergy and people show the diligence of his care for their souls, and his zeal to keep them in the unity of the true faith, and of the catholic church.

The Apostolical Constitutions, which probably represent the discipline of the Eastern church in the third century, direct the bishop, after the holy Scriptures have been read in the public assembly of

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* Justin. Mart. Apol. I. p. 97, ed. Thirlby. † Irenæus, adv. Hæres. lib. iii. c. 3.
‡ Lib. iv. c. 26.

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the church, to address the word of exhortation to the people.* The council of Laodicea, in the following century, speaks (can. xix.) of the discourses of *bishops* as forming a customary part of divine service; and the council of Sardica forbad (can. xi. or xiv.) bishops to reside for any time in the dioceses of other bishops, and to preach there, lest the latter, not being so learned, might fall into contempt.

St. Hilary of Poictiers, in commenting on the words of the apostle, "That he may be able to exhort to sound doctrine," intimates that learning is as necessary to a bishop as holiness of life, for the latter is only profitable to himself if it be unaided by learning; whilst learning is contemptible unless sanctity of life renders it valuable. "Cum et innocens sibi tantum proficiat, nisi doctus sit: et doctus sine doctrinæ sit authoritate, nisi innocens sit." (Lib. viii. de Trinit.) According to St. Hilary, the apostle requires a bishop to be perfect in all good gifts, "that his life may be adorned by *his teaching*, and his doctrine by his life." (*Ibid*).

St. Jerome observes that a bishop is called "a teacher" by the apostle, "because it is of no profit to him to know his own virtues, except he can *instruct the people* entrusted to him." And elsewhere he says, "That learning is required in bishops, is both the command of the old law, and is more fully written to Titus; for an innocent life, *without preaching*, is as injurious by its silence, as it is beneficial by its good example."

In those ages bishops were generally impressed with the belief that the ministry of the gospel was the essence of their office. St. Ambrose affords an instance of this. He had been unexpectedly elected and consecrated bishop of Milan in opposition to his own wishes and entreaties, yet he felt that he could not, after that appointment had taken place, neglect to teach what he had not yet learned; so that he was obliged to teach others, and to inform himself at the same time. "Since we cannot," he said, "escape from the office of *teaching*, which our episcopal office necessarily imposes on us against our will," &c. And again, "I have been hurried from the tribunal, and the insignia of temporal authority to the Episcopate, and have begun to teach you that which I have not myself learned. Thus it has come to pass, that I have commenced to teach sooner than to learn; I must therefore learn and teach at the same time, because I have had no leisure hitherto to learn." (De Offic. lib. i. c. 1.) We learn from St. Augustine that St. Ambrose preached to the people every Sunday.

Valerius, bishop of Hippo, in Africa, being a Greek by birth, and being unable to preach easily in the Latin language, appointed St. Augustine, at that time a presbyter of his church, to preach in his stead, contrary to the use and custom of the churches of Africa, in which presbyters had *never before preached in the presence of their*

* Apost. Const. lib. viii. c. 4.

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bishops. Nothing can more plainly show the persuasion of those churches, that preaching was peculiarly the duty of bishops. Socrates remarks (lib. v. c. 21,) that in the fifth century, *the bishop alone* preached at Alexandria; a custom which had been introduced at the same time that the heresiarch Arius began to disturb the church. He also observes, in the same place, that *bishops* and presbyters interpreted the Scriptures publicly at Cæsarea, in Cappadocia, and in Cyprus, on Saturdays and Sundays.

And as Augustine preached the gospel before his bishop only by special command, and under very peculiar circumstances, so St. John Chrysostom, in the delivery of his celebrated discourses at Antioch, only *acted for* the bishop of that see. Palladius, in his life of this eminent saint, says, that "he was the *bishop's* deputy in preaching the word of God, and by his wonderful eloquence, adorned with all the sweetness of Scripture, drew to him the hearts of all men." It is scarcely necessary to do more than allude to the infinite multitude of sermons and religious treatises which are still subsisting, and which amply suffice to prove the unwearied diligence of both these eminent bishops in preaching and teaching the word of God; or to the accounts which remain of St. John Chrysostom's discourses after his elevation to the patriarchal throne of Constantinople, and of the multitudes who pressed on each other, to listen to his incomparable eloquence.

Chrysostom's own views of the obligation incumbent on bishops as well as presbyters, to preach the word of God, are stated at great length in his admirable work "On the Priesthood," which was written in order to justify himself for his refusal to be consecrated a bishop. In this work he enlarges much on the extreme importance, dignity, and difficulty, of the episcopal office; and we find throughout the whole, innumerable proofs of the responsibility for the souls of their people which attaches to bishops.

"What greater gain can there be," he says, "than for us manifestly to do those things which Christ himself has declared to be signs of love to him? For, in discourse with the chief of the apostles he said, 'Peter, lovest thou me?' And when he had confessed his love, (Christ) continued, 'If thou lovest me, *feed my sheep*.' The master inquires of his disciple whether he be loved by him, not that he may be informed, (for how could this be needful to Him to whom all hearts are open?) but that he might instruct us how great is his care for the government of these sheep. And whilst this is manifest, it must be likewise plain, that a great and unspeakable reward is laid up for him who laboureth for those things which are greatly esteemed of Christ. For if we, when we observe our servants or our flocks cared for, regard that care as a testimony of love towards us, although such objects may be bought with money, with what gifts shall he, who hath not redeemed this flock with money or any such thing, but by his own death, and who hath given his blood as the price of the fold, reward those who are shepherds of the same! Wherefore, when the disciple said, 'Thou knowest, Lord, that I love thee," and (thus) called Him who was beloved to bear witness to his love, our Saviour did not cease there, but added also the *sign* of love. For it was not his design to show how much Peter loved him, (for this was already manifest to us by many signs); but he desired to

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instruct Peter and us all, how much he loves his church; that we also might be zealous in the same. For wherefore did God not spare his only-begotten Son, but gavè him, his only Son? It was to reconcile his enemies, and create a peculiar people. And wherefore did he shed his blood? It was to gain those sheep which he entrusted to Peter and his successors." (De Sacerdot. lib. iii. c. 1.)

In this passage St. Chrysostom has been speaking in general of the reward promised to Peter and all who have followed him in the apostolical ministry. In another place we find him alluding still more distinctly to the pastoral duty of bishops.

"Wherefore a pastor hath need of great wisdom, and a thousand eyes, to examine in all parts the habits of the soul; for as many are carried into despondency and despair of their salvation, because they are unable to endure bitter medicines, so are there some, who through want of sufficient punishment for their sins, fall into negligence, and become much worse, and are led into greater sin. Wherefore it is needful to leave none of these things unexamined, but the bishop should, after careful inquiry, apply the fitting remedies, lest his diligence be in vain.

"And not only in this respect, but in uniting the severed members of the church, one may easily see that he hath much to do. For the pastor of the sheep hath a flock following him, which he is leading; and if any of them should turn away from the right path, and forsake the good pasture, to feed in barren and precipitous places, the shepherd hath enough to do, in calling aloud to draw the wanderer back again, and to restore him to the flock. And if any man wandereth from the right faith, the pastor hath need of great labour, patience, and endurance. For he (the wanderer) is not to be driven by force or compulsion, but to be persuaded by fear to return again to the truth from which he erred at first." (Lib. ii. c. 3.)

In another place St. Chrysostom describes the labours and difficulties which bishops had to encounter in their *pastoral visits* to the people committed to their care.

"Unless he who possesses the episcopate, visits *every day the houses* (of his people), more continually even than those who are connected with the law, infinite offence is given. For not only the *sick, but those who are in good health, desire to be visited, not through piety,* but in many cases, because they consider it a mark of honour and of merit. And if it ever happens that a bishop should see more frequently any rich and powerful person, through necessity, and for the common advantage of the church, he straightway obtains the character of flattery and adulation, &c." (Lib. iii. c. 17.)

These may suffice as specimens of the view which St. John Chrysostom took of the pastoral duties of bishops. Did we not know the circumstances under which the treatise on the Priesthood was written, and its peculiar reference throughout to the episcopal office, one might suppose that it was written almost entirely for the instruction of *parish priests*, so little difference is there between the principal duties of those sacred offices, though one be strictly subordinate to the other.

Julianus Pomerius, a christian writer of the fifth century, blames many of the pastors of churches who refused to feed the flocks with which they were entrusted. "We, when we were made pastors,

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received the Lord's flock to feed; and we feed *ourselves*, since we are not consulting the welfare of our flocks, but are only mindful of what nourishes and augments our own enjoyments. We joyfully receive the milk and wool of the sheep of Christ in the daily oblations and tithes of the faithful, and we lay aside the care of feeding and refreshing the flock, by which we most perversely seek to be fed." (De Vita Contempl. lib. i. c. 21.) And again: "Nor can a bishop excuse himself on account of his unskilfulness, as if, because he were without sufficient and eloquent language, he were unable to teach; because the doctrine of a bishop should not be different from his life; and the hearers can receive sufficient profit, if what they see practised by their teachers, is plainly preached to them; for the apostle saith, Etsi imperitus sermone, sed non linguâ." (c. 23.)

It is plain from this, and from many other passages in the same author, that teaching and preaching the word of God was regarded as the essential office of a bishop.

In the life of St. Hilary, bishop of Arles, we find the following description of his sermons:—"But as to his preaching I cannot say or even think of the flood of his eloquence, the beauty of his sentences, the gold of his lofty meanings, the silver of his splendid language, the varied pictures of his descriptions, the colour of his rhetoric, the iron of his spiritual sword, the accuracy with which he cut away the poisoned errors of heretics. On fast-days, (seats being placed in the church,) he refreshed the people with spiritual feastings from the seventh to the tenth hour of the day; he obliged them to hunger while he was feeding them, and never ceased to feed those that hungered. If persons of education were not present, he nourished the hearts of the rustics with plain and simple discourse; but when he saw that better informed persons had come in, his language and manner became more elevated, and he seemed to rise above himself," &c. (Surius, 5 Maii, c. 6.) This description is evidently that of a warm admirer, but still the impression which it leaves of St. Hilary's pastoral labours is very remarkable.

Cæsarius, bishop of Arles, affords another example of the conduct of bishops in those ages. It is stated by the contemporaries who wrote his life, that immediately after his appointment he gave himself up entirely to the ministry of the word of God. "Like the apostles," it is said, "he laid aside all earthly cares and considerations, committed the management of the temporal concerns of the church to the deacons, and devoted himself entirely to the word of God, to reading, and to sacred discourses .... When bishops, priests, and other clergy, natives of that country or foreigners, came to him, it was his custom, after saluting them and praying, to ask them somewhat concerning their own or the general welfare, and then he took his spiritual weapons, and discoursed on the vanity and shadows of present things, and of the eternal felicity of the heavenly life .... And he seriously and earnestly exhorted even holy bishops and other governors of churches,

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to supply spiritual food without ceasing to the people entrusted to them." (Vita Cæsarii, c. 6, 7, 8.)

Nicetius, bishop of Treves, in the sixth century, preached *every day* to his people. This is stated by Gregory of Tours in his Lives of the Fathers, when, speaking of Nicetius, he says: "Every day thou, as a bishop, preachedst to thy people, laying bare the crimes of each, and earnestly supplicating for the pardon of those who confessed their sins. Whence the hatred of many burned fiercely against him, because he so truly made known their sins. He frequently offered himself to his persecutors, and stood ready to be slain, but the Lord did not permit him to be hurt." (De Vit. Patr. c. 17.)

Materials are crowding upon us in such abundance, that it is difficult to make selection from the innumerable proofs which exist in ecclesiastical history, that the episcopal office was always regarded in the point of view which we have been advocating. The life of every holy bishop was only an exemplification, more or less forcible, of the truth of our position. We need only turn to the writings and the history of St. Gregory the Great, to whom our own country is so deeply indebted for his successful endeavours to restore its Christianity, to see that the pastoral nature of the episcopal office was an established principle in the catholic church.

St. Gregory the Great, after many eminent services as deacon of the Roman church, was elected to be bishop of that patriarchal see, about A.D. 590. Gregory, however, was so deeply impressed with a sense of the difficulties and responsibilities of the episcopal office, that immediately after his election, he contrived to escape from the city, and concealed himself in caverns and in the woods for several days, when he was discovered, and brought back to the city, after which he submitted to be consecrated. Having been reproved in a friendly and modest manner by John, bishop of Ravenna, for thus concealing himself in order to avoid the episcopal office, St. Gregory replied, in his own defence, by composing a book On the Pastoral Care, which is divided into four parts. The first relates to the qualities and dispositions required in a bishop, such as knowledge, virtue, courage, firmness, willingness to labour; and the defects from which he should be exempt. The second shows how a pastor lawfully called, ought to exercise his duties—what should be his application to prayer, to the instruction and consolation of his neighbours, his humility, zeal, and discretion. The third part treats of the different instructions which should be given to persons of various ranks, ages, dispositions, &c. In the fourth part he urges on a bishop the necessity of continual self-examination. We shall select a few passages by way of illustrating our position.

"A rector (bishop) should be discreet in his silence, and useful in his discourse, lest he utter what should be concealed, or conceal what should be made known. For as incautious speaking leads unto error, so indiscreet silence leaves in error those who might have been instructed. For unheedful rulers, fearful of losing the favour of men, are frequently afraid to

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speak with freedom, and according to the word of truth; they do not guard the flock with the zeal of shepherds, but like hirelings, because they fly when the wolf cometh, while they conceal themselves in silence. Hence, the Lord reproveth them by the prophet, saying, 'They are dumb dogs, that cannot bark.' Hence he complaineth again, saying, 'Ye have not gone up to oppose, nor set up a wall for the house of Israel, to stand in the battle in the day of the Lord.' For to 'go up to oppose,' is to resist with bold voice the powers of this world, for the defence of the flock. 'To stand in battle in the day of the Lord,' is to resist evil men striving for the mastery, from a love of justice. For if a pastor fears to speak the truth, what else is it, but silently to take to flight? Whereas surely if he opposeth himself for his flock, he 'sets up a wall for the house of Israel.' Hence again it is said to a sinful people, 'Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity.' For teachers are sometimes called prophets in the sacred word, who while they point out the passing nature of present things, likewise declare what things are to come hereafter. And these are convicted of 'seeing vain things' by the Divine word, because they are afraid to rebuke sins, and vainly soothe sinners by promising them safety, and never discover the iniquity of sinners, because they keep silence from the voice of rebuke. The key which openeth is the word of reproof, because the rebuke discovers sin, which is often unknown even to him that commits it. Hence Paul saith, 'That he may be able to exhort with sound doctrine, and to convince the gainsayers.' Hence it is said by Malachi, 'The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.' Hence the Lord admonishes by Isaiah, 'Cry aloud; spare not; lift up thy voice like a trumpet.' For whosoever attaineth the priesthood (episcopate), undertakes the office of a crier, who goeth forth and proclaimeth, before the coming of the Judge, who followeth terribly. If a bishop *be unable to preach*, what voice of proclamation shall that dumb crier give? It was for this reason that the Holy Ghost sat in the likeness of tongues on the first pastors, in order that those whom he had filled, might forthwith *speak*. Hence Moses was commanded, that the priest entering the tabernacle might be surrounded with bells; that is to say, might have the word of preaching, lest the judgment of Him that looketh from on high might light on him. For it is written, 'And his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.' The priest going in or coming out *dieth*, if his sound be not heard, because he brings on himself the wrath of the hidden Judge, if he goeth *without the sound of preaching*. . . . . But when the Ruler prepareth himself to speak, what exceeding caution should he be earnest to use, lest if he speaketh in haste, without due arrangement, the hearts of those that hear him may be wounded by errors, and whilst perhaps he desires to seem wise, he may foolishly break the bonds of unity," &c.

I might cite many other passages from this excellent treatise on the pastoral care and office of bishops, which are equally conclusive as to the views entertained in those ages; but what has been here extracted will afford a sufficient specimen, and we must now turn to other proofs.

The conduct of St. Gregory was perfectly in accordance with the views which he had formed of episcopal duty. Though he was at the head of the greatest church in the world, and was oppressed with the care of the churches throughout his great patriarchate, and engaged in all the important affairs of the whole church throughout

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the east and west, he was a diligent preacher of God's word. And when his strength failed him, he still continued to dictate discourses to his people, which he caused to be read to them by some of his clergy. John, the deacon, in the life of St. Gregory, speaking of his Homilies, which still remain, observes that some of them were publicly preached by himself before the church at different times; "the remainder he dictated, but being relaxed by continual illness, he entrusted them to others, to be delivered by them." Afterwards, when he perceived that the hearers were rendered less attentive by this method, he adopted again the method of public instruction, which seemed most adapted to awaken their attention. "It has been my custom," he said, "most dear brethren, to address you in many discourses dictated to others, but because through the weakness of my body, I am myself unable to read what I had dictated, I perceive that you listen with less willingness. Wherefore I now, contrary to my custom, require of myself to treat on the lesson from the holy Gospel, in the time of the holy service, not by the way of dictation, but by discoursing on it; for the word of discourse awakens sluggish hearts more than what is read, and, as it were, knocks at them with an anxious hand, to awaken ... Because I cannot be heard by many I blush to be heard speaking amongst many. But I myself blame this my shamefacedness. For what! shall I not care for a few of you, because I cannot be of advantage to many?" (Gregor. in Evangel. Hom. 21.) In another homily St. Gregory addresses bishops thus: 'When, therefore, so many of us pastors shall come with their flocks before the eyes of the Eternal Pastor, what shall we, miserable men, be prepared to say; we, who have returned to our Lord, after our occupation, empty—we, who have had the name of pastors, and yet have no sheep, when we ought to have been able to show some of those that we had nourished and brought up?" (In Evang. Hom. 17.) "What," he continues, "what are we about, who receive the wages, and yet are not labourers? We receive the fruits of the holy church in daily wages, and yet we do not labour for the eternal welfare of the church by preaching. Let us reflect what condemnation it is, to receive the fruits of labouring here, without labour. Behold, we live of the oblations of the people, but *how do we labour for the souls* of the faithful? We receive as our stipends, what the faithful have offered to make amends for their sins, and yet we do not toil against those sins, either by earnest prayer, or *by preaching*, as we ought to do." (*Ibid.*)

We have perhaps sufficiently seen by this time, that St. Gregory was deeply impressed with the belief that the office of a bishop was strictly and eminently a *pastoral* office. To us, the sentiments of this holy man are invested with a peculiar interest, because St. Gregory was not only the prime agent in bringing about the conversion of the Anglo-Saxons to Christianity, but his authority was always, in consequence, most highly venerated by the Church of England, and his treatise on the Pastoral Care, from which we have so largely

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quoted, was, for ages, the manual of the English bishops and clergy. Of the continuance of these views of the episcopal office in our churches, and in other parts of the Western churches, we find a remarkable proof in the epistle addressed by Boniface, archbishop of Mayence, the apostle of Germany, to Cuthbert, archbishop of Canterbury, in A.D. 745. Boniface was an Anglo-Saxon, and had been ordained a presbyter in the Church of England, before his mission to Germany; and he now urged on the chief prelate of that church, the necessity of correcting prevalent vices and disorders, and informed him of the regulations which had been recently made by a synod in Germany over which Boniface himself had presided.

"Desiring, as I do, to hear of your salutary designs, I suggest what seemeth unto me who am placed in such perils, both right and wise,—namely, the duty of *preaching with boldness*. I say unto you, as in the Acts of the Apostles St. Paul suggested to bishops, 'I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' (Acts xx. 26, 27.) I have, he says, *preached the gospel* while I walked amongst you, that I might keep myself free from the destruction of all men. The apostle here entitles the priest of a church 'an overseer;' the prophet calls him a 'watchman' (Ezek. iii. and xxxiii.); and the Saviour of the world calls him a 'shepherd' (John x.); and all concur in proving that a teacher who keeps silence concerning the sins of his people, is guilty of the blood of those who are destroyed by his silence.

"Wherefore a dreadful and extreme necessity compels us (according to the saying of the apostle) to be 'an example unto the unbelievers;' that is, if I mistake not, a bishop should live thus righteously, lest his deeds should make his words vain, and lest, while he is cautious to avoid sin himself, he may, through his *silence*, be condemned for another's sin. For he is set over the church of God for this reason, not only to instruct others by the example of his good life, but also *to preach faithfully unto them*, and to set before each of them his own sins, and declare what punishment is awaiting the impenitent, and what glory the obedient; because, according to the word of God unto Ezekiel, he to whom the dispensation of the word is committed (even if his own life be holy), and yet is either ashamed or afraid to reprove those who live in sin, *perishes*, together with all those who are lost through his silence: and what profit is it to him not to be punished for his own sin, when he is punished for another's? The Lord, speaking unto Ezekiel, terribly forbids a bishop to be silent, and calleth him 'a watchman;' and as the office of a watchman is to behold more than others from his lofty seat, so a bishop ought to be raised above all other men by his superior virtues, and to have a greater grace of knowledge by which he may instruct others. 'Hear the word at my mouth,' saith the Divine word; 'thou shalt give them warning from me.' (Ezek. iii. 17.) It teaches us that a bishop should speak what he hath learned from reading God's word—what God hath taught him, not what human reason hath invented. 'Thou shalt give him warning,' it says, 'from ME,'—not from thyself. Thou shalt speak my words. Thou shalt not be proud thereof, as if they were thine own. 'Thou shalt give him warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.' As if he had plainly said to him, If thou shalt not proclaim

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his sins to him; if thou dost not reprove him that he may be converted and live; I will deliver both thee who hast not reproved him, and him who through thy silence hath sinned, to the flames.

"Let us not be of such stony, such iron hearts, as to be unterrified by these words of God; let us not be so remote from faith, as to disbelieve these words; but let us excite and exhort our brethren, with the venerable words of the apostle Peter, 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he way devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.' And let us admonish the bishops subject to our synods, with the adjuration of St. Paul the apostle to Timothy, saying, 'I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing and his kingdom; preach the word, be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine.' For even now is that which was predicted by the apostle, 'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' Let us cry aloud, 'with strength,' according to the saying of the prophet—we who proclaim 'peace in earth to men of good will.' For he crieth 'with strength,' who is not prevented either by fear or shamefacedness from preaching the word of life. Let us strive, through God's assistance, that we be not amongst those false shepherds of the sheep, whom the prophet accuses, saying, 'Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel, who feed themselves, and my sheep were scattered because there was no shepherd, and have been devoured by the beasts of the field.' (Ezek. xxxiv. 2, &c.) The 'woe' which the prophet denounces, he hath placed for a curse. By 'the shepherd' he meaneth *bishops*. 'The flock of the Lord,' *i. e.* the faithful people whom they should feed:—but 'they feed themselves;' as if he had said, They do not look to the salvation of the people, but to their own will. 'The milk and wool' of the sheep of Christ they receive in the daily oblations and tithes of the faithful, and they lay aside the care of the Lord's flock. They do not heal by spiritual advice him who is sick with sin. They do not strengthen with sacerdotal aid him who is broken by various tribulations. They do not call back the wanderer to the way of salvation. They do not seek with pastoral anxiety him who is lost through despair of pardon. Nor do they defend the afflicted against the violence of the powerful, who rage against them like wild beasts; nor do they merely refrain from reproving wealthy and powerful sinners, but even hold them in honour."

I have quoted this epistle of Boniface, archbishop of Mayence, at some length, not only because it is interesting, as evidencing the views of episcopal duties and responsibilities taken by this eminent missionary, who had been educated in our own branch of the catholic Church; but, because it had the immediate effect of producing an increased attention to the subject of episcopal visitations in England, for the first canon enacted by any English synod requiring bishops to visit their dioceses, was made in consequence of these pious exhortations of St. Boniface. But we have now reached a point which requires to be examined in some detail, and to the consideration of which we therefore purpose to return on some future occasion.

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NOTICES OF BOOKS.

De Clifford; or, The Constant Man. By the Author of "Tremaine," "De Vere," &c. Four volumes. London: Henry Colburn, Great Marlborough-street. 1841.

A WORK of fiction may possibly be considered by some persons to have no place in a periodical publication which is chiefly devoted to matters directly connected with religion, or else with the graver departments of literature. The objection would certainly not be without its weight, and would deserve to be considered with attention, did works of imagination possess the same character which most unhappily for the good of their readers, and of the community in general, too often distinguished their predecessors in the same class during the last century, when, so far from the general interests of morality and religion being consulted in their contents, these subjects were either avoided altogether, or else, which we fear more frequently happened, were introduced in such a manner as to appear in a false and ridiculous light. But, it may be said, had this unfortunate state of things still existed in literature of the imaginative kind, it would on that very account have been an imperative duty with those engaged in conducting a periodical of a religious nature to notice works of this character, in order to place on them that stigma of reprobation which they deserved, and to hold them up to the public scorn, on account of the licentiousness and profaneness which disgraced their pages. But happily for our countrymen, and perhaps still more, if possible, for our countrywomen, the necessity for such a critical duty has long since passed away, and the reviewer in the exercise of his vocation is now called upon to perform a far more pleasing task—to deal out praise instead of censure, and to record the triumphs of genius, exhibited in a pure and unsullied page. It need scarcely be said how delightful such a labour as this becomes. Who that has read the pages of the great modern master of romance, Sir W. Scott,—who that has had his faculties taken captive by the fascinations of the Waverley Novels, and has been transported for awhile away from the cares and anxieties, the toil and the business and vulgarities, of the scene around him, into some brave and gallant world of the poet, but will sympathise with the critic who has only to point out the excellences of such productions, without dipping his pen in the gall of bitterness to mark their defects.

But in the present day there are works of fiction which in a more peculiar manner perhaps call for notice and commendation, inasmuch as their object is not merely to amuse and enchain the fancy, but to combine with this an effort to instruct and inform the mind, and in this manner to act a part subsidiary to works of a direct moral

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and religious design. It may, perhaps, be said that the fascinations of what is called the philosophical novel, as a work of fiction, may not be so attractive from this professed union of two leading purposes; but surely nothing more than the experience of readers of publications of this class is wanting to convince us of the possibility of combining amusement and instruction in a delightful and even captivating form.

It would be difficult to find a more striking example of this class of writers than Mr. Ward exhibits,—the author of the work before us. He may, indeed, be said, by his various productions, to have created a new style of composition, combining the character of a novel and of a collection of essays, in which a pleasing and interesting tale is made the vehicle for introducing thoughts and reflections on the various incidents and situations which the dweller in this lower scene is liable to encounter. Hereby two benefits are gained. The mere novel reader, on the one hand, who is induced to take up the book from the title which it bears, imbibes insensibly to himself, along with an agreeable fiction which forms his chief object in its perusal, sound and wholesome instruction, and lessons for the future conduct of life, which he would perhaps never have read in any other shape: and, on the other hand, the more grave and serious student, who in general is accustomed to avoid works of mere imagination, whether wisely or not we will not in this place determine, makes an exception to his rule in the case of such a work as we have been speaking of, for the sake of the moral reflections and essays which it may contain; and being thus compelled as it were against his will to read the tale in which they are conveyed, derives a relaxation of mind, and a freshness and cheerfulness of thought, for which, in every point of view, he must be greatly the better.

Mr. Ward, in his dedication of the present work, states that he is in his seventy-sixth year; if so, we can only say that he is one of the most extraordinary instances of the retention of mental power in full and unimpaired vigour at an advanced period of life which we ever recollect to have heard of; for although, strictly speaking, we do not think De Clifford quite equal as a work of fiction to some of its predecessors, yet does it exhibit no marks of decline, no falling off of intellectual strength, but in all these points fully sustains the high reputation previously acquired by its author; so much so, indeed, that we believe there are very few living writers capable of producing such a work, if we regard its peculiarities of style and thought.

Mr. Ward, it must be recollected, is a man of the good old school. He is, moreover, what we fear not all of our writers of fiction either are, or will allow themselves to appear,—an *English gentleman*. It is the full development of this character in its leading features throughout his works, which invests them with a peculiar influence over the mind of the reader. Instead of those bursts of coarse and violent feeling and of bitter invective, those far-

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fetched and artfully wrought allusions to imaginary wrongs and abuses, which we not unfrequently meet with in works where they should have no place, and serve only to show the evil principles of their authors, we find in Mr. Ward's writings a continual flow of calm and high-bred feeling, the presence of a philosophic and—what is far better—a religious spirit. We feel the presence of this spirit as we read on, until we ourselves become partakers of its soothing and healing influence. The hurry and noise of business and occupation, the excitement of pleasure, and the tumults of ambition, are all stilled and laid to rest for the time, and the mind is transported to a region where all is peace and quietness.

De Clifford, the hero of the present work, who is supposed to relate his own history, is descended from an ancient and honourable family, although born in a comparatively humble station of life. Emerging from this, he is placed at the university of Oxford, and here it is that the more important part of the work commences. Fothergill, the tutor of his college, who is distantly related to him, watches over his progress with an almost paternal solicitude; and, in the exercise of it, numerous conversations take place between him and his pupil relative to various casualties and circumstances incidental to the age and situation of the latter, which are full of wisdom and instruction, and display at once the kind and benevolent feelings, and the extensive knowledge of mankind and of the world which the author possesses. The character of Fothergill is singularly well drawn; the union of goodness of heart, high and generous feeling, with a dry and somewhat severe humour, giving vent to itself in occasional caustic reflections,—a combination by no means unfrequent in real life,—are all described with great truth and fidelity, although at the same time there are some peculiarities recorded of this person, which, judging from our own experience of a college life, are not often found amongst the tutors of those venerable institutions. Indeed, Mr. Ward has by no means exhibited his usual accuracy of description in the account which he has given of the customs and habits of the university; and may furnish to those who have no connexion with them a very erroneous impression of these great institutions. We are at the same time perfectly sure that the error into which the author has fallen has arisen entirely from misapprehension of the peculiar character belonging to these great fountains of knowledge, and not from any intentional design, as that would be quite foreign to all his ideas and feelings. It may be that he is endeavouring to describe a former state of things, although, in that case, even the sketch which he has given would be almost equally defective.

But, to proceed to what we own we consider the most delightful part of the book. The hero, in a long vacation, makes a pedestrian excursion; during the progress of which he encounters a variety of adventures, some of them of course far from agreeable or safe. In

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one of these he meets with a socialist lecturer, one of those abominations the existence of which in any country unchecked in its course, betrays a most unpardonable weakness and culpable negligence on the part of the authorities. This individual, one of those ambassadors of wickedness and villany which it was reserved for this country to witness under *the mild and tolerant sway of liberal politics*, and which is itself one of the natural fruits of whig-radical liberality, holds forth to De Clifford on the execrable and horrible doctrines of his sect; by the by we think the chapter in which this conversation takes place might have been shortened with great advantage, as a very few lines would have sufficed to set forth the detestable character of these opinions. However, the moral of the story is excellent. This champion of confusion and disorder, this daring and ruthless enemy of God and man, is implicated with one of his followers, whom he incites, in accordance with the doctrines which he teaches, to commit the crime, in a daring robbery, for which the one is hanged and the other is sentenced to confinement and hard labour for years in a prison, where he ends his days. Passing on from his rencounter with this person, the termination of whose career is thus given by the author, our hero arrives at the pleasant town of Oakingham, on the borders of Windsor Forest. The descriptions which Mr. Ward gives of the scenery in the neighbourhood of this place, and in many parts of the forest, are so delightful, that it sets us longing to visit them, and we doubt not similar feelings will arise in many of his readers. He is, indeed, peculiarly happy in his descriptions of country scenes, and possesses more than most writers the power of placing them in all their beauty and freshness before the eye. Green fields, noble trees, antique mansions, venerable churches, and the sights and sounds of rural life, are subjects upon which he loves to expand; and we must acknowledge it would be long before we could be tired in listening to him on such themes.

De Clifford makes a short stay at the inn of this town, the landlord of which, who is also a yeoman pricker in the forest, is one of those honest, upright, loyal, and independent persons whom it used to be the boast of England to possess, and we hope the race is not yet extinct, notwithstanding the spread of liberalism, chartism, and (it is rather an odd combination, perhaps) railroads. The author has drawn this character so much to the life, and his description abounds with so many original touches, that we feel pretty sure he must have had some worthy Boniface in his mind's eye when he made the sketch.

During his residence at this place De Clifford makes several excursions into the forest, and amongst other places visits Binfield, the birth-place of Pope, and views the relics which still remain of the poet. In one of his walks, also, he encounters a country gentleman of the name of Manners, who is destined to make a very important change in his situation and fortunes, and the delineation of whose character, wherever we meet with it throughout the work, forms one of the most

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delightful, interesting, and at the same time improving pictures which it contains. We give the account of the meeting of De Clifford and Manners.

In my way, my attention was arrested by a gentleman's mansion, which seemed the very emblem of the most perfect tranquillity and independence of all exterior considerations which man would desire. It was one of those places, which, if a traveller came to, he would stop to look at, and meditate on its happy privacy. Perhaps, having passed, he would turn back to look at it again, and then would give a rein to his fancy; would conjure up a thousand dreams of the pursuits and characters of its inhabitants, or what effect, if he possessed it, it might have upon his own. As to the house itself, it seemed one of the private houses of Inigo Jones, plain, but commodious, and of handsome proportions; and, what did not take from its interest, it was surrounded by a moat. When I returned, as I said, to the church-yard, the ladies I left there were gone, but the spot was not deserted. In lieu of the ladies, a single person, of good mien, and well, though plainly dressed—in short, with the air of a gentleman, and intelligent withal—seemed to be examining (and that with pleasure) the attractive simplicity of the sacred fabric: he went round it and round it, stopping at intervals to indulge his gaze upon particular parts. There was great affability, as well as feeling, in his countenance; and being far beyond the meridian of life, which seemed to give him a privilege, and seeing that I was also surveying the whole spot with interest, he addressed me, saying as he touched his hat:

"You seem pleased, Sir, and I always like to see men of your age pleased with such objects as these."

I observed in answer, that even without the help of Gray, I always thought a country church and church-yard one of the most pleasing sights we could behold: they touched the heart as well as the eye.

"I honour the sentiment, Sir," replied the stranger; "it is this mixture of heart with the senses which gives to nature, and art too, their best attractions. The singular beauty of this church and the perfect quiet of its precincts, are the cause of an almost daily visit which I make to them; so that I could envy Dr. W—— his parsonage there, who has it hourly before his eyes."

"It is indeed close," said I.

"Some people say too close," replied he, "but I don't agree with them (though they are persons of taste,) if only for the reason that you gave just now—for the sentiments it inspires. For unless you can apply to such proximity the old adage, "the nearer the church the further from God," I will not quarrel with it. You will observe, too, that as a mere matter of taste, distinct from all notions of piety, it is a very pleasing object; its windows of the truest gothic; and its towers and ivy-clothed battlements, which our modern Wrens and Joneses make most essential to all their would-if-you-could attempts to turn the nineteenth into the fifteenth or sixteenth centuries,—are genuine.* By the by, have you ever made out, what I never could, why ivy is always given to Bacchus, as well as to a church porch? He is called, you know, 'ivy-crowned;' how can such a venerable

* We greatly fear that Gothic architecture has not been one of our author's studies. To speak of the *windows* of an old church, as being of the "truest Gothic," and then to praise other portions of it on other grounds, savours strongly of the notion of our grandfathers that Gothic consists in the use of the pointed arch; neither, we must observe, however ill they may succeed in this kind of architecture, are our architects, nor ought they to be, would-be Wrens and Joneses, nor do they affect the *sixteenth* century. Both aspirations would indeed fully account for their want of success, supposing them to exist. We do all honour to the names of Jones and Wren, in their own line, but they are the last we should think of in connexion with a village church.

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plant belong to such a jolly god, loving, as it does, the oldest and even most ruined places, far from all vestige of peopled cheerfulness?"

I thought the remark original, but could not resolve the question.

"Well," continued the stranger, "it is only a pity, that by a touch of his pencil, W——" (naming a celebrated architect) "cannot inspire the breast with the realities of the notions which he endeavours to present to it through the eye. That belfry, calling the real simple folk to church, and those few, thinly scattered tombstones, where "the rude forefathers of the hamlet sleep," speak more to the soul, than the most costly *fictitious representations* of what is *wanted*, but never obtained, by this fashionable rage for the sentimental. All that building and planting can do can never reach the effect upon the imagination, or inspire the associations of real veneration and piety, which the mere view of this simple church, rustic as it is, never fails to generate."

De Clifford is recommended by Manners, with whom he becomes intimate, and who discovers in the course of their acquaintance that he is related to him, and by Fothergill, to Lord Castleton, the prime minister of the day, who appoints him his private secretary. Whilst he fills this post he comes into contact with many eminent personages of the time, some of whom, we have no doubt, are drawn from real characters. One sketch, indeed, of an official person, it would be difficult to mistake: we think those of our readers who are at all acquainted with politics will easily find out the original of the portrait. The hero becomes a person of some consequence; obtains a seat in Parliament, and, by the death of his friend and relation, Manners, becomes possessed of considerable property, together with a castle and estate, which had formerly belonged to his ancestors. He is thus enabled to offer himself to a young lady whom he had loved from boyhood; a circumstance which had gained for him the title of the constant man, but to whose hand he had not presumed to aspire, from the inequality in their respective conditions. The result of his suit is of course successful. After his marriage, retiring from public life, he ends his days as a country gentleman; a station which the author (and we wonder not at his preference) appears to consider with particular favour and regard.

The Moral Design of the Apostolic Ministry. A Sermon preached on Trinity-Sunday, at an Ordination held by the Right Rev. Philip Nicholas, Lord Bishop of Chichester, &c. By Henry Edward Manning, M.A. *Archdeacon of Chichester.* Murray. 1841.

It can hardly be accounted a disrespect, that we seldom bestow particular notice on single sermons, which appear in far too rich abundance to render any thing like impartial attention possible, and which seldom, moreover, when orthodox, stand in need of criticism. But every thing from Archdeacon Manning has a peculiar value. There is hardly any man whose likeness we more earnestly wish to see multiplied among us; and therefore we call especial attention to this short occasional Sermon of his, instead of contentedly leaving it

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to the recommendation of his name. It is indeed a beautiful address, and discloses a view of the ministry which has not been, we think, much dwelt on hitherto. This may seem strange; for have not the apostolical commission, on the one hand, and the necessity laid on the Clergy of both manifesting and propagating holiness on the other, been abundantly enlarged on? Undoubtedly they have each of them separately, but too seldom in the living connexion with each other in which they are brought before us here. But let our readers hear Archdeacon Manning for themselves.

"The one Apostolic ministry was ordained to be not only the arbitrary and mystical, but the moral means of sanctifying the Church. Even as Christ our Lord said, "For their sakes I sanctify myself, that they also might be sanctified through the truth:" so were the Apostles sanctified as vessels of grace, living witnesses of the Spirit of holiness which raised Christ from the dead. They were the first-fruits of sanctification, as a type and means to sanctify the whole harvest of God. And so in all ages of the Church it was designed that the lines of spiritual power and spiritual perfection should be woven in one sacred chain: that the successors of the Apostles should inherit the two-fold endowment of their commission and of their holiness; that they should edify the Church, and perfect the saints of Christ by their office and by their example. They were to witness for Him not more by words of truth than by the silent reflection of his spiritual image. As the knowledge of the glory of God was seen in the face of Jesus Christ, so was his likeness to be transmitted through the world visibly reflected in the character of his servants."—Pp. 9, 10.

"A pastor must be in advance of his people in all holy living. It is only by holiness that we shall win them to be holy. Who can doubt it? Example is an universal language; all men know it, all men can read it. Even the unwilling learn of it; nay, the gainsayers stand silent before it. It must be so. All effects must have like causes. It is by knowledge only that we can spread knowledge. How shall you make people meek without meekness, or penitent without repenting, or unselfish without self-denial? How shall they live for the world to come, if you live for this? How shall they worship God with fear, if you be irreverent at His very altar? No; when they see the living realities in us, they will believe and follow; when they see the lights of the eternal world, and the shadows of things unseen, reflected in you, as in a mirror bright and pure, then will they strive to rid them of their present self, and yearn to be like their Lord."—P. 14.

Six Months with the Chinese Expedition; or Leaves from a Soldier's Note-Book. By Lord Jocelyn, *late Military Secretary to the China Mission.* 12mo. London: J. Murray. 1841.

This is a remarkably clear and well-drawn narrative. It is written throughout with great ease and simplicity, and in that frank and fearless tone which should characterise a British officer. We believe there is more information to be derived from the pages of this little volume respecting the manners and customs of the Chinese, and what is still more important, of an authentic character, than the public have often had it in their power hitherto to acquire. The introductory chapter is devoted to a straightforward and lucid statement of the events which led to the rupture between the two countries, and to some interesting details with regard to the trade and monetary system of the Chinese. The remaining chapters contain the author's journal of the proceedings of the expedition up to the period of his departure from China. The expedition on its way made a short stay at Singapore, and Lord Jocelyn appears to have availed himself of this oppor-

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tunity to collect a good deal of information respecting that settlement, some of which we shall lay before our readers. Although this town has not existed above twenty years, yet it seems that the trade is already nearly equal to that of Bombay.

"A feature that shows its late origin from the wilds [Lord J. observes] is the number of tigers that still roam about the purlieus of the town, entering even the gardens of the inhabitants, as if loath to leave their ancient domains."

He appears to think that an error has been committed in the fiscal arrangements of this place, the correction of which would be productive of considerable benefit.

"The non-imposition of a light tax upon this harbour seems a mistake of the British government. The expenses of the straits are great, and ship-masters and merchants do not seem to consider that a small impost in the shape of harbour dues would in any way affect the trade: at present, those who derive the benefit and can afford to pay, pass free, whilst the wretched inhabitant of the soil is burdened with taxes that weigh him down in poverty and misery. When we come to consider that the import trade in the official year 1838-9, into Singapore, amounted to 26,173,814 rupees, (2,617,381*l.* 8*s.*) and the exports to 23,382,832 rupees, (2,338,283*l.* 4*s.*) whilst the tonnage statements of the preceding, 1837-8, show that no less than thirty-one vessels cleared out for *England alone*, average burden 315 tons, carrying mostly valuable cargoes, the weight of gold dust alone being eight pehuls, (a pehul of gold, 133 lbs.; all statements here are merely of the local trade) it becomes evident that a very slight tax would yield a large revenue to the country, paying the expenses of the straits, and relieving the inhabitants, at present so wretched and depressed."—P. 34.

The use of opium appears to be indulged in to a most immoderate degree by the Chinese inhabitants of Singapore. The picture which Lord J. draws of the different stages of this depraved and vicious appetite is at once striking and painful:—

"The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon; and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of conserve, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hookah in India! On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be held to the drug during the process of inhaling; and, from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face, and a few months, or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only when to a certain degree under its influence, that their faculties are alive. In the houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening, in all the different stages. Some entering half distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe; whilst the couches around are filled with their different occupants, who lie languid with an idiot smile upon their countenance, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of dead-house, where lie stretched those who have passed into the state of bliss the opium smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."—P. 39.

The attack and capture of Chusan are described in a very lively and animated manner. According to Lord J., more taste appears to be displayed by the Chinese in the decoration of the exterior and

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interior of their houses, than might have been imagined. Speaking of Tinghai, the chief town at Chusan, he says—

"The interior of some of the houses were found beautifully furnished and carved; one that is now inhabited by the governor, and believed to have been the property of a literary character, was, when first opened, the wonder and admiration of all. The different apartments open round the centre court, which is neatly tiled; the doors, window-frames, and pillars that support the pent-roof, are carved in the most chaste and delicate style, and the interior of the ceiling and wainscot are lined with fretwork, which it must have required the greatest nicety and care to have executed. The furniture was in the same keeping, denoting a degree of taste the Chinese have not in general credit for with us. The bed-places in the sleeping apartments of the ladies were large dormitories, for they can hardly be called beds; at one corner of the room is a separate chamber, about eight feet square, and the same in height; the exterior of this is usually painted red, carved, and gilt; the entrance is through a circular aperture, three feet in diameter, with sliding panels; in the interior is a couch of large proportions, covered with a soft mat, and thick curtains of mandarin silk; the inside of the bed is polished and painted, and a little chair and table are the remaining furniture of this extraordinary dormitory. Many of the public buildings excited great astonishment among those who fancied they were in a half-barbarous country. Their public arsenals were found stocked with weapons of every description, placed with the greatest neatness and regularity in their different compartments; the clothes for the soldiers were likewise ticketed, labelled, and packed in large presses; and the arrows, which from their size and strength drew particular attention, were carefully and separately arranged. To each arsenal is attached a fire-engine similar to those used in our own country."

The Jos-houses, or temples, at this place, are some of the finest in China:—

"In the great temple some of the figures in the principal hall are upwards of fifteen feet high, handsomely wrought, standing in the centre on a lofty pedestal, while around the walls are small images of the same description, in all sorts of grotesque attitudes. We were particularly struck by one, the figure of a woman, with a child apparently issuing from her breast, and a glory round her head."

Lord Jocelyn gives the following description of a respectable country-house in China:—

"The building was a good specimen of their country dwellings: on entering through a large wooden gateway we found a yard or court, surrounded on two sides by different outhouses, serving as granaries and places to dry fruit, whilst the remaining sides were the apartments of the family and the Hall of Ancestors, a room used in common by all the members of the household. The reason of the large size of these farm-houses is obvious, when it is taken into consideration that they generally contain a father, mother, sons, their wives and children. The front of the Hall of Ancestors was prettily trellised over, and rested on pillars dry rubbed and carved; the interior of this large room was surrounded with matted sofas, and little tables stood in the centre, on which were placed the tea-cups and pipes."

The high mandarin Kea'shen, governor of the province of Pechelee, has been so often mentioned in the various accounts of the Chinese expedition, that the following description of his appearance may perhaps not be uninteresting:—

"Judging from appearance, [Lord J. observes] he might have been a man of forty, and looked, what he is said to be by his countrymen, a person of great ability; his tail, the Chinese appendage to men of all ranks except priests, was remarkable from its length, and the care that was evidently bestowed upon it. He was dressed in a blue silk robe, with a worked girdle; on his legs were the white satin boots common to all the higher orders; his head was covered with a mandarin's summer cap, made of a fine straw; in it was placed the deep red coral button, denoting the rank of the wearer, and the peacock's feather drooping between the shoulders. On the whole his dress was plain; but the mandarins when in full costume, judging from specimens taken at Chusan, must have a very gorgeous appearance."

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The breakfast given by this functionary to Captain Elliot and the officers who accompanied him, our readers will not think very tempting, we fear:—

"The meal consisted of numerous little plates piled one upon the top of the other, containing bird's-nest soup, sea-slugs, shark's fins, hard-boiled eggs, whose interiors were far advanced to chickenhood, and dressed fish; these were the greatest delicacies. This is but a small portion of the supply; for at the table where I had the honour to partake of *the good fare*, there were no less than thirty of these little saucers."

Lord J. seems to think the Chinese scarcely worthy of being the foes of this country; so wretched are their fortifications, their system of gunnery, and indeed everything with them connected with the art of war. He considers it doubtful whether the ultimate possession of Chusan would add to the prosperity of our trade; at any rate, it would always require 1500 men as a garrison, backed by a couple of corvettes in order to secure it. He considers that an opening of the trade along the coast, and an arrangement for the exchange or purchase of Macao, would be most advantageous for this country, "for at that point," he observes, "British merchants and their *ways* are best understood."

Scripture, Sufficient without Tradition, &c. The Norrisian Prize Essay, for the year 1840. *By the Rev.* DANIEL AUGUSTUS BEAUFORT, M.A., *of Jesus College, and Assistant Minister of Portman Chapel, St. Marylebone.* Cambridge: Deighton. London: Parker, &c. 1841.

OUR universities have often, in the present day, been attacked for what is considered the restricted sphere of study within which they imprison the mind, creating, as is alleged, on the part of the industrious, narrow and prejudiced habits of thought; and affording no sanctioned scope to many men of great powers, but averse to the staple pursuits of these seats of monkish and antiquated pedantry. It is pleasantly presumed, that under the approving smile of the tutelary genius of Oxford or of Cambridge, a man must turn out either a grown-up school-boy or a bigot, or both; utterly incapable of any manly and independent exercise of his mind; a good classic or mathematician it may be, but altogether devoid of the arts of life, and quite unable to put pen to paper; while, on the other hand, if possessed of real intellectual power, and with a mind alive to any object on earth beyond his degree, he must be content to go without all share of approval from the stern foster-mother to whose care he has been consigned.

Such is the pleasant and complacent opinion which not long ago was wont to be heard in the high places of *liberalism*. It has, we presume, however, been now banished from them, being infinitely too absurd and shallow to maintain its place among those, whose rank in life, gives them opportunities of knowing what is the real result of university education. But there are still numbers both enlightened writers and enlightened readers of radical newspapers, very firmly

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persuaded of it all. We do not mean to refute it at present on the sure ground of a restricted routine of study connecting men's thoughts with past ages, and training them in the severity of pure science being infinitely the best discipline that could be devised, and far more likely to produce a manly character than all *the useful knowledge* and precocious literature of the day put together. At present we content ourselves with denying the alleged fact. While our two universities, with great wisdom, prescribe certain studies for all, they are very far indeed from denying scope to originality of thought, and particular intellectual tendencies. In proof of what we say, we refer gainsayers to the yearly calendars, and the prizes, in various directions, of which they will there hear an account. Take, for example, the subject of theology, which study the usual objection does not set aside as useless; nay, a want of encouragement to which is sometimes alleged against the high English school and college education. Well then, in the university of Cambridge alone, there exist certain university scholarships to be gained by eminence in a *theological* examination. Next, there are two yearly prizes for theological essays, the Hulsean and Norrisian. Of these, the former bestows on the successful competitor, a sum of more than 100*l.*; and all (who have not already gained it) are at liberty to compete at any time between their matriculation and their M.A. degree, *i.e.*, during a period, at the very least, of six years. The latter procures, indeed, a much smaller reward, though about equal honour, being open to any one (of whatever university rank) between his matriculation and the age of thirty, even those who have already gained it. In both cases, the successful essay is forthwith published. We must not be understood as saying that we think the university of Cambridge makes sufficient provision for the study of theology; our opinion being the exact contrary. We merely bring forward these facts, as setting aside the notion, that her children receive no inducement to the cultivation of any department of literature or study beyond those which are requisite for their degrees. And we are sure that the reading a few prize essays would rather astonish many who have been clinging to this notion, and hugging themselves on their superiority to the grown-up school-boys, with whom their imagination has peopled the banks of the Cam and the Isis.

At all events, here is an essay, which we owe to one of the prizes of which we have been speaking, and of which we boldly pronounce, that it is an important accession to our theological literature. It might be unfair, indeed, to speak of this as at all a specimen of prize essays, theological or others; for of course such performances must often have a relative more than an absolute merit; and their subjects, too, may sometimes be reasonably considered as selected with a view rather more to the advantage of the writer than the edification of the public. Neither qualification, however, need be made in the present case. The subject chosen (that of our Sixth Article), is eminently important in itself, and threatens, moreover, to become the turning point of approaching controversy; and Mr. Beaufort has approved himself not merely a promising, but an already accomplished theologian. Indeed, his treatise may well be considered

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a standard one on the question. He has brought extensive reading to bear on his subject, and, as it seems to us, an uncommonly well-balanced and temperate mind.

And if our rising controversialists follow the example, and succeed in resembling Mr. Beaufort, then we own we shall have good hopes both of the peace, and the moral and intellectual prosperity of our Zion. We do think that, as handled by him, the very delicate subject of his essay has a fair chance of getting understood among us, in spite of all the prejudices which lie across the path. It would be idle to give extracts from such a book, but we cannot deny ourselves the pleasure of copying the dedication, which will speak as warmly to the feelings of numbers, as it does to ours; of all, indeed, who had the privilege of knowing the pure and noble-minded man, who has now gone to his rest, but who, though dead, "yet speaketh" among us.* It is as follows:—

"To the memory of Hugh James Rose, B.D., &c. &c. &c. Humble—learned—eloquent—and pious—whose best and holiest energies were spent in the service of Christ's church and in the maintenance of Catholic truth: this essay is inscribed, as a tribute of affection, admiration, and respect."

Letters from under a Bridge, and Poems. By N. P. Willis, Esq. *Author of "Pencillings by the Way," "Inklings of Adventure," "Loiterings of Travel," &c.* 4to. London: Virtue. 1840.

This may certainly be called an elegant volume, both with regard to its typography, and the pictorial embellishments with which it is illustrated. Some of the latter, indeed, possess considerable merit. The title, it must be confessed, is somewhat singular. The following passage, however, which we extract from the preface, will in some measure serve to explain it.

"The Letters which form the first part of the present volume were written in the valley of the Susquehannah, from a beautiful glen, some eighty miles above Wyoming. The author, after many years' travel in Europe and the East, has there 'pitched his tent.' The Letters were addressed to Dr. T. O. Porter, resident in New York. But as they embody a newly-drawn picture of the scenery and mode of life on the banks of the beautiful river made classic by the muse of Campbell, it has been thought worth while to publish them in England."

The volume is written in a light and amusing strain, and many of the descriptions of the beautiful scenery in the district which the author has selected for his abode, are drawn with force and power.

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* Why is no complete edition of the late Mr. Rose's works given to the world? It would be hailed, we are sure, by very many. The very fugitive character of some of his finest compositions, in themselves, demands that, in order to their preservation, they should be collected together. Against his longer works, it is easy to allege faults of one kind or other; but surely their value, on the whole, is very great. His sermons on the Commission and Consequent Duties of the Clergy, should, we think, be read by all who are thinking of taking orders. Many valuable articles, in more periodicals than one, are ascribed to him, which it seems very desirable should be collected and preserved.

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Memoir of the Countries about the Caspian and Aral Seas, illustrative of the late Russian Expedition against Khivah. Translated from the German of LIEUT. CARL ZIMMERMAN, *of the Prussian Service, by* CAPT. MORIER, R.N. London: Madden & Co. 1840. Pp. 75.

THIS is a thoroughly scientific treatise, containing most valuable geographical and statistical information, with an excellent map by Arrowsmith. It should be added, that both Humboldt and Lessing have contributed to the work. It is a book we should have thought well deserving the patronage of the Geographical Society, for neither translator nor publisher can have looked for profit in a summary of dry statistical detail.

A Treatise of the Necessity and Frequency of receiving the Holy Communion. By the Right Rev. SYMON PATRICK, D.D. *some time Lord Bishop of Ely. Edited by the Rev.* W. B. HAWKINS, M.A. F.R.S. *of Exeter College, Oxford, Chaplain to H. R. H. the Duke of Cambridge.* 16mo. London: Rivingtons. 1841.

WE are glad to find that Mr. Hawkins has brought out a new edition of another work by Bp. Patrick. In republishing the present volume he has done good service to the public. In the sensible preface which Mr. H. has prefixed to this little work, speaking of its general character, he says, (and his observations are so good that we extract the passage,)—

> Possessing, in a remarkable degree, the simplicity and clearness of style which are conspicuous in all the writings of Bp. Patrick, the Treatise of Frequent Communion not only enters into the general nature and design of "the most comfortable sacrament of the body and blood of Christ," but discusses in the most complete and convincing manner a portion of the subject which has not always been treated at sufficient length; the objections, namely, by which various persons are deterred from partaking of this most sacred ordinance, whether arising from conscientious scruples, or, as it is to be feared, more frequently, from motives of a less innocent character. The venerable bishop has investigated the real nature of every one of these, and has torn off the specious disguise which they sometimes assume; he has detected and laid bare those weaknesses of our nature, in which they originate, and has proved that they proceed from negligence, indifference, or a want of due consideration for the vital interests of religion, rather than from any other cause."

We have only to add, that the typographical department of the work is very tastefully executed.

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1. *A Catechism on the Church.* 2. *The History of Jesus Christ: abridged, in the Words of Scripture. By the Rev.* C. GIRDLESTONE, *Rector of Alderly, Cheshire.* London: Rivingtons.

THESE two little Tracts form part of a series commenced by Mr. Girdlestone when Vicar of Sedgley, (thence called "Sedgley Church

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Tracts") and still apparently continued under his direction. As a Christian, we have the highest possible regard for their author; but, as a theologian, we must venture to call him inconsistent and unsatisfactory. He is one of a class of writers, happily now becoming rare, whose opinions seem to have been the result of chance; who never studied theology as a science, nor church doctrines as a system, or whole. The first of these Tracts exemplifies both the earnestness of Mr. Girdlestone's character and the defects of his doctrinal views. The object proposed is to point out the evils of schism; and several very plain questions are proposed; but the answers given are most weak and uncertain. Thus he allows that Dissenters are not necessarily guilty of schism, nor schismatics of holding false doctrine; and that Methodists are not Dissenters! Now, with all desire to deal tenderly with weak brethren, and scrupulously avoiding to judge individuals, we maintain that the affirmative of all these propositions must be held. Though God is merciful, it is not for us to make excuses for the sinner; and the very attempt to do so argues, in fact, a deficiency of faith. It would seem as if Mr. Girdlestone wrote this Tract in order to "deliver" his own conscience. But surely, in that case, he should not have inflicted his own weakness of faith upon those whose weakness is pre-supposed, by their standing in need of a "Catechism." In no sort of writing is clearness of view more needed than in manuals of this nature. One more instance of faulty reasoning in this Tract must be added. Mr. Girdlestone directs, that "as the Apostle calls all the Corinthian converts, in the midst of their divisions, the church of God which is in Corinth, we may likewise endeavour to regard all the Christians in our land as one national church, though a divided one." Strange doctrine this to teach! Strange that it did not occur to our author that there was this very important difference between the two cases: the Corinthians did not break off from the "Apostle's doctrine and *fellowship*;" modern Dissenters (including Wesleyans) have broken off.

In the second Tract, Mr. Girdlestone is treading on what is professedly very dangerous ground: we are not surprised, therefore, to find that, like all his predecessors, he has failed. We cannot think it expedient to put into the hands of children "a History of Jesus Christ," which, in the first three pages, leaves out two such important circumstances as the meaning of the name by which our Lord was called, and the singular instance of his condescension to the law, wherein the Church has thought good to commend his example to our imitation in the feast of the Circumcision. We hope Mr. Girdlestone will not think that we are speaking at random, still less in ill-will, if we suggest to him the expediency of discontinuing this series of Tracts, which indeed seem no longer to be called for, by his removal to another scene of ministerial labour. We must have a definite theology.

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The Natural History of Society in the barbarous and civilized state: an Essay towards discovering the Origin and Course of Human Improvement. *By* W. Cooke Taylor, Esq. LL.D. M.R.A.S. *of Trinity College, Dublin.* 2 vols. London: How and Parsons. 1840.

The subject of these volumes is of the highest interest, and we opened them with considerable curiosity. Nor can we say that we have been disappointed. In spite of somewhat of mistiness in the fundamental ideas,—in the definition, for instance, of civilization,—and notwithstanding a want of arrangement, which renders them, especially the first volume, rather a series of essays than an essay, there is much to be learnt from these pages. They contain a large collection of facts and much original and vigorous thought. The chapters on barbarism are particularly deserving perusal, and prove satisfactorily that the savage state is so far from being the natural infancy of society, that it bears obvious marks of degeneracy from a state of nature. There is also a healthy moral tone running through the work, which secures respect for the writer's opinions, even where we differ from him. A short passage or two will illustrate the style of the work as well as its sentiments:—

"Irreligion acquired supremacy at Rome when liberty was lost. After all that has been said of the coalition between hierarchies and arbitrary power, it is undeniable that the coalition between despotism and infidelity is a thousand times more perilous. A religious people may be enslaved, but an irreligious people never can be free. The very first element of rational liberty—a deep sense of responsibility—is wanting: there are no checks to selfishness, no incentives to disinterested conduct." —Vol. ii. p. 154.

The following remarks are occasioned by the present working of the factory system:

"It is one of the clearest results established by experience, that the parental and filial relations are the most powerful of the conservative bonds that hold together the moral condition of society. Can we without horror reflect on the state of a human being abandoned to all the chances of contamination that surround mankind, without shield or protection from earliest infancy?

'Where shall his hope find rest? No mother's care
Protects his infant innocence with prayer;
No father's guardian hand his youth maintains,
Calls forth his virtues, or from vice restrains.'

The loss of moral influence which the sight of infant innocence exerts on the parental mind, is not less to be lamented. A child is a moral instructor, and the silent lessons it inculcates are felt by the most vitiated and depraved. The value of the sermons preached by the cradle has never been fully estimated; but those who have visited our prisons, and who have had to deal with the most hardened criminals, know that there is a well-spring of affection in a father's heart, which even the fires of the worst guilt have not dried up, and the name of a child, like the wand of the prophet, has drawn living waters from the flinty rock."—Vol. ii. p. 264.

We cannot speak in equally favourable terms of the theological opinions embodied in this essay. Though far from destitute of pleasing traits of religious feeling, it has too much of the superficial and *vulgar* latitudinarianism of the day. The writer is a strenuous advocate, for instance, for the impracticable theory of a religious

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education comprising those points of doctrine only on which all parties are agreed. Surely, if practicable, it were an inconsistent method of instilling religious principle, to begin by the suppression of truth, which is the equivalent of falsehood: nor can it be supposed that the edifice of christian practice can be securely built on the attenuated foundation of a pared and mutilated creed. Not all the philosophers and politicians in the world can make a pyramid stand on its apex. Some remarks upon creeds savour of the like fashionable liberality. Neology and latitudinarianism are sisters; and we are not surprised, though grieved, to find Dr. Taylor propounding an explanation of the book of Job, in which the devil, to whom God gave power to destroy every possession of the patriarch but his life, is only "the envious spirit of one of the men of Idumea assembled to worship Jehovah, excited by the prosperity of Job; and the dialogue between the Satan, that is, the accuser or malignant person, nothing more than an ordinary oriental mode of describing the struggles between the suggestions of envy and the dictates of conscience." (Vol. i. p. 332).* We meet with another passage no less objectionable:—

"Many of the minor corruptions of Christianity may equally be traced to the traditions of paganism. The verbal trifling which represented the question of man's salvation as turning on a vowel or a diphthong was derived from the subtleties of the Greek sophists, who employed their time in such verbal disquisitions as those preserved to us by Aulus Gellius."—Vol. ii. p. 207.

This is disingenuous as well as false. Dr. Taylor must know, that the doctrines expressed by the words ὁμοούσιον and ὁμοιούσιον were not questions turning on a vowel or a diphthong, although the terms which represented them differed only by a letter. There is but one letter between theism and atheism: is the being of a God a mere question of a vowel more or less? It is time that this often-repeated absurdity was laid aside, at least by thinking men. If writers think the essential divinity of our Lord a trifling matter (which we trust, however, we need not accuse Dr. Taylor of doing) let them say so. Such a course would be honest and intelligible: the present can scarcely be called either. We deeply regret to be obliged to notice these serious faults in a work which contains much to interest and instruct, and will furnish materials, as well as many striking ideas, to those who love to trace the gradual development of the civilization of our race.

Of the Government of Churches. A Discourse pointing at the Primitive Form. By HERBERT THORNDIKE, A.M. *Fellow of Trinity College, Cambridge; afterwards Prebendary of Westminster. Edited by the* REV. DAVID LEWIS, M.A. *Fellow of Jesus College, Oxford.* London: Stewart. 12mo. 1841.

THE works of Herbert Thorndike have become exceedingly scarce; a reprint therefore "Of the Government of Churches," executed as the present one is, in a handsome form, and with con-

* A writer who professes to have studied both Testaments in the original should be careful not to quote Zech. iv. 10. as St Paul. (Vol. i. p. 153.)

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siderable care and accuracy, can scarcely fail of being acceptable to the public. It is somewhat singular that so little is known of the life of an individual who, independently of the estimation in which his writings are held in the present day, appears to have been highly considered by his contemporaries, if we are to judge by the manner in which he is referred to by various authors. In the "Work of the Ministry" by Bishop Patrick, and also in the "Treatise on the Necessity and Frequency of Receiving the Holy Communion," by the same writer, quotations occur from the works of Thorndike; and they are made moreover in terms of considerable respect. In addition to his theological reputation, he seems to have been distinguished as a scholar, for he was employed by Walton to assist him in his edition of the Polygot Bible.

The Civil History of the Jews, from Joshua to Hadrian; with a preliminary Chapter on the Mosaic History. By Rev. O. COCKAYNE, M. A. *of St. John's College, Cambridge, and King's College School, London.* London: Parker. 1841. Pp. 303.

Sephardim; or, the History of the Jews in Spain and Portugal. By JAMES FINN. London: Rivingtons. 1841. Pp. 486.

THE Jews are, without controversy, the most interesting people on the face of the earth. To the eye of the mere antiquary, they present the phenomenon of a nation which can distinctly trace its genealogy to the very infancy of the world's existence. Their annals are the most ancient and the most complete of any of the records of antiquity. They are the light of ancient history, clearing obscurity, directing research, and guiding, as by beacons, the hesitating course of the chronologer. The Jews had also the important mission to fulfil of receiving and preserving God's revelation to man, of witnessing to the truth amidst the corruptions of heathenism, and of becoming the vehicle, as it were, by which the Gospel was to be carried into the world. After the coming of the Messiah, their duties were changed indeed, but did not cease. Their very unbelief ministers to the belief of others. They are a living proof of the veracity of the Scriptures, both of the Old and New Testaments; and of the justice at once and faithfulness of Him who gave them. And they are an awful warning to Christians, both as churches and individuals, of the guilt and danger of misusing privileges. In the light of prophecy, they take another and brighter aspect; and whether we interpret literally the predictions of their restoration, or stop at the certainty of their ultimate conversion, we cannot but rejoice in hope of the time when "they shall be graffed in again into their own olive-tree;" and "the receiving of them" shall be "life from the dead."

The two works now before us relate to different periods of the history of this people. Mr. Cockayne's volume contains a somewhat meagre and hard sketch of their story, till their final banishment from Jerusalem by Hadrian. The defects are inseparable from the plan of the work. A civil history of the Jews, professedly abstaining

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from what is religious and miraculous, is a history without its soul,—dry bones without spirit, and almost without connexion. Mr. Cockayne has, however, collected much valuable geographical information, and has illustrated the course of the Scripture narrative with considerable learning and research.

The other volume brings before us a portion of the Jewish people under different circumstances. That part of the dispersion which dwelt in Europe has divided itself into two principal bodies; the Ashkenazim or Jews of Germany and Poland, and the Sephardim, who dwelt in Spain and Portugal. Differing in many respects, these two divisions have unhappily agreed in substituting, as a rule of faith, the Talmud for the Scriptures; the traditions of men for the word of God. Thus, with a kind of judicial blindness, they have erected an enormous idol of human wisdom and human folly—an idol more deceiving, and scarcely less dangerous, than those their stiff-necked fathers worshipped before the first captivity. The Sephardim, however, during the middle ages, held the first place in learning, wealth, and influence. Mr. Finn has carefully traced their history from the vague traditions of Jewish colonies in Spain in the days of Solomon, to the barbarous expulsions of their race by Ferdinand and Emmanuel from the lands they had strengthened and enriched Surpassing in erudition, as well as in industry and commercial enterprise, the Christians, by whom they were persecuted, and the Mahometans, by whom they were tolerated, they flourished under circumstances which seemed ever threatening to destroy them, and contributed in no small degree to keep alight the lamp of learning, and to advance the progress of civilisation. The work before us comprises notices of their numerous writers, and lists of their works. Most of these, as may be imagined, consist of commentaries on either the written or the oral law, and cabalistic treatises, but there are not a few which treat of grammar, logic, geometry, astronomy, and the Aristotelian philosophy: and looking only at the former class of writers, that people cannot be said to have given no impulse to the human mind, which produced such men as Moses bar Maimon and Isaac Abarbanel. Much of the commerce of the Spanish peninsula seems to have passed through their hands; and their wealth, no less than their religion, frequently drew down persecution. The history of Benjamin of Tudda, who in the latter part of the 12th century visited, as he asserts, all the most important places of Europe, Africa, and Western Asia, proves, if true, the activity of the Jewish mind, and the importance they had acquired in all parts of the world. It is a melancholy narrative, which relates the series of merciless persecutions, as contrary to sound policy as to real Christianity, which succeeded at last in driving this flourishing people from the peninsula.

According to the lowest reckoning, 120,000 fled at once from the terrors of the inquisition, depriving Spain of its most industrious citizens, and of property to a vast amount. At present, a few who reside, without religious toleration, in such free ports as Cadiz and Seville,—a body of about 1,600 at Gibraltar,—a small settlement at Lisbon,—and some at Madrid, who are Jews under the profession of Christianity,—are all that remain of the Sephardim in the land of their

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fathers. "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."

But we must refer our readers to Mr. Finn's volume, which, notwithstanding occasional harshness of style, and one or two doctrinal statements to which we might object, contains very much to interest and instruct.

Letters from Italy to a Younger Sister. *By* CATHERINE TAYLOR. London: Murray. 1840. Pp. 302.

To say of a tourist who ran through Italy in seventeen months, that she has not made a book of much interest or information, is no reflection upon her ability; but she should have known beforehand that failure was inevitable, for in so beaten a field, a writer must not trust to his subject, but to himself. Now it unfortunately happens that Miss Taylor is a dry, matter-of-fact person, and therefore could not give any "character" to her book beyond what it would take from the subject. She is neither enthusiastic nor imaginative; she does not pretend to write essays on the thousand little incidents that occur to the traveller; she has not even that tact and quickness which comes so often to the relief of her sex. Add to all, she is not above the common prejudices of English education, talking most complacently about "the dark ages" and the "follies of catholicism," &c. She has some charity indeed for the Papists, but it is upon the latitudinarian maxim, that "actions, not opinions, are the subjects of human control." Every town, or church, or religious order, is introduced by its due historical notice; but as this is usually not drawn from any better source than the "Guide Book," the interest of the reader sadly flags. In order to write with any prospect of success upon the well-known portions of the continent, the traveller must either give himself entirely to the illustration of some particular subject; or else he must be content with giving a simple record of his thoughts and feelings, as they naturally suggest themselves to his mind. A person of sound English views, accurate observation, and extensive knowledge, might yet, we think, compose a work that would be of much value to that portion of our countrymen who have not the means to travel abroad.

We gladly call attention to the Archdeacon of Surrey's recent Charge, which has just appeared. (Burns, 1841.) We need not say that it possesses rare merit; for of that all will feel sure. What we especially wish our readers to read and ponder is the plan proposed by the Archdeacon for a Church Fund. It seems one well calculated to lead to most important and beneficial results.

The "Poor Man," whose poetry we noticed in our last number, has published a Third Part of his verses, (Andrews, Durham, 1841). They are worthy of what went before,—the same truthfulness, the same pathos, and the same imagination being to be found here as in Parts I. and II. The first set of stanzas, in which "the Poor Man speaketh of a Cottage Boy," is very touching; and the third, in which he "talketh of Clouds and Sunshine," is, perhaps, the best executed performance of his which we have yet seen.

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"The Book of Poetry," (Burns,) viewed as a compilation for the use of schools, is much better than any predecessor in the same line that we ever fell in with. This may be pronounced at once on the strength of its containing extracts from Spenser, Wordsworth, Southey, Herbert, Keble, &c. names, the existence of which would not have been inferred from former school-books. It is at a price, too, which brings it within the reach of all who can by possibility be supposed generally accessible to poetical influence. Still the volume before us is susceptible of improvement in a future edition. Addison's wretched Paraphrase of Psalm xxiii. ought, in our opinion, to have no place in such a collection; and exquisite as is the "We are Seven" of Wordsworth, it is not adapted for the young. What is called its simplicity, is a charm entirely addressed to the adult taste; and the truth it conveys is touching only to those who have learnt to contrast their own increasing familiarity with the thought and the reality of death, and the ignorance of it in "a simple child—that feels its life in every breath." The Song at the Feast of Brougham Castle, Hartleap Well, Ruth, and such like, would have been better specimens of Wordsworth to set before the young.

"The Thakoorine, a Tale of Maandor," by Captain J. Abbott, Bengal Artillery, (Madden & Co. 1841,) seems, judging from a glance at its contents, amiable and elegant. Captain Abbott, however, is taking models, the charm of which to English ears has well nigh passed away.

"The Festivals and Fasts of the Church of England," (Burns, 1841,) appears to us a very useful little book. The position it is designed to occupy may be seen in the author's Advertisement, of which the following words compose the main part: "It may be naturally thought that the following attempt is needless, as well as presumptuous, since we have Nelson's standard work, and the Sermons from which so much has been borrowed in this little book. But Nelson's style is too obscure for children, while his practical remarks are much above their capacity; and the Sermons do not generally give a sketch of the lives of the saints they commemorate; nor are they, of course, likely to be put into the hands of the young and ignorant, for whom these dialogues are intended."

"The Bishop: a Series of Letters to a newly created Prelate," (How & Parsons, 1841,) is a work seemingly in imitation of Mr. Taylor's *Statesman*. It appears to be, in parts, *piquantly* written, and the author seems to enjoy a pretty extensive range of literature. We strongly suspect that a further acquaintance with his work would disclose to us many points of disagreement between him and ourselves; and, any how, we question the propriety of a layman, or any other ecclesiastical inferior, publicly lecturing a ruler in Christ's kingdom on his duties.

"The Centurions," (Seeley & Burnside, 1841,) appears written in a pious spirit. In treating of the baptism of Cornelius, the author expresses uncertainty where the Church of England in particular, and the Catholic Church at large, express none. It is fair to add, that this seems to proceed in part from misapprehension of what is meant by baptismal regeneration.

"The Apostasy predicted by St. Paul," by Mortimer O'Sullivan, D.D. Part I. (Dublin, 1841,) is a very elaborate investigation of the subject announced. Dr. O'Sullivan has not yet formally given his own conclusions, but we imagine it is pretty clear that he means to revive the old interpretations, which identify "the Man of Sin" with the pope, and the apostasy with the corruptions he patronizes.

A new edition of Laurence's Writings on Lay Baptism has just appeared, (Burns, 1841). It is edited by the Rev. W. Scott, M.A. Perpetual Curate of Ch. Ch. Hoxton, who has performed his task with great industry, learning, and judgment. Similar praise must be given to the able Preface he has prefixed.

While on this subject, we must recommend to our readers "A Full Report of

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the case of Mastin *v.* Escott," by W. C. Curteis, LL.D. (Crofts & Blankarn, 1841.) This, containing as it does all the pleadings on both sides, and the judgment, forms a very important accession to every theological library.

"The History of the Hebrew Nation from its First Origin to the present Time," by the Rev. J. W. Brooks, Vicar of Clarebro', Retford, (Seeley,) is a work which can hardly fail to be interesting, and which, considering its subject, it is to be hoped is carefully prepared. Its size and scope render it out of the question that we should as yet have an opinion upon it.

"Parish Rhymes for Schools and Cottages," by the Rev. R. A. Scott, (Rivingtons,) is a very pleasing, unpretending little book, possessing much poetical feeling united to a sound christian spirit and excellent principles. It contains several short poems, of a religious and domestic character, written in a simple and familiar style, adapted to the mind of the peasant. It might be distributed with advantage among persons of this class.

It is due to the author of "My Life, by an Ex-Dissenter," that his recent book, "Your Life," (Fraser,) is a great improvement on the former. His principles seem much sounder, though they are still very inconsistent. At the rate he is going on, we hope to like the book he announces, "His Life," very much. In the present tale, the part which relates to Wesleyan Methodism is very interesting, though no power of the author, or any one else, will make out either Wesley or his followers to be free from schism.

"Revival of Old Church Principles," &c. by Laicus, (Burns, 1841.) This is a reprint from the Morning Post, in whose columns the controversy here preserved first appeared, with a copious Appendix. The pamphlet merits great circulation and much attention.

The following volumes of Sermons have recently appeared: "Plain Sermons on the Church Ministry and Sacraments," by the Rev. Cyril Hutchinson, M.A. Student of Christ Church, (Cleaver, 1841). "Sermons," by the Rev. T. Tunstall Smith, M.A. Curate of St. Luke's, Chelsea, (Hatchard, 1841). "Sermons," by the Rev. John Harding, Rector of St. Andrew and St. Ann, Blackfriars, (Seeley & Burnside, 1841.)

Among single sermons one has been published, entitled, "The Crucifixion," by William John Hall, M.A. Rector of St. Bene't and St. Peter's. It extends through 90 pages.

We are glad to observe that Mr. Burns has reprinted two Sermons extracted from the posthumous works of Bishop Hobart. The little pamphlet is headed "The Church, and the Liturgy."

MOTETT SOCIETY.

It gives us great pleasure to be able to state, that this Society, whose establishment we announced in our May number, has fully answered the expectations of its originators. A most important addition to its plan has just been announced, viz. the issuing "Selections of Standard Church Music," on the plan of an Annual Subscription, as adopted for the publications of the "Anglo-Catholic Library," and other similar undertakings. By this means the benefits of the Society will no longer be confined to those who, by residence in the Metropolis, have an opportunity of attending its meetings, but will be extended to the public generally; so that an individual in any part of the country may now procure a collection of the best music, adapted either for private practice or for the Service of the Church, at a comparatively trifling cost. The scarcity of such music is well known; we doubt not, therefore, that the opportunity thus afforded will be eagerly embraced by a large number of persons throughout the country; and we venture to predict that the ultimate effect will be the substitution, in many of our choirs, of really ecclesiastical music, for those flippant and secular compositions which have so long disgraced the worship of the Anglican Church.

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A SERMON,

BY PHILARET, ARCHBISHOP OF MOSCOW,

Preached on Christmas Day, 1821.

TRANSLATED FROM THE ORIGINAL.

We here present our readers with a Sermon, by a learned prelate of the Russo-Greek Church, and have much pleasure in informing them, that the same kindness which has furnished us with this, has put in our possession one or two more by the same author. These may hereafter appear in our pages. In the mean time, we must say a word or two on the interesting character of such documents.

The Greek Church we are apt to consider at once better and worse than the Romish; better in respect of formal position, worse in respect of actual state and character;—better, as not having directly committed itself to such fatal errors; worse, as being more sunk in superstition and carnality. In the same way we conceive our hopes of the Greek Church for the future, to be at once better and worse than our hopes of the Romish;—better, in so far as there do not exist the same great obstacles to her reforming herself, and to our coming to terms with her;—worse, inasmuch as being more sunk in superstition, it seems harder, humanly speaking, that she should be quickened anew unto spirituality.

Such we take to be the general feeling of thoughtful Churchmen respecting the Greek Churches of the present day. We write after no investigation of particulars; and therefore, we are not prepared to say to what extent it may be just. We fear, however, that it has too much foundation in truth. At the same time, if the likeness of the author now before us be multiplied to any extent in Russia, then is *her* Church, at least, in a sounder and more hopeful condition than we have hitherto imagined. Of the merit of his preaching, our readers can judge for themselves: the question that will naturally occur to them must be, whether all this be not simply a specimen of an able and spiritually-minded individual,—an exception to the general rule; whether we are entitled to take it as a sample of any considerable school or class of Russian churchmen. We will state one or two circumstances, of which we have been put in possession, and which seem to warrant us in looking on the case in the latter and brighter point of view.

Philaret (the author) is archbishop of Moscow and metropolitan. Now, when it is considered that being such as he is, he has been in this station of dignity and influence for many years, it is inconceivable but that he must have greatly moulded the minds of numbers, both clergy and laity.

But further, we are informed, that he is much admired, both for his learning and virtues,—that his influence is very considerable,—and that he may fairly be taken as a sample of a very considerable class (the most orthodox one) of the Russian clergy.

We believe he is the author of a Catechism, which, by the authority of the synod, has superseded that formerly in use in all schools throughout the empire; also of a History of the Church, a Dialogue on the points of difference between the Greek and Romish Churches, and a new Translation of the Book of Genesis, &c. With this introduction, he must now appear before our readers in proper person.

St. Luke ii. 13, 14.—*And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest.*

Lo! now, my christian brethren, angels preach to you! Angels by their discourse teach you what you ought to do. What can be better

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than their instruction? After theirs can any other be required? An angel appears and preaches to men! "Behold! I bring you good tidings of great joy, which shall be to all people; for to you is born, this day, a Saviour." Ought not man to have responded to this joyful discourse by glorifying him for these good tidings, and by crying to them, Amen, so be it? But angels appear as auditors to the angels who preach. And suddenly, that is, as soon as his discourse on the birth of Christ was finished, they cry out, with all their hosts, "Glory to God in the highest;" and they thus exclaim, that not only all those who inhabit the loftier regions of heaven, but the whole world here below, might partake of the glorious intelligence given by their hymns of praise. And why was this? Doubtless for this reason, that this lower world should follow the example of the heavenly; that the songs of men should be in accord with the songs of angels. In this way then we shall obey our heavenly instructors, "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation," Ps. xcv. 1. "Glory to God in the highest." You have come hither to rejoice at your Saviour's birth; the hymns of praise which the Church has received from the angels, is not only published in the temple of God, but in your habitation also. The angel's discourse, although delivered so many ages ago, shows its power even now its intent is completed. When heavenly preachers discourse, it would seem right that the earthly ministers of heaven should remain quiet, and keep silence. The angels' discourse, though short, was full of meaning; their sudden hymns of praise involuntarily rouse our astonishment; and the consequence of this feeling will be to excite reflection. Our first thoughts will be, that when the heavenly powers preached and solemnly announced the birth of the Saviour, the whole world, except a few shepherds, were buried in sleep, and heard neither their discourse nor their hymns. What, will some of you probably say to me, are we asleep at midday during this great solemnity of our Lord, and whilst the hymns of praise are chaunted in the church? Without attributing blame to any one by what I do, allow me to remind you, that David, who was much more powerful in sacred song than we are, found it occasionally necessary to rouse himself to awaken his glory: "Awake up, my glory," Psalm lvii. 9. Let us therefore endeavour, by reflections on the glory of God as (displayed) in the birth of our Saviour, to awake up our glory; in plainer words, to rouse our zeal for the glory of God.

"Glory to God in the highest!" This hymn of the angels was never heard on earth before the birth of Christ. But why was it not? Had not God, before this event, glory in the highest? Certainly he had! God always possessed the highest glory from all eternity. According to the sayings of one, who clearly saw his excellencies, He is the God "of glory," (Acts vii. 2;) that is, glory is inseparably united with his name, with his very existence, so that he would not have been God, had he not had glory. Glory is the exhibition, the manifestation of internal perfection. God was, from eternity, manifested unto himself by the eternal generation of his only Son, and by the eternal procession of his only Spirit. And this his Unity, existing in the Holy Trinity, shines with unsurpassable and unchanging

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glory. God the Father is "the Father of glory," (Ephes. i. 17;) God the Son is "the brightness of his glory," (Heb. i. 3;) and himself, "the glory which he had with the Father before the world began," John xvii. 5. In like manner the Spirit of God is "the Spirit of glory," Peter iv. 4. Thus the blessed God exists in his own peculiar glory, and which is above all glory; and of which he requires no witnesses, and can have necessarily no partakers. But from his infinite goodness and love, he wished to communicate his own happiness, to have others partake of this glory; he therefore exercises his own infinite perfections, and they are seen in the works of his hands. His glory is manifested in the powers of heaven, is reflected in man, is put on him as a garment, in the splendour of the visible world. It is given from Him, received by those who partake of it, and returns back to Him again. In the revolution, if we may use the expression, of the glory of God, consists the happiness of life, the well-being of his creatures. Thus the Cherubim stand round the throne of God, in the fulness of his glory, and in honour of the Holy Trinity, sing to each other this most sacred hymn: "Holy! holy! holy! Lord of hosts," Isaiah vi. 3. They hide their faces, for the real glory of God is light, inaccessible even to the highest order of his creatures. "They were full of eyes within," (Rev. iv. 8,) because their desire of obtaining an insight into the glory of God, makes their whole being one eye, and they rest not day or night; not because rest is forbidden them, but because their happiness, which they derive from the inspection and participation of the glory of God, continually overflows as from a full vessel, in joyful gurglings of praise, and thus the glory, which proceeds from God only, returns unto him again. Man in his first state was "the image and glory of God," (1 Cor. xi. 7;) and when he was without garments, knew not that he was naked, because he was clothed with this glory. Thus "the heavens declare the glory of God, and the firmament showeth his handy work; one day telleth another, and one night certifieth another," Psalm xix. 1, 2. But if in this manner the glory of God has existed with him from eternity; if it has been long since, even from the earliest ages, and continually manifested in his creatures, not only in those which are invisible, but in those also which are visible, why was it proclaimed in a new and unexpected manner (at the birth of Christ) from heaven to earth, as if it had been something unknown and unheard of before? O Christian! it is now thy turn to be all eyes, especially within; arise, therefore, and well observe, Lo! here is glory and mystery! glory included in mystery—and mystery revealed in glory. Man prevented the living source of eternal glory from flowing towards him, when he determined not to return it to God, but to appropriate it to himself, trusting to the deceiver, that he should be as God. Something then occurred to the spiritual man similar to that which happens to the natural man, when the circulation of his blood has stopped. The spiritual man then died to the glory of God; or, at all events, he became pale, fainting, and the springs of spiritual life were weakened in him, in comparison with his former state; they were darkened, diseased, stripped bare, and corrupted. And since the rays of the glory of God shone on the visible world principally through man, as the image of God; when he was deprived of these rays, when they were

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concealed from him, they shone with less brightness than at the beginning on the rest of the creation. Although the Psalmist, after having cleansed his heart, heard a voice from heaven declare the glory of God, and the sound of it went through all lands; yet this sound was doubtless not so lofty nor so imposing as it was at the beginning, for then the majestic and sweet voices of life and harmony were alone heard; but with them are now mingled the discordant tones of sufferings, tumults, disturbance, and destruction. This deplorable eclipse of the glory of God in the world, brought on by the sin of man, has turned all our thoughts, all our desires towards the creature; "has changed the glory of the uncorruptible God, into an image made like corruptible man, and to birds, and to fourfooted beasts, and creeping things," Rom. i. 23. The God of glory, seeing that without his glory there was no happiness for his creatures, strove, by different and unusual means (I speak after the manner of men), to manifest it again in man. But all these means, for a long time, proved unsuccessful; and, in fact, were either more or less distant and partial preparations for the actual, universal, and only possible manifestation of his glory amongst those who had sinned, and therefore had come short of it. At the very moment man departed from the divine glory, God sought for him, to turn him back to it. "Adam, where art thou?" But the sinner not being able to endure his presence, ran away and hid himself from it. After this, God clothed his angels with it, to make it in some sort accessible to us. But this only produced alarm in man's sinful race, and could not serve as a medium of communicating the glory of God into him. "Alas! O Lord God!" cried Gideon, "because I have seen an angel of the Lord face to face!" Judges vi. 22. Manoah exclaims, "We shall surely die, because we have seen the Lord," Judges xiii. 22. The people of Israel, although somewhat prepared by the order of God to Moses for the manifestation of his glory on Mount Sinai, yet even when removed afar off from it could not bear the sight, but said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die," Exodus xx. 19. But what shall we say of those manifestations of the glory of God, when man had filled up the measure of his wickedness, and the cry of them ascended up to heaven? He could not, without renouncing his own holiness, speak to them with the voice of love and mercy, but he answers them with the dreadful punishment allotted to them by his justice. This was the case in his condemnation of Cain, in the universal deluge, in the destruction of Sodom: "The God of glory thundered, the earth trembled, man faded away," Psalm xxviii. 3. Where then was there any cause for joy, where for giving praise? But what does God, who is inexhaustible in measures of mercy and salvation, at length do to raise up man to the hope of his glory? As man did not dare to approach God, and to partake of it, God draws near to man, and participates in his degradation. That the sinner may no longer flee from the presence of his God, the Son of God appears to him in the "likeness of our sinful flesh," that the weak creature should not fade away from before the glory of his Almighty Creator. He no longer clothed himself with majesty and honour, but with the weakness of infancy, and the swaddling clothes of poverty. As the skilful phy-

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sician, who sees that his patient is afraid of a powerful remedy, conceals it under another form, and by these means the medicine is taken, and the sick man cured; thus also the heavenly Physician of our souls and bodies, seeing that man, labouring under the mental malady of sin, feared to take that divine medicine, which alone had power to relieve him, enclosed his Godhead in human form; and thus the sovereign remedy of Divine grace was received by man, even before he was aware of it. As soon as the Godhead was in man, "He gave us all things that pertain unto life and godliness," (2 Pet. i. 3.) And from hence, it proceeds, that our weakness will be filled with the power of God,—our unrighteousness will be blotted out by the righteousness of God,—our darkness will be illumined by the light of God,—our death will be abolished by the life of God. Even whilst the glory of God is hid from us, we have hopes of possessing it. And when this glory is disclosed, it will not blind, frighten, or destroy us, but will shine on and enlighten us, and the whole of that world in which we once obscured it. The Apostle assures us, that "Christ is in us the hope of glory." Behold then the glorious mystery, and the mysterious glory of this holy day! The heavenly ministers of light saw before us the dawn of this glory, and immediately turning to us, they cried out, "Glory to God in the highest." It is not now the dawn, but the meridian brightness of this glory. Let our voices of praise then be lifted up; let them be raised on high, together with those of the inhabitants of heaven. Let them mount up in the joyous exaltation of our hearts to the very throne of God—"Glory to God in the highest!"

My brethren, we have heard with what solemnity the angels glorify God not for their own, but for our salvation! With what zeal and earnestness should not we praise Him for our own. Oh! that I had a spark of that heavenly flame—the love of angels for their God, that I might kindle in your hearts the same fire as they have; that I might excite in your breasts their unceasing, never-tiring love for praise! For I know that the world is now preparing to drown the angel's voice, by the noise of those who are keeping holyday; by vain discourse, by songs, defiling the purity of the soul; by overcharging your hearts with surfeiting and drunkenness. Be careful, then, lest having praised God in his temple with your words, you dishonour him in your houses with your actions, for he has said, "them that honour me, I will honour; and they that despise me, shall be lightly esteemed," (1 Sam. ii. 30.) And have we not ourselves lately felt this dishonour by our own painful experience?* Has not the Lord given up our houses to fire and plunder? and has he not defiled our temples? And why has he done this? Is it not because we, by lives unworthy of his glory, have disgraced him in our houses, and by our neglect of his services, have dishonoured him in his temples? But he has been again merciful to us, and honoured us. Let us, then, honour him; that we draw not down upon ourselves again his indignation, (with which the order of nature, now so disturbed, threatens us,) "Give glory to God." "Glorify God in your souls, and in your bodies, which are his," Cor. vi. 20. Amen.

* Alluding to the occupation of Moscow by the French armies, in 1812.

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THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT, OF CHURCH EXTENSION.

No. II.

I INTENDED to have followed up my remarks in a former number of this review by calling attention to the evidence which shows the divine right of tithes. I purpose, however, to defer this until a future number, and shall only now make a few remarks, suggested by a recent speech of Mr. Gladstone, as reported in one of the public prints. And here I hope I may, without giving offence, express my earnest desire, that ere long St. Paul's Cathedral may be the station from which designs in London to propagate the Gospel will emanate, and that gifts in the service of the Church will be solemnly presented at the altar, instead of being announced with cheers at a public meeting in Willis's Rooms. The statutes of our metropolitan cathedral give to the Bishop of London the sole right of appropriating the offerings (secundum arbitrium suæ voluntatis) on all the great festivals of the Church, Christmas-day, Easter-day, Ascension-day, and Whit-Sunday.* Too much attention cannot be given to this interesting fact as pointing to the Offertory as the true *instrument* of Church Extension.

Mr. Gladstone, at the meeting alluded to, is reported to have said,

"It might be regarded by some as a principle, that the increase of the colonies added to the increase of the wealth of the colonists, and that out of that increased wealth they were bound to provide for their own spiritual necessities. *But this was a fallacy which could not be too widely denied.* This point ought to be taken into consideration,—persons went to a new colony having every thing to gain, and that it was some years ere those who had emigrated were by their exertions placed in a position to bear any expenses beyond those which the absolute necessities of their family demanded. It was, then, to provide for the intermediate period between their first settlement and the day when they should have placed themselves in a comparative state of affluence, so as to be enabled to contribute towards the support of the Church, that the object of the present proposition was directed. Let him ask, what was to become of their fellow-countrymen whilst in that intermediate state, if something was not done for them? If it was the desire of the meeting to provide for the spiritual welfare of those of their fellow-countrymen who, from circumstances, were induced or compelled to resort to a colony, let them come forward to aid the undertaking which was now presented for their support."—*Evening Mail*, April 28, 1841.

The mischievous effects of leaving a colony to itself in spiritual matters—without any funds from the mother Church—were never more fully seen than in the results of the Canada Clergy Reserves Act,—that measure which has been so unhappily commended by the *present* chancellor, masters, and scholars of the University of Oxford.—But there is another fallacy also, and one which cannot be too extensively denied, but which Mr. Gladstone does not expose. It is a great mistake to imagine that none are to contribute towards the support of the gospel except those who are in a state of *comparative affluence.* The gospel must be upheld by the poor man's penny, as well as by the rich man's gold. Even natural religion tells us that God is to be honoured with the *first*-fruits of every man's labour; and under the Jewish law an offering was to be made by persons in every

* See Dugdale's History of St. Paul's Cathedral.

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condition of life—by some the lamb, by others the pair of turtle doves. There must be the same principle or feeling in the heart of the Christian, as in the heart of the Jew, though it is to show itself in a different manner. None are exempt from the payment of the sacred tribute. The difficulty of bringing this principle into action will at once be admitted,—in fact, it can only be learnt, like all moral principles, by being acted upon; in other words, by the use of the offertory. However, for our encouragement it may be said, that common sense and right principle always go hand in hand. The following clause is taken from a petition presented to parliament this session:—"The working classes of England, of which your petitioners form a considerable part, have never complained of their being called upon by just and equitable law, to contribute their *proper share* to the revenue." Neither would men in general object to contribute their proper share to sacred revenues, if, agreeably to the rules of the Church, they were called upon from time to time to practise the duty, and reminded continually of the blessing promised to the performance of it. Too much stress cannot be laid upon this point; if one class is to be absolved, other classes will soon proceed to absolve themselves, either entirely or in part, under the plea that they are not in a state of comparative affluence. The rule of "*proportion*" has been called "golden," for its extensive practical utility in arithmetical calculations; it is equally serviceable to measure every churchman's duty in the matter under consideration. Natural religion tells us that the payment must be in proportion to the income; and the divine law says that this proportion must be (that is, the minimum of it must be) as one to ten.

"There are in Philo the Jew many arguments to show the great congruity and fitness of this number (ten) to things consecrated unto God. But because our nice and curious speculations become not the earnestness of holy things, I omit what might be farther observed, as well out of others, as out of him, touching the quantity of this general sacred tribute; whereby it cometh to pass that the meanest and the *very poorest* amongst men, yielding unto God as much in proportion as the greatest, and many times in affection more, have this as a sensible token always assuring their minds, that in His sight, from whom all good is expected, they are, concerning acceptation, protection, divine privileges, and pre-eminences whatsoever, equals and peers with them unto whom they are otherwise, in earthly respects, inferiors; being furthermore well assured that the top as it were, thus presented to God, is neither lost nor unfruitfully bestowed; but doth sanctify to them again the whole mass, and that he by receiving a little undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes the *hedge* of their riches. Albeit a hedge do only fence and preserve that which is contrived, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need, but for their only benefit that owe it. Wherefore detaining the same, they hurt not him whom they wrong; and themselves, whom they think they relieve, they wound; except men will haply affirm that God did, by fair speeches and large promises, delude the world in saying, *Bring ye all the tithes into the store-house, that there may be meat in mine house*—(deal truly, *defraud not God of his due*, but bring all)—*and prove if I will not open unto you the windows of heaven, and pour down upon you an immeasurable blessing.* Mal. iii."—*Hooker. Eccles. Pol.* v. 79.*

* Selections from Hooker have been recently published, which include the extract made in this paper. I hope to see selections from LESLIE also published. I mean his *unanswerable* Essay on the Divine Right of Tithes.

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The opinions which I am at present combating derive, as was before remarked, but too much countenance from the *present* chancellor, masters, and scholars of the University of Oxford; they are, however, as she has been recently reminded,* "alien"† from those essentially her own. The university has borne, and doubtless will again bear, her witness to the catholic doctrine of the divine right of tithes. But for the present, though she teaches her young members the rules of proportion as laid down in Aristotle and Euclid, she does not apply them for her own guidance in making contribution in the service of the Church. She publishes right principles at the Clarendon press, but not in her house of convocation. She comes forward with her *fixed* subscriptions, instead of setting aside any *proportion* of her income for deeds of charity. She does not appropriate the *tenth* part even of her profit in the sale of Bibles, for the spiritual welfare of those in her immediate neighbourhood. She indeed swells the train of those who show their attachment to the Church by the cheap and easy method of presenting petitions to parliament for church extension. She takes no notice, however, of the warning language‡ of her Bishop, but sets her seal *voluntarily* (not as in times of old to *principles*, but) to deeds, made under an act of the legislature, which not only denies the divine right of tithes, but puts a portion of the property of the Church into the pockets of the landlords.

But perhaps after all it is not fair to censure, but rather to see and lament the unhappy symptoms of the times, and learn that the *systematic* disregard of an *important* principle is the real cause of the spiritual destitution which prevails so extensively. Instead of advertising subscriptions and resolutions in newspapers, I hope soon to hear of persons signifying their *resolution*, in compliance with the principles and practice of the Catholic Church, of setting aside the *tenth* of their respective incomes in the service of religion. There would then be a prospect of christianizing the country. No permanent good can be effected, I say again, till this principle be brought into action. How strange it is that so little should be said upon this subject, which is of such overwhelming practical importance. Editions of Hooker are published by churchmen; selections from his works are made; and yet we disregard the principle (for extending the church) which he so eloquently enforces, and the adoption of which we so much need in our present exigences.

Others are busying themselves with writing histories of the early English Church, or examining the antiquity of her vested rights, subjects peculiarly interesting and instructive; and every thing may be said in praise of those who have handled them so ably, provided we see them equally anxious to put forward the *principles* which

* See last number.

† See Mr. Gladstone's dedication of his work upon the State in her Relations with the Church.

‡ "I have not hitherto heard that the effects of the Tithe Commutation Act press heavily upon the clergy. Doubtless we ought to give up much for the sake of peace. But it must not be forgotten that we have surrendered a right on which the very existence of the Establishment may depend; for it is indisputable, that if the course thus legalized had been adopted at the Reformation, the clergy would at this time have been without the means of subsistence. I pray God that my apprehensions on this score may not be realized."—*Charge of the Bishop of Oxford*, 1838.

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gave the Church the property which she enjoys, and procured the enactments of so many laws in her favour.

Others are employed in writing down the voluntary principle instead of upholding the truth, of which it is the perversion. In short, they frighten people from searching for the true coin, by telling them there is base metal resembling it in circulation. Error, indeed, must not be allowed to pass current; but the best way of refuting it is by an unwearied dissemination of truth. Instead of dwelling *too much* upon the imperfection of the system, we should rather observe the fact that there are so many separatist teachers supported by their congregations, and learn what would be effected by the force of genuine truth, when we see what is done by the counterfeit.

Others, again, are asking and answering the question,—What constitutes a church society? as if there could be any church society besides the Church. The real question for us to ask is, what *principle* gave the Church her present endowments, it being obvious that no other principle can effectually increase them. When shall we learn to look at truth, as it is truth, and not as it has been perverted or misrepresented. God requires from every one of us the continual payment of the sacred tribute as a testimony of our affection, of our gratitude, and as an acknowledgment of his sovereignty over us. Here lies a portion of our toil. These acts of duty are pregnant with blessings to those who discharge them; meanwhile they furnish the proper inheritance of those who serve at the altar: God fills and refils those vessels which are emptied through love to him. Gifts in his service, whilst they minister to the reasonable wants of his prophets, multiply like the cruse of oil to those who offer them. Can we sufficiently admire this order of God's providence; and yet it would seem we were unconsciously seeking to reverse it. In our wisdom we soften down the gospel to make it popular, and thus its professors are robbed of their proper inheritance, and the means necessary for its effectual propagation are thrown aside. The air now rings with the loud accents of those who ascribe all things in practice, if not in theory, to secondary causes, that we can scarcely hear the still small voice of the gracious promise made to *all* who honour Almighty God with their substance and give to him the first-fruits of their increase.* I have already made an extract from one profound and pious writer, and I will conclude my present observations with a quotation from another author who is equally sacred amongst us.

"'So hath the Lord (viz. Jesus Christ†) ordained that they which preach the gospel shall live of the gospel.'—1 Cor. ix. 14.

"That is, out of the labours and revenues of those to whom they preach the gospel. And this (upon principles of justice as well as of religion: if thou hast much, give plenteously) as God has prospered you, that is, proportionably to your incomes. This no human law can set aside.

"There is a great deal of difference betwixt being exempt by law and exempt in conscience.

"O Lord, who hast graciously allowed us a recompense for our labours, make me a faithful steward of that part of thy revenues committed to my charge, that

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* Proverbs iii. 9. † Matthew x. 10.

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I may give thy servants their portion of meat in due season; and that I may not feed myself or family with that which belongs to thy poor.

"But, above all, I pray God give me grace to preach the gospel as well as live of it; and that when my Lord cometh, he may find me so doing. Amen.

"By what right can those who do nothing at all claim a share of those tithes which are by Jesus Christ appointed for the propagation of the gospel? To satisfy avarice, ambition, luxury, or pleasures, with these, is no better than sacrilege.

"'When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.'—Numb. xviii. 26.

"'The Lord (that is, that which God hath reserved unto himself) is their inheritance.'—Deut. xviii. 2.

"This is said to show, that the priests had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of God.

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments.'—Deut. xvi. 12, 13.

"'Look down from thy holy habitation, from heaven, and bless thy people Israel."—Deut. xxvi. 15.

"What care is here taken, that men shall not confound the things that belong to God with those that they may lawfully convert to their own use; and indeed a great deal more depends on this than men are aware of or willing to believe.

"'The workman is worthy of his meat.'—Matthew x. 10.

"This is a matter of justice as well as of divine right; but then observe, it is only he that labours, not he that is idle, who has a right to the revenues of the church.

"Men that are liberal, even to profuseness, to the ministers of their pleasures, that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their souls, and who stands accountable for them, a very small part of their incomes. After all, it is God who maintains his own ministers, and not the people; he who gives all, having reserved to his own disposal a part of every man's estate, labour, &c.

"'Honour the Lord with thy substance, and with the first-fruits (the best) of all thine increase; so shall thy barns be filled with plenty.'—Prov. iii. 9, 10.

"'And the first of all the first-fruits of all things, &c. ye shall give unto the priest, that he may cause the blessing to rest in thine house.'—Ezek. xliv. 30.

"'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'—Mal. iii. 10.

"'Let him (that is, he is bound by his Christianity) that is taught in the word communicate to him that teacheth in all good things.'—Gal. vi. 6.

"May my gracious God, who has blessed me with wealth, may he bless me with humility and gratitude, and with a perseverance in the most lovely grace of charity.

"When God left out the tribe of Levi in the division of the land, he did it for his advantage: for he gave him a tenth instead of a twelfth part; and even this under such conditions as freed him from bodily labour."—*Bishop Wilson's Sacra Privata*, pp. 259—264.

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By ARCHBP. OF CANTERBURY, *June* 6.

DEACON.

Of Oxford.—A. G. Baxter, B.A. Worc.

PRIESTS.

Of Oxford.—J. C. Powell, M.A. Trin.; T. Miller, B.A. Trin.

Of Cambridge.—W. Randolph, B.A. St.John's; E. W. Milner, M.A. Pemb.; C. T. Curteis, B.A. Trin.

By BP. OF LONDON, *at St. Paul's Cathedral, June* 6.

DEACONS.

Of Oxford.—A. Baker, B.A. Wad.; W. H. Jones, B.A. Mag. H.; N. Woodard, B.A. Mag. H.

Of Cambridge.—G. Kemp, B.A. C. C.; R. W. Thackeray, B.A. Pemb.; B. J. Armstrong, B.A. Caius; R. Fiske, B.A. St. John's; D. S. Halkett, B.A. Trin.; R. C. Jenkins, B.A. Trin.; R. H. Neate, B.A. Trin.; H. Meeres, B.A. Clare; T. F. Stooks, M.A. Trin.; J. Wilson, B.A. Cath. H.; J. Back, B.A. Christ's.

Of Ch. Miss. Coll. Islington.—C. T. Frey; C. A. Gollmer; S. Hobbs; A. P. Lee; E. Sargent; J. T. Tucker; J. C. Reichardt.

Literate.—D. G. Bishop; G. Brown.

PRIESTS.

Of Oxford.—T. D. Bernard, M.A. Exet.; R. Cole, M.A. Queen's; C. Holland, B.A. Univ.; J. Bandinel, B.A. Wad.; G. H. U. Fagan, M.A. Oriel; J. Graham, B.A. New Inn H.; E. H. Linzee, B.A. Ch. Ch.; J. H. Scott, B.A. Ch.Ch.

Of Cambridge.—W. Nicholson, B.A. Jesus; M. Biggs, B.A. Pemb.; D. Moore, B.A. Cath.; S. Garratt, B.A. Trin.; W. Jay, M.A. Caius; T. T. Storks, B.A. Jesus; H. O. Wood, M.A. St. John's.

Of Ch. Miss. Coll. Islington.—R. Hawes; G. A. Kissling.

By BP. OF OXFORD, *in Christ Church Cathedral, June* 6.

DEACONS.

Of Oxford.—Hon. E. H. Grimstone, M.A. All Souls; F. M. R. Barker, M.A. Oriel; F. Courtney, B.A. Exet.; E. Clayton, B.A. Ch. Ch.; E. Golding, B.A. Bras.; J. J. Plumer, M.A. Balliol; E. J. Chaplin, M.A. Mag.; S. Buckland, M.A. Ch. Ch.; T. Garrard, B.A. St. John's; T. D. Andrews, M.A. C. C.; J. Marshall, B.A. Worc.; V. Page, B.A. Ch. Ch.; L. S. Clarke, S.C.L. New; E. J. W. H. Rich, B.A. New; J. Baker, B.A. Worc.; J. G. Shepperd, B.A. Wad.; E. W. Attwood, B.A. Jesus; W. S. Newman, B.A. Wad.; P. L. Drake, M.A. Mag.; T. C. Maule, B.A. St. John's; E. Hill, B.A. St. Edm. H.; W. Jackson, B.A. Worc.; C. H. Browne, B.A. Worc.; W. Knight, B.A. Worc.; H. Bowles, B.A. Oriel.

Of Cambridge.—W. C. Sharpe, M.A. St. John's.

PRIESTS.

Of Oxford.—S. J. Rigaud, S.C.L. Exet.; J. P. Evans, M.A. Jesus; H. Hall, M.A. Ch. Ch.; C. A. Griffith, B.A. New; G. A. Butler, B.A. Queen's; C. Carey, M.A. Oriel; G. T. Driffield, B.A. Bras.; E. J. Hensley, M.A. C. C.; J. Barclay, B.A. Ch. Ch.; C. Nevison, M.A. Wad.; A. B. C. Starkey, B.A. St. John's; L. Woollcombe, M.A. Exet.; W. D. Hall, B.A. New; W. Hulme, B.A. Balliol.; E. A. Litton, M.A. Oriel; M. Pattison, M.A. Linc.

Of Cambridge.—W. Nagle, B.A. Caius.

By BP. OF GLOUCESTER & BRISTOL, *in St. Margaret's Church, Westminster, June* 6.

DEACONS.

Of Oxford.—W. T. Becket, B.A. Trin.; C. R. Davy, B.A. Balliol; H. Formby, B.A. Bras.; R. S. Hunt, B.A. Exet.; J. Lander, B.A. Pemb.; H. Skrine, B.A. Wad.; J. De Lasaux Simmonds, B.A. St. Edm. H.; R. Underwood, B.A. St. John's.

Of Cambridge.—W. N. Griffin, M.A. St.John's; J. W. Gunning, B.A. Queen's; J. M. Neale, B.A. Trin.; C. Phillips, B.A. Trin.; W. H. Roach, B.A. Pemb. H.; G. G. Guyon, B.A. St. Pet.

Of Durham.—G. C. Guise, B.A.

Literate.—W. Stephens.

PRIESTS.

Of Oxford.—E. E. Estcourt, M.A. Exeter; T. D. Wintle, M.A. Pemb.

Of Cambridge.—W. Blunt, M.A. Caius; T. H. B. Bund, B.A. Trin.; E. T. Codd, B.A. Trin.; M. S. Cole, B.A. Christ; T. Frampton, B.A. St. John's; H. C. Hart, M.A. Trin.; J. Lowder, B.A. Queen's; A. W. Noel, M.A. Trin.; J. Paley, B.A. St. Peter's; G. J. Pierson, B.A. Jesus; R. Roberts, B.A. Trin.

By BP. OF BATH AND WELLS, *at Wells, June* 6.

DEACONS.

Of Oxford.—C. C. Gooden, B.A. Exeter; W. Pedder, B.A. Brasen.; C. J. Penny, B.A. Queen's; W. F. Sweet, B.A. Pemb.; C. S. Ross, B.A. Mag.; T. Scott, M.A. New Inn.

Of Cambridge.—J. S. Foster, B.A.

Of Dublin.—T. R. Burrowes, B.A. Trin.

PRIESTS.

Of Oxford.—E. B. Burrow, B.A. Pembroke; W. S. Oke, B.A. Wadham; C. D. Saunders, B.A. Wadham; E. Burney, B.A. Magd.; T. W. West, M.A. Magd.

Of Cambridge.—B. Ayres, B.A. Queen's; R. N. Dennis, Clare H.

Of Dublin.—S. Williams, B.A. Trin.

Of Lampeter.—H. J. Prince, St. David's.

By BP. OF CHICHESTER, *in the Cathedral, Chichester, June* 6.

DEACONS.

Of Oxford.—T. E. Dorville, B.A. Worc.; H. R. Dupré, Exeter; C. F. D. Lyne, B.A. Pemb.; R. Moorsom, B.A. University.

Of Cambridge.—B. Maitland, M.A. Trin.; R. S. Smith, Gonville & Caius; J. W. S. Watkin, B.A. St. John's; G. L. Wilson, B.A. Christ's.

PRIESTS.

Of Oxford.—J. Rusbridger, M.A. Wadham; Hon. R. W. West, M.A. Balliol.

Of Cambridge.—J. C. T. Dunn, B.A. Queen's; G. K. Fennell, Trin.; J. Francis, B.A. Christ's; G. Fraser, Queen's; F. H. Sewell, B.A. Gonville & Caius; J. N. Simpkinson, B.A. Trin.; H. B. Smith, B.A. Trin.

By BP. OF LINCOLN, *in Lincoln Cathedral, June* 6.

DEACONS.

Of Oxford.—T. Jackson, B.A. Brasen.

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Of Cambridge.—R. R. Ford, B.A. Queen's; G. Gunning, B.A. St. John's; R. Higgs, B.A. St. John's; C. L. Maltby, B.A. St. John's; J. B. Reynardson, B.A. C. C.; J. C. Rowlatt, B.A. Queen's; J. Thorold, B.A. Emman.; G. Henry Woodcock, B.A. Emman.; B. M. Wright, B.A. Clare H.

PRIESTS.

Of Oxford.—H. Bostock, M.A. Wadham; Isaac H. Gosset, B.A. Exeter.

Of Cambridge.—J. George, B.A. Emman.; G. L. Gower, B.A. Trin.; J. Griffith, B.A. Queen's; W. P. Peakney, M.A. Trin.; A. Wilkin, B.A. Christ's.

ORDINATIONS APPOINTED.

Bp. of Hereford, at Hereford, *July* 4.
Bp. of Winchester, at Farnham, *July* 11.
Bp. of Ripon, at Ripon, *July* 25.

Bp. of Salisbury, at Salisbury, *Sept.* 19.
Bp. of Oxford, at Oxford, *Dec.* 19.

PREFERMENTS.

Rev. G. A. Selwyn, to be Bishop of New Zealand.
Rev. Sir Herbert Oakeley, to be Archdeacon of Colchester.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Barker, H. C. R..	Daglingworth, R.	Gloucester	G. & B.	£239	Lord Chancellor	£*266
Beadon, F. F.....	Burnham, v.	Somerset	B. & W.	1113	D. & C. of Wells.....	*559
Boddington, J. C.	Horton, P.C.	York	Ripon	10,782	Vicar of Bradford....	99
Boodle, R. G.....	Compton Dando, v.	Somerset	B. & W.	382	Bishop of B. & W.	*180
Bosanquet, E. S..	Bolingbroke, R. *cum* Hareby, R.	Lincoln	Lincoln	806	C. Bosanquet, Esq....	373
Buller, J.	Troston, R.	Suffolk	Ely	399	Lord Chancellor	*332
Cheales, J.....	Skendleby, v.	Lincoln	Lincoln	253	Lord Willoughby d'Eresby	155
Cubitt, B.	Sloley, R.	Norfolk	Norwich	267	Rev. B. Cubitt.....	220
Currie, T.	Roudham, v.	Norfolk	Norwich	73	Sir J. S. Sebright.....	
Darwell, J. G.....	St. Mary Magdalen, Peckham, P.C.	Surrey	Winton			
Daubeny, H. W. B.	Hannington, v.	Wilts	G. & B.	415	Col. Freke, C.B.	131
Dursin, F. J.....	Froxcote, R.	Somerset	B. & W.	102	Sir J. Smyth, Bart. ...	*150
Dugard, G.....	Birch-within-Warrington, P.C.	Lanc.	Chester		J. Dickenson, Esq....	160
George, J.	Deeping, St. James, v.	Lincoln	Lincoln	1587	Sir T. Whichcote, Bt.	191
Goode, H.	Wimborne Minster, R.	Dorset	Peculiar	4009	Corporation	
Gwynne, G. J. ...	Wallstown, R.	Cork	Cork		The Bishop	
Howman, G. E..	Barnsley, R.	Gloucester	G. & B.	313	Sir J. Musgrave, Bt. .	288
Jackson, W.	Cliburn, R.	Westmoreld.	Carlisle	222	Bishop of Carlisle	*188
James, T.	Manerdivy, R.	Pembroke	St. David's	850	Lord Chancellor	222
Jones, R. B.....	Cilmaenllwyd, R.	Carmarthen	St. David's	609	Lord Chancellor	240
Lawton, M.A. ...	Salton, v.	York	York	355	J. Woodall, Esq.	90
Lett, C.	Lanbeg, P.C.	Antrim			The Bishop	
Little, R..	Yarmouth. R.	Hants	Winchester	586	Lord Chancellor	43
Lyne, C.....	Tywardreath, P.C.	Cornwall	Exeter	1238	Wm. Rashleigh, Esq.	*135
Miller, G. D.....	Skenfreth, v.	Monmouth	Llandaff	609	Mrs. Pugh	
Ommanney, E. A.	Chew Magna, v. c. Dundry, c.	Somerset	B. & W.	2048 / 583	Heirs of R. Roberts, Esq.....	*634
Parry, T.....	Kenilworth, v.	Warwick	Worcester	3097	Lord Chancellor	*280
Pearse, T.	Roach, R.	Cornwall	Exeter	1630	Wm. Rashleigh, Esq.	*413
Penfold, J.....	Thorley, v.	Hants	Winchester	146	Rev. Dr. Walker and E. Roberts, Esq. ...	*100
Pitt, C. W.....	Stapleford Abbotts, R.	Essex	London	507	The Queen.....	*483
Prater, T.	Hardwick, R.	Oxford	Oxford		Magd. Coll. Oxford...	
Robinson, G. A .	Thorganby, R.	Lincoln	Lincoln	108	The Queen	47
Rowan, R. W....	Ballyclugg, R.	Antrim			The Bishop	
Schomberg, J. D.	Polesworth, v.	Warwick	Worcester	1870	Trustees of Sir F. Nethersole	*502
Seale, E. T.....	Blackawton, v.	Devon	Exeter	1477	Sir J. H. Seale, Bart..	*122
Slade, H. R.	Henley	Salop			Duke of Cleveland ...	
Stafford, J. C.....	Dinton, *cum* Telfont, c.	Wilts	Sarum	536 / 213	Pres. & Fell. of Magd. College	
Thurlow, J.	Worstead, v.	Norfolk	Norwich	830	D. & C of Norwich...	251
Townsend, T.....	Kilruane, R.	Tipperary			The Bishop	
Villiers, H. M....	St. George's, Bloomsbury	Middlesex	London		Lord Chancellor	*1153
Willis, W. D.....	Elstead, R.	Sussex	Chichester	187	Rev. L. V. Harcourt.	*174
Willoughby, H...	Frampton Cotterell R.	Gloucester	G. & B.	1816	Duke of Beaufort and others.....	*520
Woodall, H.	St. Margaret's, Canterbury, R.	Kent	Canterbury		Archbp. of Canterbury	87

*** *The Asterisk denotes a Residence House.*

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APPOINTMENTS.

Bishop, Rev. D. G — Master of the Endowed Grammar School, Buntingford
Boulton, Rev. W. — Head Mast. of the Free Grammar School at Wem
Brock, M. — To be Sunday Evening Lect. at All Saints' Chpl. Walcot
Buckley, J. — Vic. of Badminton, to be Dom. Chapl. to Duke of Beaufort
Bund, T. H. B. — Cur. of Stroud, Gloucestersh.
Cartman, Rev. W. — Head Master of the Grammar School, Skipton
Crowther, Rev. F. R. — Head Master of the Diocesan School at Lincoln
Cumming, Rev. H. S. — To Precentorship of Down, Ireland
Dicken, C. R. — To Lectureship of St. Ben'et & St. Peter, Paul's Wht. Lon.
Fane, Rev. A. — Vicar of Warminster, and a Surrogate for granting Marriage Licences in the Diocese of Salisbury
Fraser, W. — Chaplain to the Lord Lieutenant of Ireland
Gray, H. F. — Hon. Canon in Wells Cathed.
Hall, P. — To be Minister of the Episcopal Chapl. in Long Acre
Holdsworth, Rev. J. — Second Master of the Grammar School at Skipton
Kelly, — — Assist. Cur. of St. Gregory & St. Peter's, Sudbury
Keppel, Hon. and Rev. E. S. — To be a Deputy Clerk of the Closet to the Queen
Langdon, G. H. — Rural Dean of the Archdeaconry of Chichester
Pooley, Rev. D. — Head Master of the Grammar School at Oundle
Shepherd, R. — Cur. of St. Mary's, Whitechpl.
Smith, F. — Cur. of Allonby Chapel
Storer, T. — Curate of St. John's, Deritend, Warwickshire
Stroud, J. — Domestic Chapl. to the Earl of Egremont
Tompson, E. H. — Cur. of Wotton-under-Edge
Woodward, T. — Curate of Fethard, County Tipperary

CLERGYMEN DECEASED.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Allen, J.	Bladington, v.	Gloucester	G. and B.	335	Christ Church, Oxford	£88
Atkinson, T.	St. Edmund's, Exeter, R.	Devon	Exeter	1523	Corporation	187
Bardin, Dr.	Derryloran, R.	Tyrone	Armagh			
Butt, T.	Trentham, P.C. & Kinnersley, R.	Stafford Salop	Lichfield Lichfield	2344 295	Duke of Sutherland... Duke of Sutherland...	113 *442
Ferrers, J. B.	Beddington, R.	Surrey	Winchester	1429	Repres. of Admiral Sir B. H. Carew...	*1212
Gavan, J.	Wallstown, R.	Cork	Cloyne			
Hole, J.	Woolfardisworthy R.	Devon	Exeter	226		258
Kipling, C.	Stony Stratford, P.C. & Coston, R.	Bucks Leicester	Lincoln Peterbro'	1619 170	Bishop of Lincoln .... Lord Chancellor.....	*130 *334
Kynnersley, E. C. S.	Draycott-in-the-Moors, R.	Stafford	Lichfield	539	Dow. Lady Stourton..	*452
Lloyd, L.	Nannerch, R.	Flintshire	St. David's	384	Bp. of St. Asaph.....	*292
Meyrick, T.	Covenham St Mary, R.	Lincoln	Lincoln	163	Lord Chancellor.....	197
Orrett, W. G.	Standish, R.	Lancashire	Cheshire	7719	C. Standish, Esq.....	*1874
Portis, J.	Little Leighs, R.	Essex	London	189	Sir S. Stewart	*398
Savage, R.	Harford, R.	Devon	Exeter	210	Sir J. L. Rogers and others	
Stephenson, W. R.	Corringham, R. and Neenton, R.	Essex Salop	London Hereford	234 120	Rev. W. R. Stephenson R. Lyster, Esq.....	723 *190
White, W.	Stradbrooke, v.	Suffolk	Norwich	1527	Bishop of Ely	712
Yonge, F. L.	Frithelstock, P.C.	Devon	Exeter	696	Misses Johns.....	116

Blencowe, W. M. — At Dawlish
Butler, Dr. — At Burnchurch, Kilkenny
Calthorp, C. — Missionary of the Society for the Propagation of the Gospel at Madras
Duncan, J. — Late Minister of St. Andrew the Less, Cambridge
Ferris, C. F. — Of Dallington, Sussex
Horne, W. — Of Gore Court, nr. Maidstone
Mathias, W. B. — At Dublin
Merivale, A. F. — Assistant of the Grammar School, Rugby
Prior, J. D. — Curate of West Houghton, Lancashire
Rawden, R. — Rector of Workleigh
Rous, Hon. and Rev. T. M. — At Queen-street, May Fair
Sedgwick, W. — Of Skipton
Staveley, E. — Vicar of Drinagh
White, J. Blanco. — At Greenbank, Liverpool
Wilson, T. — At Snenton, Nottinghamsh.

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UNIVERSITIES.

OXFORD.

May 28.

In a convocation holden this day, the sum of *50l.* was unanimously voted from the University chest, towards the erection of a Chapel in the Hamlet of Lew, in the parish of Bampton, the University being the proprietors of a farm in that hamlet.

The following degrees were conferred:—

B.D.

Reynolds, Rev. H. Fellow of Jesus Coll.
Stoddart, Rev. W. W. Fell. of St. John's Coll.

B.C.L.

Egerton, E. C. Fell. of All Souls Coll.

M.A.

Ady, Rev. W. B. Exeter Coll.
Benn, Rev. W. H. Merton Coll.
Buckland, S. Student of Christ Church.
Eaton, D. W. Exhib. of Lincoln Coll.
Havilland, C. Ross de, Oriel Coll.
Kent, T. F. Balliol Coll.
Morgan, P. H. Scholar of Jesus Coll.
Pedlar, G. H. O. Magdalen Hall.
Randolph, J. J. Fell. of Merton Coll.
Wilson, Rev. C. T. Magdalen Hall.

B.A.

Britton, P. F. Exeter Coll.
Bushby, W. B. Queen's Coll.
Deane, R. W. Exeter Coll.
Farrar, O. W. Balliol Coll.
Garside, C. B. Brasennose Coll.
Gepp, E. F. Wadham Coll.
Gibbs, H. H. Exeter Coll.
Gordon, C. S. Exeter Coll.
Harris, H. T. New Inn Hall.
Hill, H. Wadham Coll.
Hosken, C. E. Exeter Coll.
Hunt, A. A. Exeter Coll.
King, J. E. Oriel Coll.
Kingdon, P. A. Exeter Coll.
Lewis, L. Jesus Coll.
Little, T. P. Trinity Coll.
Matthews, H. S. R. Lincoln Coll.
Moberly, C. E. Scholar of Balliol Coll.
Morton, M. C. Exeter Coll.
Norman, J. P. Exeter Coll.
Northcote, J. S. Schol. of Corp. Christi.
Padley, C. J. A. N. Exeter Coll.
Prior, H. L. Scholar of Trinity Coll.
Pritchard, H. Schol. of Corpus Christi.
Roe, J. Worcester Coll.
Rust, G. Pembroke Coll.
Smith, R. P. Pembroke Coll.
Steed, E. Pembroke Coll.
Strong, T. A. Exeter Coll. Grand Comp.
Turner, G. F. Trinity Coll.
Tylden, W. Balliol Coll.
Walker, T. F. W. Exeter Coll.
Watts, G. Brasennose Coll.

May 15.

A special congregation was holden this day, when the following degree was conferred:—

D.D.

Hatherell, Rev. J. W. Brasennose Coll. Grand Comp.

June 2.

In a convocation held this day, the Rev. J. S. Pinkerton, M.A. Fellow of St. John's College, the Rev. W. Andrews. M.A. Fellow of Exeter College, and the Rev. E. H. Hansell, M.A. Demy of Magdalen College, were nominated by the Vice-Chancellor and Proctors to be Masters of the Schools for the year commencing with the present term.

At the same time the following degrees were conferred:—

D.C.L.

Higgs, Rev. R. Fell. of St. John's Coll.

B.C.L. BY COMMUTATION.

Butler, Rev. W. H. Christ Church.

M.A.

Cox, A. Christ Church.
Davies, Rev. M. Jesus Coll.
Davis, J. Trinity Coll.
Edwards, Rev. J. Lincoln Coll.
Gardner, Rev. R. St. Edmund Hall.
Hill, Rev. R. Fellow of Balliol Coll.
Jodrell, Rev. H. Exeter Coll.
Lawrell, Rev. J. Merton Coll.
Lloyd, Rev. H. W. Schol. of Jesus Coll.
Majou, Rev. R. W. Schol. of Jesus Coll.
Strong, Rev. C. E. Wadham Coll.
Tracey, Rev. J. Wadham Coll.
Vernon, Rev. W. H. Magdalen Hall.
Warriner, Rev. G. St. Edmund Hall.

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B.A.

Astley, B. B. G. St. Alban Hall.
Barnes, W. Student of Christ Church.
Belgrave, C. W. Exhib. of Lincoln Coll.
Bourne, T. St. Edmund Hall.
Bowles, H. A. St. John's Coll.
Bremridge, J. P. Exeter Coll.
Chave, E. W. T. Worcester Coll.
Cholmondeley, Hon. H. P. Student of Christ Church.
Chretien, C. P. Brasennose Coll.
Cobb, W. Christ Church.
Collyns, C. H. Stud. of Christ Church.
Dolben, C. Trinity Coll.
Dowding, W. C. Exeter Coll.
Evans, D. J. Scholar of Jesus Coll.
Forrester, H. W. Trinity Coll.
Hallowes, B. Lincoln Coll.
Harris, H. Demy of Magdalen Coll.
Hewitt, T. S. Worcester Coll.
Hill, W. A. Worcester Coll.
Hinxman, J. N. Trinity Coll.
Hotham, W. F. Stud. of Christ Church.
Howell, E. L. Queen's Coll.
Jackson, W. Schol. of Worcester Coll.
Karslake, E. K. Stud. of Christ Church.
Key, H. C. Christ Church.
Le Mesurier, J. Christ Church.
Lott, F. E. St. Alban Hall.
Morgan, G. F. Christ Church.
Mottram, C. J. M. Magdalen Hall.
Murray, F. H. Stud. of Christ Church.
Quirk, J. R. St. Edmund Hall.
Reynolds, J. J. St. John's Coll.
Rich, E. J. G. H. Fell. of New Coll.
Ryan, V. W. Magdalen Hall.
Skrine, W. H. Christ Church.
Southey, C. C. Queen's Coll.
Taylor, W. Trinity Coll.
Terry, M. Scholar of Lincoln Coll.
Tylee, M. St. Edmund Hall.
Walker, J. Brasennose Coll.
Whately, W. J. Stud. of Christ Church.
Williams, R. P. Jesus College.

The following gentlemen were elected Fellows of Merton College:—B. Compton, B. A. of Merton College; E. M. Gouldburn, B.A. of Balliol College; E. Hobhouse, B.A. of Balliol College.

The Rev. S. A. Peers, M. A. Fellow of Corpus Christi College, and the Rev. M. Pattison, M. A. Fellow of Lincoln College, to whom Mrs. Denyer's Prizes were awarded, read their respective Essays in the Divinity School.

June 9.

In a convocation held this day, the nomination of J. A. Ogle, M.D., and of C. G. B. Daubeny, M.A. to be Examiners of the Candidates for Degrees in Medicine, were unanimously approved.

At the same time the following degrees were conferred:—

D.C.L.

Fooks, Rev. T. B. late Fell. of New Coll.

M.A.

Addison, W. G. S. Magdalen Hall.
Anstey, Rev. A. Worcester Coll.
Berkeley, Rev. G. T. Queen's Coll.
Burney, Rev. E. Magdalen Hall.
Courtenay, Rev. F. Exeter Coll.
Echalaz, Rev. T. A. Trinity Coll.
Gosse, Rev. H. Exeter Coll.
Gunner, T. Trinity Coll.
Hayes, Rev. J. Magdalen Hall.
Hinton, G. Worcester Coll.
Marshall, Rev. S. F. Wadham Coll.
Martyn, Rev. C. R. Lincoln Coll.
Mathias, W. Brasennose Coll.
Meyrick, T. Schol. of Corp. Christi Coll.
Penny, C. J. Queen's Coll.
Rogers, Rev. J. J. Trinity Coll.
Sheppard, Rev. J. G. Schol. of Wadham Coll.
Thomson, J. L. Exeter Coll. Grand Compounder.
Tripp, H. Scholar of Worcester Coll.
Ward, Rev. H. Exeter Coll.
Wynell-Mayow, R. Magdalen Hall.
Young, Rev. P. Exeter Coll.

B.A.

Bell, R. Worcester Coll. (incorporated from Trin. Coll. Dublin.)
De Tessier, A. Scholar of Corpus Coll.
Foulkes, E. S. Scholar of Jesus Coll.
Garnett, W. J. Christ Church.
Ingram, A. H. W. Christ Church.
Rendall, J. Balliol Coll.
Thorn, William, University Coll.
Toms, H. W. Exeter Coll.
Urgan, A. St. John's Coll.

At a meeting of the electors of a Professor of Moral Philosophy on Dr. White's Foundation, the Rev. C. W. Stocker, D.D. some time Fellow of St. John's College, was elected Professor, in the room of Mr. Sewell, of Exeter Coll., who had filled the office for five years, the term specified by the founder.

On Monday last, the election for four Scholars on the Original Foundation of Trinity College, and one founded by Mr. Blount, in the same society, terminated in the election of the following gentlemen: — *Old Foundation:* H. J. Coleridge, late Blount Scholar; A. De Butts, Commoner of Exeter College; E. A. Freeman; E. T. Turner, Commoner of Brasennose College.—*Blount Scholar:* H. Wilkins, from Harrow School.

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On Thursday last, Mr. H. Jacobs was elected an Exhibitioner on the Michel Foundation at Queen's College. Same day, Mr. G. Read was elected a Bridgman Exhibitioner at Queen's College.

June 15.

COMMEMORATION.

The Duke of Wellington, as Chancellor, opened the convocation in the usual form, and then read the Address to His Royal Highness Prince Albert, agreed upon by the University, to which H. R. H. replied. The honour of D.C.L. was then conferred upon the following individuals:—

His Grace the Duke of Marlborough.
His Grace the Duke of Sutherland.
The Earl of Liverpool.
The Earl of Cawdor.
Lord Ashley.
Lord Prudhoe.
Sir John Johnstone, Bart.
Major-General Sir Edward Bowater.
John Loveday, Esq. High Sheriff of the County of Oxford.

The Professor of Poetry, Mr. Keble, of Oriel, then delivered the Creweian Oration, after which the Prize Essays and Poems were delivered by their respective authors; viz.—

English Essay.—"The pleasures and advantages of literary pursuits, compared with those which arise from the excitement of political life." By G. Marshall, Student of Christ Church, and Craven Scholar.

Latin Verse. — "Viæ per Angliam ferro stratæ." By F. Fanshaw, Scholar of Balliol College.

Latin Essay.—"De Etruscorum cultu, legibus, et moribus, eorumque apud Romanos vestigiis." By B. Jowett, Fell. of Balliol College.

English Verse.—"The Sandwich Islands." By S. Lucas, Commoner of Queen's College.

June 17.

In a convocation, Jas. Meredith, Esq. Gentleman-Commoner of St. Alban's H. was admitted to the honorary degree of Master of Arts, being presented to the Vice-Chancellor and Proctors by the Rev. H. Wall, M.A. Vice-Principal of that Society; and the Rev. Jas. A. Jeremie, M.A. Fell. of Trin. Coll. Cambridge, was admitted *ad eundem.*

At the same time the following degrees were conferred:—

D.D.

Curtois, Rev. R. G. formerly Fell. of C.C. Coll. grand compounder.

B.D.

Ley, Rev. J. Fell. of Exeter Coll.
Sewell, Rev. Wm. Fell. of Exeter Coll.
Warter, Rev. J. W. Ch. Ch. Coll.
Wood, Rev. R. Fell. of St. John's Coll.

M.A.

Agnew, Rev. T. R. Fell. of New Coll.
Andrew, S. Lincoln Coll.
Bruce, Rev. Wm. Oriel Coll.
Burnett, Wm. Fell. of New Coll.
Burr, Rev. J. H. S. Ch. Ch. Coll. Grand Compounder
Byron, Rev. J. Brasennose Coll.
Champnes, Rev. C. J. St. Alban Hall
Crawford, J. R. Lincoln Coll.
Dart, J. H. Exeter Coll.
Deedes, Rev. G. F. Wadham Coll.
Dickinson, Rev. W. W. Brasennose Coll.
Farquharson, Rev. R. Ch.Ch. Coll. Grand Compounder
Fooks, Woodfoorde, Exeter Coll.
Hoblyn, W. P. Queen's Coll.
Holbech, Rev. C. W. Balliol Coll.
Hughes, Geo. Ord, Worcester Coll.
Oldfield, E. Fell. of Worcester Coll.
Pearson, Rev. H. Balliol Coll.
Pratt, Rev. H. E. University Coll.
Rooke, F. J. Oriel Coll.
Round, John, Balliol Coll.
Slatter, Rev. J. Lincoln Coll.
Stainton, Nathaniel, Wadham Coll.
Steel, Rev. M. Jesus Coll.
Sumner, Rev. J. M. Balliol Coll.

B.A.

Bascom, E. D. St. Mary Hall
Baynes, Adam, Worcester Coll.
Farrer, T. H. Balliol Coll. Grand Comp.
Govett, H. Worcester Coll.
Holland, J. Fell. of New Coll.
Marsh, R. Wadham Coll. Grand Comp.
Miles, R. H. Wm. Ch. Ch. Coll.
Poole, Wm. Oriel Coll.
Raikes, Robt. Exeter Coll.
Way, Benj. Exeter Coll.

In a convocation holden in the afternoon of the same day, it was agreed to advance the sum of 828*l.* 6*s.* 8*d.* by way of loan to the Physic Garden, to be repaid hereafter by instalments.

In a convocation holden on Monday last, the Rt. Hon. and Rt. Rev. the Lord Bishop of London, D.D., and the Rt. Rev. the Lord Bishop of Winchester, D D. both of Trinity Coll. Cambridge, were admitted *ad eundem.*

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Mr. F. H. Bond and Mr. G. Butler, Commoners of Exeter Coll. have been elected Scholars of that Society.

Mrs. Denyer's Theological Prizes have been adjudged as follows:—1. *On the Divinity of our blessed Lord and Saviour*, the Rev. S. A. Peers, M.A. Fell. of C. C. Coll.—2. *On the Sufficiency of the Holy Scriptures for the Salvation of Man*, the Rev. M. Pattison, M.A. Fell. of Lincoln Coll.

A chaplaincy on the East India Establishment having been placed at the disposal of his Grace the Chancellor, and left by his Grace in the nomination of the Heads of Houses; candidates who intend to offer themselves for this appointment are requested to send to the Vice-Chancellor their names, together with certificates of their standing, testimonials of character, and letters of priest's orders, without delay.

The Rev. A. W. Haddan, M.A. of Trin. Coll. was admitted an Actual Fell. of that Society.

Mr. R. A. Le Mesurier, Commoner of Ch. Ch. was elected and admitted Scholar of C. C. Coll.

Mr. G. S. Read, lately elected an Exhibitioner of Queen's, was educated at Bruton School.

Mr. Lyde was elected University Beadle, in the room of Mr. James, deceased. There were seven candidates.

CAMBRIDGE.

May 26.

At a congregation, the following degrees were conferred:—

D.P.

Miller, W. H. St. John's Coll.

L.M.

Burman, H. F. Caius Coll.
Willis, T. Caius Coll.

M.A.

Bland, E. D. Caius Coll.
Foot, J. A. Pembroke Coll.
Hicks, Edw. Trin. Coll.
Jukes, J. B. St. John's Coll.
Koe, B. D. Caius Coll.
Sharpe, W. C. St. John's Coll.
Thornhill, J. St. John's Coll.
Wing, John, Clare Hall.

B.A.

Burbidge, Thos. Trin. Coll.
Losh, Jas. Jesus Coll.
Willmott, Robt. A. Trin. Coll.

The following grace has passed the senate:—"To grant to Mr. Ansted, of Jesus Coll. the sum of 150*l.* out of the Woodward Funds, for the assistance which he has afforded, during the last two years, towards the arrangement of the Geological Collection."

May 28.

The following gentlemen were elected Tyrwhitt's Hebrew Scholars:—Henry Bailey, B.A. St. John's Coll. first Hebrew Scholar; W. H. Guillemard, B.A. Pembroke Coll. second Hebrew Scholar.

We understand that the author of the second best English poem on the death of the Marquess Camden, bearing the motto, "*Non lugendam esse mortem quam immortalitas consequatur*," is Mr. J. Purchas, of Christ's Coll. son of Capt. Purchas, R. N.

June 11.

At a congregation the following degrees were conferred:—

B.D.

Peill, J. Newton, Fell. of Queen's Coll.
Sheal, John, Corpus Christi Coll.
Walker, S. Edw. Trinity Coll.

M.A.

Clarke, Jos. St. John's Coll.
Grover, Thos. C. Emmanuel Coll.
Thompson, H. Fell. of St. John's Coll.

B.C.L.

Keane, John H. Trinity Coll.

B.P.

Cohen, D. W. Caius Coll.
Thackeray, F. Caius Coll.

B.A.

Budd, W. B. Queen's Coll.
Bullivant, H. E. Catharine Hall.
Colman, Edw. Trinity Coll.
Deffell, G. H. Trinity Coll.
Grasett, Elliott, Emmanuel Coll.
Hall, A. W. St. Peter's Coll.
Harding, H. J. Pembroke Coll.
Hitchcock, J. Christ's Coll.
Jones, Henry, Catharine Hall.
Laverack, Wm. Catharine Hall.
Money, J. S. Emmanuel Coll.
Oxley, J. S. Queen's Coll.
Tudball, Thos. Emmanuel Coll.
Webb, J. B. Corpus Christi Coll.
Wortham, Henry, Jesus Coll.

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At the same congregation the following gentlemen were appointed Barnaby Lecturers:—

R. W. Bacon, M.A. Fell. of King's Coll.—*Mathematics.*
Rev. Wm. Mandell, B.D. Fellow of Queen's Coll.—*Philosophy.*
Rev. F. Shepherd, M.A. Fell. of Clare Hall—*Rhetoric.*
Rev. B. W. Beatson, M.A. Fellow of Pembroke Coll.—*Logic.*

At the same congregation the following graces passed the Senate:—

To affix the seal to agreements for the commutation of the tithes of the township of Chinley, Bugsworth, and Brownside, and of the township of Beard, Ollersett, Whittle, and Thornsett, in the parish of Glossop, in the county of Derby.

To appoint Mr. Smith of Caius Coll. Deputy Taxor in the absence of Mr. Thurtell.

Mr. E. A. Darby, of Emmanuel Coll. has been elected a Foundation Scholar of that Society.

June 16.

At a congregation holden this day, by royal mandate, the following degree was conferred:—

D.D.

Charles Hughes Terrot, Trinity College, Bishop of Edinburgh.

At the same congregation the following grace passed the senate:—"To affix the seal to a letter addressed by the public orator to Viscount Alford, expressing the thanks of the senate for his Lordship's munificence in presenting to the university a valuable collection of minerals."

The Porson Prize (the interest of 400*l.* stock) was adjudged to Mr. Geo. Druce, of St. Peter's College. Subject: Shakspeare's Tempest, activ. sc. 1, beginning, "This is most strange;" and ending, "To still my breaking mind." Translated into Greek verse.

The Norrisian Professor of Divinity has given notice, that his lectures in Michaelmas Term, 1841, will commence on Tuesday, October 19.

DURHAM.

At a convocation holden on Saturday, May 22, 1841, the scheme of the Ecclesiastical Commissioners for England, for the further endowment of the university, was laid before convocation, and received the approbation of the house.

The scheme is drawn up in pursuance of the intentions and engagements of the late Bishop Van Mildert, and in accordance with the previous resolutions of the Ecclesiastical Commissioners, to make certain arrangements with respect to the deanery and canonries of the cathedral church of Durham, with a view to maintaining the University of Durham in a state of respectability and efficiency.

The following are the principal provisions of the scheme:—

The office of warden, upon the first vacancy, is to be attached to the deanery of Durham, the present warden receiving 500*l.* annually during his incumbency.

A canonry in the cathedral church is to be attached to each of the professorships of divinity and Greek.

The present professor of mathematics is to be appointed professor of mathematics and astronomy, with an annual salary of 700*l.*

When the office of warden shall be annexed to the deanery, the salary of 500*l.* paid to the present warden during his incumbency, is to be applied to found a professorship of Hebrew and the other oriental languages.

In addition to the six fellowships, already founded by the dean and chapter, there are to be founded eighteen fellowships, making twenty-four such fellowships in the whole. Two of such eighteen fellowships are to be founded on the 29th day of September, 1841, and the same number in each year until the year 1849 inclusive. Eight only of the twenty-four fellows who have exceeded the age of twenty-three, are allowed to continue laymen. The lay fellowships are tenable for eight, the clerical for ten years. They are to be of the annual value of 120*l.*, the ten senior clerical fellows receiving 150*l.*

Candidates for fellowships must have been admitted to the degree of B.A. in the University of Durham, and are to be elected according to the regulations now in force, or such other regulations as shall be duly made for securing the election of the most meritorious candidate, regard being always had to moral character as well as to learning.

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The fellowships are to be vacated by marriage or ecclesiastical preferment.

Towards providing the funds for making these payments, all the estate and interest now vested in the Ecclesiastical Commissioners in the lands, &c. formerly assigned to the deanery and to the eleventh canonry of the cathedral church of Durham, (all tithes being excepted) are to be vested in the warden, masters, and scholars of the University of Durham; and when it shall become necessary, further provision is to be made for granting such additional endowment, as may appear to the Ecclesiastical Commissioners necessary for making up the deficiency.

At the same convocation, the Rev. Edward Massie, M. A., of Wadham College, Oxford, was presented and admitted *ad eundem*.

At a convocation holden May 27, 1841, the Rev. Moorhouse Thompson, B.A., was presented, and admitted to the degree of M.A.

The following persons were nominated by the warden and approved by convocation for their respective offices: —The professor of divinity, the Rev. John Collinson, M.A., the Rev. Robert Wilson Evans, M. A., fellow and late tutor of Trinity College, Cambridge, to be examiners in theology.

The senior proctor, the junior proctor, Travers Twiss, D. C. L., fellow and tutor of University College, Oxford, Rev. Richard Michell, B.D., fellow and tutor of Lincoln College, Oxford, to be examiners in arts.

The professor of mathematics, the lecturer in chemistry, John Buddle, Esq., to be examiners in civil engineering and mining.

A grace was passed for granting a term to Hugh Martin Short, a student in arts.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

At a meeting of archbishops and bishops, held at Lambeth, on the Tuesday in Whitsun week, 1841, the following declaration was agreed to by all present:—

We, the undersigned archbishops and bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national church residing in the British colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the episcopal order. We therefore hold it to be our duty, in compliance with the resolutions of a meeting convened by the Archbishop of Canterbury, on the 27th of April last, to undertake the charge of the fund for the endowment of additional bishoprics in the colonies, and to become responsible for its application.

On due consideration of the relative claims of those dependencies of the empire which require our assistance, we are of opinion, that the immediate erection of bishoprics is much to be desired in the following places:—

New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon.

When competent provision shall have been made for the endowment of these bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Phillip, Western Australia, Northern India, Southern India.

In the first instance, we propose that an episcopal see be established at the seat of government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

Our next object will be to make a similar provision for the congregations of our own communion, established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the bishops of the ancient churches of the East, to whom our church has been, for many centuries, known only by name.

We propose, therefore, that a see be fixed at Valletta, the residence of the English government, and that its jurisdiction extend to all the clergy of our church residing within the limits above specified. In this city, through the

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munificence of her Majesty the Queen Dowager, a church is in course of erection, which, when completed, will form a suitable cathedral.

Our attention will then be directed to the countries named in the foregoing lists, without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a bishopric.

In no case shall we proceed without the concurrence of Her Majesty's government; and we think it expedient to appoint a standing committee, consisting of the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of Rochester, with full powers to confer with the ministers of the crown, and to arrange measures, in concert with them, for the erection of bishoprics in the places above enumerated.

We appoint as our treasurers, the Hon. Mr. Justice Coleridge, the Venerable Archdeacon Hale, and W. E. Gladstone, Esq. M.P.; and as honorary secretary, the Rev. Ernest Hawkins.

For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the good will, the assistance, and the prayers of all the members of our church.

W. Cantuar, J. G. Armagh, C. J. London, E. Dunelm, C. Winton, C. Bangor, G. Rochester, E. Llandaff, J. H. Gloucester and Bristol, J. Ely, E. Sarum, E. Norwich, T. Hereford, J. Lichfield, C. St. David's, P. N. Chichester, R. Derry and Raphoe, T. V. Sodor and Man.

We, the undersigned, desire to express our concurrence in the foregoing declaration:—

E. Ebor, Rd. Dublin, Geo. H. Bath and Wells, J. Lincoln, W. St. Asaph, H. Carlisle, J. B. Chester, R. Oxford, H. Exeter, C. T. Ripon, G. Peterborough, H. Worcester, Geo. Kilmore, Robt. P. Clogher, J. Elphin, Rd. Down and Connor, S. Cork, Stephen Cashel, Thos. Tuam, Charles Meath.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 21st of June, 1841. There were present his Grace the Archbishop of Canterbury in the chair; his Grace the Archbishop of York; the Bishops of London, Durham, Winchester, Lincoln, Gloucester and Bristol, Hereford, Bangor, and Lichfield; the Revs. Archdeacon Hale, Dr. D'Oyly, Dr. Shepherd, Dr. Spry, H. H. Norris, and J. Lonsdale; Joshua Watson, N. Connop, jun., H. J. Barchard, G. Gipps, J. S. Salt, A. Powell, E. Badeley, James Cocks, W. Davis, Benjamin Harrison, and William Cotton, Esqs.

Grants were voted towards repewing the church at Fordingbridge, Southampton; building a church at Montpellier, in the parish of St. Paul, Bristol; building a chapel at St. Stephen, Herts; building a chapel at Exwick, in the parish of St. Thomas, Exeter; building a chapel at Springfield, Essex; building a chapel at Woking, Surrey; building a church in the Broadway, Westminster; building a chapel at Cambo, in the parish of Hartburn, Northumberland; building a church at Colden Common, in the parish of Owslebury, Southampton; building a church at Merthyr Tidvil, Glamorgan; building a church at Ashley Road, in the parish of St. Paul's, Bristol; building a chapel at Noak Hill, in the parish of Romford, Essex; rebuilding the body of the church at Burbage, Leicester; rebuilding the nave of the church at Thrapston, Northampton; pewing the vacant space at the east end of the church at Barking, Essex; repewing and erecting gallery in the church of St. Cross, at South Elmham, Suffolk; repewing the church at Shaddingfield, Suffolk; repewing and extending gallery in the church at Chelmarsh, Salop; repewing the church at Ashbourne, Derby; building a chancel to and erecting a gallery in the church at Seaton

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Carew, Durham; repewing the church at West Parley, Dorset; repewing the church at Nash, Pembroke; building a gallery in the church at Glynde, Sussex; enlarging the church at Perran Arworthall, Cornwall; building a chapel at Windy Nook, in the parish of Heworth, Durham; and other business was transacted.

NATIONAL SOCIETY.

The National Society held its annual meeting on the 26th of May, in the Central School-room, Sanctuary, at Westminster. There were present the Archbishop of Canterbury, who occupied the chair; the Bishops of London, Winchester, Hereford, Lichfield, St. David's, Bangor, Gloster, Bristol, Ripon, and Norwich; Lords Lyttleton, Sandon, Kenyon, Ashley, and Harrowby; the Deans of Chichester, St. Asaph, Salisbury, Ripon, and Hereford; Archdeacons Macdonald, Manning, Wilberforce, and Austin; the Principal of King's College; Sir G. Sinclair, M.P. Sir R. Inglis, M.P., and some ladies. The report stated that in the past year 556 grants for schools in connexion with the Established Church had been made by Government and the Society, by which a sum of 34,006*l.* had been dedicated to the accommodation of 96,291 scholars. The product of the parochial collections which the Queen had allowed was 26,527*l.*, collected at 8,015 places.

MISCELLANEOUS INTELLIGENCE.

CARLISLE.—*Rebuilding of St. Michael's Church, Stanwix.*—The old church here having become dilapidated, and too small for the increased and increasing population, the corner-stone of a new church in the early English style, intended to accommodate 540 persons, was laid on Tuesday, the 1st of June, by the Lord Bishop of Carlisle.

CHESTER. — *Liverpool.* — John Gladstone, Esq. of Liverpool, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1000 sittings, 100 of which are to be free for the accommodation of seamen, and fifty for the aged and infirm poor. The endowment from this gentleman will be 2000*l.* which, it is expected, will produce 100*l.* per annum. Including the price of the land (about 1,300*l.*) the whole cost will be 5000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighbourhood.

Bury, Lancashire.—The new church, which has just been opened here, is very large and commodious, calculated to hold 2,000 persons, and filled entirely with what are termed single seats, the rents of which are low. Almost every one of these seats was taken the very day on which notice was given of the warden being ready to receive applications, and principally by the poorer class of persons. The church has been erected by private subscriptions, at the cost of from 5,000*l.* to 6,000*l.*

Manchester.—The subscriptions for providing additional churches in Manchester amount to the sum of 46,000*l.*

Consecration of St. Catharine's Church, Scholes, Wigan.—On Sunday, June 6th, the above church was consecrated in the usual manner, by the Lord Bishop of the Diocese. It is a beautiful edifice, capable of giving accommodation to at least 1,200 persons.

Farnworth. — The inhabitants of Farnworth and Kearsly think it right to give this public testimony of their gratitude to T. B. Crompton, Esq. of Farnworth, who, in addition to his many benefactions to this parish, has lately added the munificent sum of 1,000*l.* towards the endowment of their church. The living has lately been purchased by the Hulmean Trustees, and endowed with 3,000*l.*

ELY.—*Cambridge Camden Society.*—The twentieth ordinary meeting of this society was held on May 29th, at the rooms of the Philosophical Society.

The president having taken the chair at half-past seven, announced that the Lord Bishop of Chester had consented to become a patron of the society.

The Rev. A. I. Suckling, M.A., of Bartsham, Suffolk, was elected an honorary member; and seven ordinary members were balloted for and elected.

The following report was then read from the committee:—

"The committee of the Cambridge Camden Society regret that they have not been able to lay the 3d No. of the

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Illustrations of Monumental Brasses before the society this evening, owing to the non-arrival of two of the plates which had been put into the hands of Messrs. Day and Haghe. They hope, however, to publish it in the course of the week at the furthest. The 4th No. will be ready in November, and will contain — Sir Humphrey Strafford; Prior Nelond, from Cowfold, Sussex; Sir Edmund Thame and Lady, from Fairford, Gloucestershire; and Bishop Stanley (Ely), from Manchester Collegiate Church.

"The meeting will be glad to hear that a member of the society (C. Anderson, Esq.,) has undertaken to publish a small tract to aid in the restoration of Stowe Church, Lincolnshire, under the society's sanction.

"They request contributions for the restoration of the beautiful east window at Fenstanton; drawings of which, by F. H. Paley and F. Ll. Lloyd, Esqrs., of St. John's College, are before the meeting."

A paper on the Saxon Church of Daglingworth, Gloucestershire, communicated by the Rev. E. T. Codd, B.A. of St. John's College, was read by the secretary. A conversation took place on the nature and use of the arch thrown across the nave in this and other Saxon churches.

A paper was read by Benj. Webb, Esq., Trin. Coll., on the signification of the monogram "I.H.S." in which he proved its Greek origin, and refuted the prevalent opinion that it represented the sentence JESUS HOMINUM SALVATOR. In consequence of the curiosity generally expressed on this subject since allusion was made to it in the "Few Words to Churchwardens," the committee have determined to publish Mr. Webb's paper.

A paper was read by J. M. Neale, Esq. B.A., Downing College, on the symbolical representation of saints.

OXFORD. — *Architectural Society.*—A meeting was held at the Society's Room on Wednesday, June 9th, the Rev. Dr. Buckland in the chair.

New Members admitted: — Rev. Charles Burney, Magdalene College; T.C. Martelli, Esq. Brasennose College; Rev. I. S. Utterton, Oriel College; the Venerable Charles Parr Burney, D.D. Merton College, Archdeacon of St. Albans; Rev. John Watson, Brasennose College; Rev. T. Chaffers, Brasennose College.

It was unanimously agreed that the members of the Oxford Heraldic and Archæological Society who may wish to become members of the Architectural Society shall be admitted without ballot, on condition that the Heraldic Society shall cease to exist as a distinct Society, and transfer their library to the Architectural Society.

A letter was read from the Rev. C. N. Watkins, on the subject of Brixworth Church, mentioning some further discoveries, and additional reasons for believing some parts of that building to be of Roman workmanship; stating also that a deputation has been sent from the Cambridge Camden Society to examine the building, who had concurred in this opinion,—and suggesting that a similar deputation should be sent from the Oxford Society.

A paper was read by the Rev. H. G. Liddell, of Christ Church, on the principles to be followed in the restoration of old buildings, especially churches.

PETERBOROUGH.—The Lord Bishop of Peterborough concluded a tour of confirmations throughout Northamptonshire and Rutlandshire last week, and has, during his progress, confirmed 6,777 persons. His Lordship will commence his confirmations for Leicestershire early in July.

TO CORRESPONDENTS.

We have to thank one of our Correspondents for sending us the following opinion of Dr. Burnaby on the question of an Incumbent's power of granting leave to make a Vault in the Church or Church-yard:—

"I am clearly of opinion that the Minister's authority alone is not sufficient for the purpose, but that a faculty must be sought and obtained from the proper Ordinary. The previous consent of the Incumbent is indeed requisite; and without such consent, (if not unwarrantably or vexatiously withheld,) a faculty, I conceive, would not be granted. The Minister is not bound to give his consent without a reasonable consideration; such, at least, seems to have been the opinion of Lord Stowell, and of the late Dean of the Arches; and where an accustomed fee has been paid, the custom ought to be observed; but I am not aware of any instance of a suit brought for the recovery of a fee in such case, in which the question as to the validity or legality thereof has been actually decided."

QUÆRE must have been sadly at a loss for occupation when he wrote his letter to us.

W. T. S., of Newcastle, is thanked for his communication, which we have handed over to our publisher.

Erratum in last number, p. 456, l. 1, for "unwillingly," read "*unwittingly.*"

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THE

CHRISTIAN REMEMBRANCER,

AUGUST, 1841.

The Liturgy of the Church of Scotland; or, John Knox's Book of Common Order, as prescribed by the General Assembly, and used in the Church of Scotland at and after the Reformation. Edited and carefully revised by the Rev. JOHN CUMMING, M.A. *Minister of the Scotch Church, Crown-court, Little Russell-street, Covent Garden.* London: Leslie. 1840. 12mo. Pp. 265.

THE production which Mr. Cumming has republished with a new title, somewhat more imposing than "the Psalme Beuke," or "the Psalmes of David, in Meetre, whereunto is added the Prayers commonly used in the Kirke," by which title it has been generally distinguished, made its first appearance amid the "Troubles of Frankfort." The English exiles, who found in that city a refuge from the persecutions under Queen Mary, when they quitted their native soil, seem to have left behind all reverence for the rites and orders of their mother church, if they ever possessed any. After obtaining, in the place of their retreat, the use of a church alternately with a congregation of French Protestants, they proceeded to act quite in the spirit of independency. They devised a system of worship and discipline after the model of the continental communities, scarce deigning to recognise the existence of their own Prayer Book, or "English Order," except by the contemptuous remark that many things in it would seem "more than strange in those reformed churches." It seems, indeed, to have been quite an after-thought that they condescended to "peruse" it at all; and a very slight inspection appears to have satisfied them that it would not do. So it was agreed that the minister, "in place of the English Confession, should use another, both of more effect, and also framed according to the state and time. And the same ended, the people to sing a psalm in metre in a plain tune, as was, and is accustomed in the French, Dutch, Spanish, and Scotch churches; that done, the minister to pray for the assistance of God's Holy Spirit, and so proceed to the sermon. After the sermon, a general prayer for all estates, and for our country of England, was also devised, at the end of which prayer was joined the Lord's Prayer, and a rehearsal of the

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articles of our belief; which ended, the people to sing another psalm as afore; then the minister to pronounce the blessing, 'The peace of God,' &c., or some other of like effect."

Having set up their discipline, the next step was to elect their ministers in the congregational way, and they made choice of John Knox, and two others, rejecting the assistance of John Scory, Bishop of Chichester, who offered to come and take the inspection of them; whether in his episcopal character does not appear. Their number was speedily augmented by the arrival of another body of their countrymen from Strasburg, who came with the determination, signified beforehand, "of admitting and using no other order than the last taken in the Church of England." Dissension soon sprung up between the two parties. The admirers of the new system sought to fortify their cause by the opinion of Calvin, for whose information Knox "drew forth a plat" of the Book of England, expressed in the rude and scoffing style for which the Scottish reformer was remarkable in all matters connected with the doctrine and ritual of the Church. The judgment of Calvin, who gave it as his opinion that there were many "*fooleries*" in the Liturgy of England, made some of the congregation converts to the ways of novelty, and threw a momentary calm over their disputes. But they soon revived with augmented bitterness. The exiles then adopted the expedient of composing a new order, "meet for their state and time," and Mr. Knox, Mr. Whittingham, Mr. Gilby, Mr. Fox, and Mr. T. Cole, were entrusted with this important business, which they accomplished in a few days, very much to their own satisfaction, and to that of those who, like them, admired the new-fangled modes of the "best reformed churches;" but it is added, that "such as were bent to the Book of England could not abide it." The "new order" thus produced was the first draught of what Mr. Cumming calls the "Liturgy of the Church of Scotland;" and having traced it to its origin, we are no farther concerned with the "troubles of Frankfort."

On quitting that city, Knox retired to Geneva, where he was elected minister of an English congregation, into which he introduced the use of his Frankfort compilation, whence it received the title of the "Order of Geneva,"—not, as some have supposed, because it was the form drawn up by Calvin, though probably it did not differ from it in any material respect, but because it was first used by the English refugees at Geneva. We hear no more of it till the year 1560, when Knox, then in the plenitude of his influence, composed the "first book of discipline," in which the Order of Geneva is mentioned as being "now used in some of our churches," introduced no doubt by the reformer himself, who had finally returned to his native country the preceding year. As yet, however, it possessed no authority in the reformed "congregation;" but in 1562 it was ordained by the General Assembly "that one uniforme order sould be keeped in ministration of the sacraments, solemnization of mariages, and buriall of the dead, according to the Book of

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Geneva," though this last item throws some degree of doubt upon the identity of the "Booke of Geneva" with that published by Mr. Cumming, in which there is no order for the "burial of the dead," but, on the contrary, a condemnation of any ceremony;—"the corpse is reverently to be brought unto the grave, accompanied by the congregation, without any further ceremonies; which being buried, the minister, if he be present, and required, goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and resurrection." Perhaps the "uniforme order," intended by the assembly, meant a uniform absence of all religious rites on committing the bodies of the departed to their parent dust. Be this as it may, the injunction of the assembly appears to have been insufficient to secure for the Genevan order a general reception by the congregations of the reformed; for, in 1564, it came forth under its old title of the "Psalme Beuke," and the General Assembly imposed the use of it by express injunction;—"every minister, exhorter, and reader shall have one of the Psalm Books lately printed at Edinburgh, and use the order contained therein in prayers, marriage, and ministration of the sacraments." From these circumstances it would seem to have been slowly and rather reluctantly admitted by the reformed body in Scotland, partly owing, no doubt, to the difficulty of obtaining copies of the book, and partly to a preference which the custom of a few years had established in favour of another form of public prayer.

It has been proved by Bishop Sage, in his acutely reasoned work, "The Fundamental Charter of Presbytery," and Mr. Cumming frankly admits, that, from 1557 to 1564, the English Book of Common Prayer had been generally used by the reformed party in Scotland, which made them less ready to receive the new order introduced by Knox. It is very unlikely that the Anglican Liturgy could ever have been cordially embraced by the professors of the new doctrine, the extremely un-catholic tone of whose opinions must have been strangely at variance with the spirit and manner of a formulary which retained so much that was primitive and catholic, even after passing through the fiery ordeal of its second review. Certain it is, however, that the very first act of the banded nobles was to issue, in 1557, an ordinance requiring that "in all parish churches of this realm, the Common Prayer be read weekly on Sunday, and other festival days, publicly in the parish churches with the lessons of the Old and New Testaments, conform to the order of the Book of Common Prayer. And if the curates of the parishes be qualified, to cause them to read the same; and if they be not, or if they refuse, that the most qualified in the parish use and read the same." What right the confederate barons had to promulgate such an ordinance is a question which it is not necessary at present to discuss; it is referred to merely as a proof that the Prayer Book had possession before the "Book of Common Order," and long prior to the more recent invention of extempore prayer, which has superseded both in

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the Scottish establishment. It is referred to for the same purpose by the compilers of the Scottish Liturgy, truly so called, who say in their preface, "that it was then known that for divers years after the Reformation we had no other order for Common Prayer but the English Liturgy;" and lastly, Mr. Cumming not only admits, but contends for the fact. It is a fact which Presbyterian writers were formerly very unwilling to allow, as seeming to indicate a more *prelatical* tendency on the part of the early reformists than it was at all consistent with the current theories of the time to admit. Now, however, it seems to be generally granted; even so prejudiced a writer as Dr. M'Crie could not elude the cogency of Bishop Sage's proofs, though he endeavours to limit their extent by suggesting, with marvellous simplicity, that the Scottish reformers could have adopted the English book only partially, since so much of it can be read by a *priest* only; as if persons who repudiated the idea of any ordination at all being necessary for the administration of the word and sacraments were likely to have stumbled at a rubric, even if the word priest had occurred as often in the second book of Edward as it did in the first.

No information we possess enables us to ascertain to what extent the use of the English Liturgy prevailed in consequence of the ordinance above referred to. It is evident that it could not long endure where the influence of Knox bore sway. His antipathy to it is well known. He made no secret of it in the presence of the English council; and his residence abroad seems to have rendered it more intense. That he should have laboured to supersede the use of an order which he declared to be contrary to the institution of Christ, is just what might have been expected; it is only surprising, considering the state of religious feeling in Scotland at the time, that it should have required repeated ordinances to secure the establishment of so very lax a system as that of the Order of Geneva, which left the self-will of the Scottish preachers almost unfettered; presenting them, indeed, with a *form* of prayer, but not *binding* them to use it, only requiring them to say something of "like effect," nay, anxiously warning them that "it shall not be necessary for the minister daily to repeat all these things before mentioned, but beginning with *some manner* of confession, to proceed to the sermon, which being ended, he either useth the prayer for all estates before mentioned, or else prayeth as the Spirit of God shall move his heart."* It would be difficult to imagine a plainer license or a more direct encouragement to the use of extemporary prayer. After this it would surely be idle to inquire whether the Scottish reformers objected to a written form or not. Why, indeed, should they have objected to a *form*, which left every man perfectly free to deviate into all manner of eccentricities at his pleasure? Yet Mr. Cumming makes a great point of it in his preface, and has said a good deal more in com-

* Liturgy, &c. p. 17.

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mendation of forms of prayer than his brethren north of the Tweed will thank him for. If the General Assembly in its present temper should think of taking up this republication of "Knox's Liturgy," we strongly suspect the editor would run the risk of being sent to keep company with the seven ministers of Strathbogie. He has certainly exhibited a strong leaning towards *prelacy;* and on that account we shall abstain from noticing some strange blunders and some offensive propositions in this same preface. Is it too much to hope that a man who has been enabled to see so much of what is defective in the system in which he has been brought up, may be led to discover the real root of bitterness which vitiates the whole? Mr. Cumming supposes that the Scotch antipathy to liturgies arose from communion with the English puritans about the time of the Westminster Assembly. He seems to have forgotten that the English puritanism and the Scotch protestantism were essentially the same; both the offspring of that school, whose distinguishing feature was the rejection of catholicism, and the disowning of all antiquity more ancient than the reformation. Both maintained the same fundamental principle, namely this, that nothing could lawfully be ordained in the worship of God, but what was expressly enjoined in Scripture. If the Scotch did not sooner denounce forms of prayer as absolutely unlawful, it was simply for this reason, that they had a form which permitted them to pray extempore as much as they pleased; but their principle came out in full vigour as soon as a liturgy was proposed to them, which was catholic, and required *uniformity:* they would have scouted Mr. C.'s "*beau ideal* of a service," partly authoritative and partly extemporaneous; they tolerated their "Common Order," because it *bound* them to nothing. The English puritans would readily have submitted to such an order; in fact, attempts were made in 1586 to obtain parliamentary sanction for this very Scoto-Genevan order of prayer. Neither party at first absolutely objected to a form of prayer in the abstract; they only insisted upon every thing being excluded which could make any form worth having, every thing which could connect the existing church with the church of past ages; every thing that could make liturgies the means of keeping up the communion of saints by transmitting from age to age the stream of catholic devotion, that as the church is in all times and places one and the same, so she may always speak the same thing, and the saints of all ages may with one mind and one mouth glorify God. Therefore did the puritans object especially to the English Liturgy just for what it retained of catholicity: they objected to the first book more than to the second, and to the Scottish Liturgy more than to either, because it was an attempt not only to restrain the liberty of the private spirit, but to restrain it by the restoration of what was catholic. When Mr. Cumming says that the presbyterian objections were levelled rather against the Scotch Liturgy of 1637 than against the English book, he seems strangely forgetful of the history of these controversies. Let him look into Calderwood's Altare Damascenum,

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or review the disputes consequent upon the *Five Articles* of Perth, and he will find that the Anglican Liturgy met with as little favour in the eyes of the ultra-protestant party in Scotland, as that which their bishops and their king provided for them in 1637, and on account of which they broke their oath of allegiance to the one, and *absolved themselves* from their vow of canonical obedience to the other.

That the Scottish ecclesiastics did not consider themselves confined to the words of their Book of Order, farther than seemed good in their own eyes, we have the testimony of Calderwood, who says that during the thirteen years of his ministry, he had never used the exhortations and prayers prescribed; and knew very many who had been equally neglectful of the appointed forms; that, in fact, every one was free to use them or not as he pleased, and that it would be childish to do otherwise, the prayers being prescribed merely as examples to aid the conceptions of the minister as to matter and form; and he objects to the English Liturgy, because the presbyter was not at liberty to deviate from the words of it, though he could speak with the tongues of angels.* It is very probable, that the use of this very defective composition of Knox may have been a kind of test of a man's principles, as well as of his abilities in *conceiving* prayers, as the phrase went. Those who had a predilection for the catholic form of worship, would naturally avail themselves even of the poor substitute for a liturgy which the book of "Common Order" afforded; while those who had a conceit of their own spiritual gifts would, like Calderwood, trust to the impulse of the Spirit, by which the Scotch preachers very confidently maintained that they were guided in their pulpit ministrations. There is no reason to believe that "the ancient liturgy," as Mr. Cumming rather whimsically calls the "Order of Geneva," was ever generally used in Scotland, otherwise than in this partial manner; and in this way the use of it prevailed, more or less, to a very late period: for Bishop Sage remarks, that in his time (1695) there were "many old people living who remembered well to have seen it used indifferently both by Presbyterians and Prelatists."

During the reign of James I., however, a spirit arose among Scottish churchmen, which could not long be satisfied with a form so meagre and anticatholic as the Genevan directory. Whatever may have been James's own notions about catholic doctrines and practices, and doubtless they were crude enough, the intercourse which his accession opened with the great divines who then adorned the Anglican church, was not lost upon the ecclesiastics of his native kingdom. A higher and better school of theology arose among them, of which the confessors in the reign of Charles were no unworthy fruits. The two parties in the Scottish church—the ultra-protestant, or puritanical, and the catholic, now stand forth in strongly

* Altare Damascenum, p. 452. Lugd. Bat. 1708.

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marked contrast and opposition to each other; and that which distinguished them was episcopacy and the liturgy. The introduction of the apostolical succession was followed by a desire for a liturgy, more capable of satisfying the natural yearnings of the heart than the miserable compilation of Knox; and however it may seem to have been prompted rather by the policy of James than by any spontaneous movement among the Scottish clergy, it is absurd to suppose that such an idea could have been entertained at all, unless there had really been an influential party favourable to it. In the general assembly, held at Aberdeen in 1616, it was enacted "that a uniform order of liturgie, or divine service, be set down; to be read in all kirks on the ordinarie dayes of prayer, and every sabbath-day before sermon, to the end the common people may be acquainted therewith, and by custome may learn to serve God rightly." A committee was appointed for the purpose, but nothing seems to have been accomplished. The very next year, however, the English service was set up in the chapel royal at Edinburgh, where it continued to be used daily till the breaking out of the rebellion in 1637, and thither there had been a constant resort of the "councell, nobilitye, gentrye, bishopps, ministers, burghers, and women of all ranks." In 1623, it was introduced in New College chapel, at St. Andrews, without opposition, and was regularly frequented by the masters and students without any tokens of dislike. There is reason to believe, indeed, that it had been quietly adopted by several of the bishops and clergy throughout the country; though no steps were taken to enjoin it by authority, or carry out the enactment of the Aberdeen assembly, till the ill-fated attempt of Charles I. in 1637. Perhaps we are not yet in a condition to inquire, why that well-meant design of not only giving to Scotland an apostolic liturgy, but recovering some catholic truths, which had been either altogether lost to the Church of England, or too much withdrawn from view, so fearfully miscarried; God's appointed time it seems was not yet come; the Scottish church had to pass through a longer period of trial and purgation before it could be worthy of so great a blessing. Or whether it was, that there was something wrong in the manner of doing it, or in the agents by whom it was attempted, we may not presume to speculate. It seemed, at all events, to postpone indefinitely the hope which appeared, in human judgment, to be so nearly realized, when the native bishops had proposed, and the king sanctioned, a liturgy for the use of the Church of Scotland.

The restoration of the Church and Monarchy was followed by no effort to revive the "Service-book;" it seems to have been abandoned as a hopeless attempt. Indeed, except that there were bishops, who wanted even the bond of connexion which the periodical administration of confirmation forms with the great body of the people, there was nothing in the external aspect of the Church to mark the change in its form of government. The public worship was conducted in the extemporaneous way at the discretion of every minister,

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and in all matters of parochial discipline, the kirk-session was the ostensible fountain of authority. It has been said that the English Liturgy was sometimes used; but if it was at all, it must have been in very rare instances. The nearest approach to liturgical forms that any of the clergy ventured upon, consisted in the recital of the Lord's Prayer, the Creed, and the Doxology; and this was denounced by their presbyterian opponents as very gross superstition. We are, indeed, told that "the clergy came as near the best liturgies in their public prayers as might be, and composed prayers for their own use, such as they seldom varied from; and so for the matter they had a liturgy, though perhaps not so full, comprehensive, and regular, as what might be established by authority."* Orem, in his history of Old Aberdeen, has preserved the form of Morning and Evening Prayer used in the cathedral church of that city. It is said to have been composed by the excellent Henry Scougal, professor of divinity in King's College, and son of Patrick Scougal, who presided over the diocese of Aberdeen from 1664 to 1682, and may be regarded as a favourable specimen of the better sort of prayers then in use among the Scottish clergy. It begins with a prayer of confession, embodying the English form; this is followed by reading the Scriptures and the recital of the decalogue; a thanksgiving succeeds, which terminates in a prayer for all conditions of men; the whole concluding with the Lord's Prayer. The Evening Service is very similar, the arrangement being the same, only that the first prayer is much longer, and is followed by the Te Deum instead of scripture lessons. The model is quite presbyterian, but the style is chaste, and the tone of thought calm and sober. Orem dryly remarks, that "at the beginning of the late revolution, the aforesaid morning and evening prayers were taken away by some presbyterian men in Old Aberdeen;" which refers, it is presumed, to the practice of daily service, as well as to that particular form.

We are not concerned here with the severe reverse which came upon the external fortunes of the Church in 1688. It involved the nation, doubtless, in a very serious responsibility in God's sight. It may, however, have been providentially designed for the purification of the Church, as certainly it was for her correction. During the whole period of her establishment, subsequent to the Restoration, she was altogether in a false position, which could not, perhaps, be rectified at less cost than the entire disruption of her connexion with the state. It might, in fact, be considered as her emancipation, as enabling her to bear a more unequivocal witness for catholic truth. She came forth with the mark of the cross upon her, persecuted, but not forsaken, and soon found the benefit of walking patiently in the way of suffering. What the influence of an establishment and the power of kings had been unable to cure, she obtained in her season of adversity. In the early part of the eighteenth century the English

* Dr. Monro's New Opinions of the Presbyterians, p. 292.

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Prayer Book was generally received without any formal act of authority, save the quiet sanction of the bishops and the acquiescence of clergy and people. The way, indeed, had been prepared for it by the writings of the deprived clergy, as well as by their pastoral instructions; for, being now disembarrassed from political considerations, they bore their testimony freely in behalf of apostolic order; the consequence was, that the Liturgy was received not only without opposition, but with gladness. "Pastors and people manifested the greatest forwardness for embracing the English Liturgy, and it was brought into several parish churches"—this refers to parish churches which the Episcopal incumbents retained, under an act of the Scotch Parliament in 1695, without owning the Presbyterian judicatories. "Church principles and communion, and the sinfulness and danger of schism, began now to be better understood by the generality of people, even such as had little notion of it before. All this was in a great measure owing to the generous charity of many pious and well-disposed persons of all ranks of the Church of England, particularly of the famous University of Oxford, at whose charges and charitable contributions, without any brief to further it, above 19,000 Common Prayer Books, and other devotional edifying books relating to it, were remitted from London in the space of two years. This great and generous charity had its designed effect, by making many sincere proselytes to the Liturgy of all ranks and degrees of people."* Queen Anne, to whose bounty the deprived Bishop of Edinburgh was indebted for a pension of 300*l.* per annum, took a lively interest in the introduction of the Prayer Book into Scotland, and is said to have defrayed the cost of distributing in that country 1000 copies of a "Persuasive to the People of Scotland in order to remove their Prejudice to the Book of Common Prayer, by P. Barclay, A.M."† The Church in Scotland is still farther indebted to that princess for protection and freedom in the use of that Liturgy, which her generosity had, in part, enabled them to obtain; an act having passed in 1712 "to prevent the disturbing of those of the Episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and the use of the Liturgy of the Church of England."

Such an act had become necessary for their safety. The Presbyterian party, when invested with the power of an establishment, exhibited by no means a tolerant spirit towards their opponents, but protested against granting a toleration to those of the Episcopal communion when it was proposed in the Scottish Parliament, 1703. The introduction of the Liturgy re-awakened all the antipathies of the old covenanters, and in 1707 the General Assembly fulminated a decree "against innovations in the public worship of God," plainly levelled against so formidable an apparition as the Service Book.

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* State of the Church in North Britain. London, 1718.

† See Advertisement to Second Edition. London, 1723.

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But more serious measures were resorted to than acts of assembly, which, like the Pope's bulls, had even then lost much of their ancient terrors. In 1709 a clergyman was summoned before the Presbytery of Edinburgh for "exercising his ministry within their bounds, and introducing a form of worship contrary to the purity and uniformity of the worship of the church established by law"—he having been for some time in the practice of officiating according to the forms of the Anglican ritual to such persons as resorted to him in his own hired house. Upon his disregarding their prohibition to exercise his function, the presbytery called upon the magistrates to enforce their sentence by the secular arm, whereupon the clergyman was committed to prison, where he was confined many months; even the Court of Session refused to grant him redress upon his appeal, on the ground, among other reasons, that he was no minister, having been ordained by an "*exauctorate bishop*," (as they phrased it,) who had no more right, said one of the judges, to ordain than an "auld ballad singer." Mr. Greenshields, the clergyman thus cruelly harassed, appealed to the House of Lords, which brought the case under the notice of the British legislature, and led to the passing of the Toleration Act of 1712. The great majority of the clergy were indeed deprived of the benefit of that act, in consequence of its prescribing, as a necessary condition of enjoying its protection, the state oaths required by the revolution settlement, which they could not conscientiously take. But there can be no doubt that even the nonjurors indirectly derived a degree of security from it. It served at least to convince the Presbyterian judicatories that they would meet with no sympathy from the civil power in prosecuting men merely for using the English Liturgy, as the commission of assembly enjoined all presbyteries to prosecute, by an act passed 5th August, 1719, calling upon them to "*prosecute* the said innovators, and take trial of these innovations, and *suppress* the same, and that they do apply to the civil magistrate to render their sentences effectual." Many similar instances of oppression are to be found in the history of that period, and in most cases the principal victims of them were those clergymen who used the Liturgy, which shows that the prejudices of the Presbyterian party were still strong against it.

It may, perhaps, be asked why the Church in Scotland did not resume its own liturgy, rather than adopt that of another church, particularly since it is well known that the most distinguished of the Scottish clergy were by no means satisfied with the suppression, in the communion service, of a certain portion of the catholic doctrine concerning the Eucharist? The circumstance arose partly from prudential considerations, and partly, or rather most of all, from necessity. The bishops were unwilling to run the risk of exciting an opposition, of which they could not foresee the extent nor consequences, by reviving the "Service Book," which had already been the pretext for stirring the kingdom to rebellion; they likewise hoped, it may be, to interest the sympathies of the English church by

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adopting its rites; moreover, they had less choice in the matter than may be supposed, the use of the Liturgy having been, in many cases, taken up by clergymen who had *qualified* to government, and over whom consequently they had less control than over those who had remained unshaken in the suffering witness they were bearing; and lastly, it was impossible to obtain copies of the "Prayer Book of Scotland. even had they wished to use it. They felt that certain things which they believed to be primitive and catholic, were wanting in the Eucharistic service of the Church of England. But these defects they resolved to bear with, or silently to remedy, as every clergyman might do, with the sanction of his bishop. The points alluded to were the mixed cup, the oblation of the elements, and the invocation of the Holy Ghost; others came afterwards to be added in consequence of the disputes which arose among the English nonjurors on these subjects. But the absence of the rites just mentioned was felt from the first to be a serious defect in the English book; and many clergymen in Scotland were accustomed to adopt the Scottish form of the Eucharistic service, in which they were brought distinctly forward, or at least to unite with the prayer of consecration the prayer of oblation, which now stands, much surely out of place, in the post-communion. Dr. Rose, the deprived bishop of Edinburgh, is said to have led the way in the restoration of this catholic rite, and his example was followed, at longer or shorter intervals, by most of the bishops and clergy of Scotland, not certainly without much opposition from a reclaiming party, who felt less reverence for primitive antiquity. We decline for the present entering into the discussions which arose in consequence of this difference of opinion, though they offer no uninteresting field, and one to which we may return. It can never be unprofitable to review what has been written by such men as Hickes and Collier, and Brett and Keith, and Rattray. Suffice it to say, that it was at last agreed to sanction the use of both offices; a sanction which is still in force in the Church in Scotland, saving only to the Scottish form a pre-eminence of authority by enjoining the use of it at all consecrations of bishops and the opening of all national synods of the Church. In all other respects the English Prayer Book is the authorized form of divine service, to which strict conformity is enjoined by canon.

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The Rights of the Poor and Christian Almsgiving Vindicated; or, the State and Character of the Poor, and the Conduct and Duties of the Rich, Exhibited and Illustrated. By S. R. Bosanquet, Esq. London: James Burns. 1841. Small 8vo.

Of the various political questions now agitated in this country, there is none more important than that which concerns the relief of the poor. The physical happiness—nay the life—of our destitute fellow-creatures; the preservation of peace and order, and the security of the rights of property; the union of the higher and lower classes, and their mutual well-being and prosperity; our place and character in the world, and RESPONSIBILITY AS A CHRISTIAN NATION; are all involved in the right decision of this very important question. Nor is there any question which, for the last forty years, has occupied more attention, or which, generally, has been considered more difficult of solution.

But, not only on account of its intimate bearing upon the subject of a legal provision for the poor, is the little volume before us fraught with interest and utility. It comes more nearly home to every one of its readers, in pressing upon their attention the great duty of private charity. In the words quoted from St. Augustine on its title-page, *Via cœli pauper est;* and, though some may think that the doctrine of charity urged by Mr. Bosanquet should be understood with qualification; and that, while justly vindicating the poor, he has too hastily condemned the rich, scarcely any one can peruse this essay, in the spirit of justice and truth and charity, without becoming, from the perusal, more charitably and better inclined.

In this country, to the honour of our legal profession, no one loses the benefit of counsel by reason of his poverty; and Mr. Bosanquet, who is a barrister of some standing, appears in this treatise as the unpaid advocate of the poor. He explains the growth of popular opinions unfavourable to the poor, and vindicates their character; exhibits their condition, and the various causes of destitution; boldly asserts the high principle and extent of Christian charity; eloquently denounces the covetousness and imperfect charity of the present age, with the evils resulting from an insufficient poor-law system; and warmly urges the practical adoption of the Christian rule of voluntary charity, to its full extent, and under the guidance of the Church, as the only remedy for the disorganization and other evils resulting from the present system. Referring to popular works decrying injudicious charity, with its mischievous results, and to modern publications, which attribute to some of the lower classes generally the vices of individual members of those classes, thus generating or encouraging a want of charity in the public mind, he attempts, on high principles, to stem the popular torrent.

"It is not my intention," he says, "to enter at all into the mere political, or rather party object, which is had in view in any of the works alluded

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to; though of course no real distinction can exist between public and private duty—between morals, religion, and politics. My object is as separate as was that of the early church, when it existed in the midst of the Roman empire. Its endeavour was not to make shifts and modifications, or to cause its rulers to adopt in preference this or that heathenism; but to convince the people, and make the empire Christian. I feel persuaded that an entire change of opinion and feeling towards the classes beneath us, that a total change of conduct must be wrought, before we can lay any just claims to the character of a really Christian people—Christian, not in name and in doctrines only, but in feelings and conduct."—P. 6.

We all know that "the poor shall never cease out of the land;"* and that in this, as in every other populous, civilized, and commercial country, great numbers will always be found in a state of indigence or destitution. But few of the higher classes are acquainted with the actual condition of our poor. The condition of human life is to be learned only by insight and experience; and, while all are pressing forward in the race of worldly ambition, few will make acquaintance with their inferiors, or inquire practically into their condition.

"It is far easier," says Mr. Bosanquet, "to sit at home, and read returns, and reports, and figures, and statistics, and to work out problems of society by a table or a machine, mathematically certain and demonstrable, and squaring all to a fraction, than to pry into dirty courts and lanes and dismal rooms and cellars, full of vermin, and filth, and infection, and to converse with the low-minded, the vulgar, the dying, the drunken, the discontented, the miserable."—P. 28. "We are absorbed with political measures, and neglect our own business and the duties of private life. We are absorbed with the comforts and luxuries of life, the state and station we maintain, and the bettering of our condition. We study also the titles and condition of those above us, their manners, and habits, and opinions; their fortunes, and the calamities which happen to them. But of the condition of the poor we take little notice; their habits, their character, their virtues, their distresses, these we study little to inform ourselves of—with these we little acquaint ourselves, either generally or personally. Of their crimes and vices, their dexterity at imposition, and the shifts to which they resort to obtain some share of the comforts they see around them; of the mischiefs of injudicious charity,—of these we have accounts; of these we have evidence, and returns, and tables, which we swallow greedily, because they comfortably warrant us in the undisturbed enjoyment of the competency which Providence has graciously bestowed upon us!"—P. 30.

Yet we must be fully acquainted with the extent and character of the destitution around us; or we can never adequately relieve it, or fully exercise the great duty of charity. Many, acknowledging the existence of indigence, are far from being aware of its extent; others regard it as originating only in vice or imprudence, which they would leave to such natural punishment, or remedy only by education; and others imagine that, in this country, no one can be in want, or that all want is sufficiently supplied by our legal provision for the poor. We miss that practical belief in the existence of great destitution which should habitually govern our conduct.

* Deut. xv. 11.

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"We have motives enough," says Mr. Bosanquet, "to influence us towards the withholding of charity. Want of means, selfishness, avarice, idleness, the control of fashion; above all, the dislike to be imposed upon; are strong and influential motives, all drawing us towards the side of neglect and refusal. But even when we believe the object to be distressed and deserving, or at least are half convinced, how often do we pass on, and pass by on the other side; and then regret and condemn ourselves that we did not stop and give something, or at least inquire farther, or obtain the means of inquiring! How great would be the effect, at such a moment, of a little better opinion of the poor—a little less belief and apprehension of imposture! And yet a person might perhaps have been saved from starving by a little less cautiousness—by a little more freedom and forwardness in charity! When we are walking fast because the day is cold, or we are in a hurry on business; or when we would or might have given, but that our pocket was buttoned; or the money was not loose, but it was in our purse, and we did not like to pull it out in the street; or our glove was on, and it was a tight one; or when, from any other such reason, we do not like to stop, but are nevertheless hesitating,—how completely might a different opinion in regard to the poor, and a little less fear of imposture, have turned the scale, and impelled us to a decided conduct! This is the way in which opinion operates; this is a practical relief. It must be evident, therefore, how great a consequence ought to be attached to the having a real and accurate and well-balanced knowledge of the actual state of the poorer classes, their necessities, habits, and contrivances."—P. 35.

To supply such information is our author's first aim; and, as one proof of great destitution amongst us, he mentions four well-authenticated instances, which have lately occurred, of death from starvation in this wealthy and luxurious metropolis. We fear that the observation of the surgeon who was consulted in the last, "Oh, if you saw as many cases of this sort as I do, you would not think so much of it!" (P. 41,) but too truly indicates that such cases are not unusual; and a new instance has occurred within the last six months, in which a female, in the flower of life, was found to have died from starvation, rather than apply to her parish for relief, or become the inmate of a workhouse.* But, in far more numerous cases, death is indirectly occasioned by want; the insufficient or innutritious diet of the distressed poor, combining with their ill-ventilated rooms, exposure to cold, fatigue, and moral depression, to gradually impair their strength and vitality, and predispose them to be affected by contagious and other disorders. "The public generally," says Dr. Howard, who attended the royal infirmary and poor-house at Manchester, "have a very inadequate idea of the number of persons who perish annually from deficiency of food; and there are few who would not be painfully surprised if an accurate record of such cases were presented to them. It is true that, in this country, instances of death from *total* abstinence occur only casually; yet every medical man, whose duties have led him much amongst the poor, who is familiar with the

* See account of the coroner's inquest on the body of Elizabeth East, in which the jury found, "That the deceased died from exhaustion, consequent on starvation, arising from her not having made application to the parish for relief, and from her refusal to go to the workhouse."—*Times*, Feb. 27, 1841.

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extreme destitution which often prevails among them, and the disease thereby occasioned, is too often a witness to fatal results from gradual and protracted starvation. Although death produced by hunger may be rare, there can be no doubt that a very large proportion of the mortality amongst the labouring classes is attributable to deficiency of food, as a main cause, aided by too long continued toil and exertion without adequate repose, insufficient clothing, exposure to cold, and other privations to which the poor are subjected."* Scrofula, tubercles, dyspepsia, diarrhæa, dysentery, scurvy, petecchiæ, dropsy, ulcers, paraplegia, paralysis, apoplexy, fever, water in the head, epilepsy, and consumption, are amongst the disorders engendered by habitual deficiency of food; while, indirectly, it impairs the mental powers and moral habits. Thus, while abstinence is often the best medicine for the rich; a plentiful and nutritious diet is often the best medicine for the poor,—though poor-law guardians, and even commissioners, seem jealous of its free recommendation. Thus we may learn also that the pauper's diet should always be sufficient to maintain him in health and strength, whatever may be the diet of independent labourers in his neighbourhood. There is much independent spirit and love of liberty amongst our poor; and many will suffer much privation before they will apply to their parishes—still more, before they will voluntarily become the inmates of a workhouse. However desirable, therefore, it may be that the independent labourers should have better food than the pauper, their diet must not always be the standard, below which the pauper's is fixed. It will hardly be contended that the diet of a pauper in London should be reduced below that of the poor painter and glazier, whose expenditure, for the maintenance of himself, his wife, and two young children, during fourteen days, and their means of living during the same time, are detailed by Mr. Bosanquet, as follows:—

Two Weeks' Provision, and the means of obtaining it.

1839.		*s.*	*d.*
Nov. 23.	Bought: Bread	0	4½
	Tea and Sugar	0	2
	Coals	0	1¼
	Soap and candle	0	2
	Potatoes and herring	0	1½
24.	Bread	0	4½
	Milk, coals, and potatoes	0	2¾
25.	Bread, tea, and sugar	0	4½
	Potatoes, herring, and coals	0	2¾
26.	Bread, milk, and potatoes	0	5¾
	Bacon, candle, tea, and sugar	0	4½
27.	Bread, milk, and tea	0	3½
	Carried forward	3	2¾

* An Inquiry into the Morbid Effects of Deficiency of Food, chiefly with reference to their occurrence amongst the Destitute Poor. By R. B. Howard, M.D. 1839, p. 2.

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		s.	d.
	Brought forward .	3	2¾
Nov. 28.	Bread, bacon, and potatoes	0	6
	Tea, sugar, milk, candle, and coals . .	0	4½
29.	Bread and milk	0	1½
30.	Bread and milk	0	1½
Dec. 1.	Went out. [Sunday.]		
2.	Bread, tea, sugar, coals, and candle . .	0	7¾
3.	Bread, potatoes, and bacon	0	4
4.	Tea, sugar, bread, and milk	0	3½
5.	Milk and coals	0	1¾
6.	Tea and sugar	0	2
		5	11
	Three 4-lb. loaves allowed by parish . . .	1	9
		7	8
Nov. 25.	Stopped a square of glass . . . 0 10		
27.	Sold two chairs 1 6		
30.	My wife earned 1 0		
Dec. 1.	Sold a clock 2 0		
4.	Pledged a saw 1 0		
	——	6	4

Mr. Bosanquet has brought together many similar tables of the expenditure of poor persons, " to illustrate the distresses to which those are subject whose earnings are ten shillings, five shillings, two shillings—nothing; who have not even a settlement to give them a claim upon any parish."—P. 105. Let the wealthy and luxurious read and consider these tables, and impress the lesson on their pampered children; remembering also that those who suffer most from independent poverty, are generally those who have fallen from a state of comparative affluence; and that individuals, and even whole families, of the wealthier and higher classes not unfrequently fall into poverty and the most abject distress.

Colquhoun enumerates no less than eleven innocent causes of irremediable or permanent indigence; twenty-one other innocent causes of indigence admitting a remedy; and twenty-six different culpable causes of indigence.* But it is impossible, as Mr. Bosanquet observes, to enumerate all its particular causes, which are as various as the circumstances of life, the changes and chances of which are infinite. The fluctuations of trade and fashion are, in commercial and highly civilized countries, a common cause of great destitution; depriving of their usual livelihood numbers collected by the trade or fashion, who cannot readily turn their hands to a new employment, if that should be found. The alteration of a law protecting or encouraging any particular class of labourers, may produce a similar effect; as the projected change of the corn-laws, if it should be carried, and considerably lower the price of corn, would probably, by throwing much land out of arable cultivation, deprive many agricultural labourers of their usual employment, and thus produce great

* Treatise on Indigence, p. 11.

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distress in that important class. A numerous family, old age, illness, infirmity, weakness of intellect, desertion by husband, death of employer, or loss of usual employment from other innocent cause, the want of tools or decent clothing, wandering from home perhaps to seek employment in London, shipwreck, fire, or other casualty, the want of a parish settlement, as in the case of Irish, Scotch, and foreigners, the difficulty of obtaining parish relief, and its insufficiency when obtained, are other general causes of indigence. Indolence, luxury, extravagance, drunkenness, gaming, seduction, prostitution, loss of character, and vice or crime in various shapes, are its common culpable causes.

We have not room to set before our readers the able manner in which Mr. Bosanquet illustrates the operations of many of these causes, but on this topic must confine ourselves to an extract from what he says of want of employment. After referring to the depreciation of manual labour, especially the manual labour of women, by the use of machinery, which it would be most unreasonable to prohibit, he adds,—

"But the most urgent and painful of all distresses occasioned by want of employment, is that of young girls, maid-servants out of place.

"The distresses and helplessness of this class of people exceed all that could be reckoned upon without actual experience. When young women are brought up from the country, and are far distant from their friends, who have little means of assisting them,—or, what is also frequently the case, have no friends at all in the world,—if they happen to lose their situations from their own folly, or necessity, or illness, or, what is quite as common, from the caprice of their mistresses,—they have no resource whatever, unless they happen to get another place before the little remains of their wages is expended. Mistresses frequently exercise the most culpable thoughtlessness and severity with regard to their maid-servants. They turn them off from mere capriciousness, or for a trivial error, and for a slight cause will refuse to give them a character; though with the best of characters they may often be a long time out of place. Without a character, if they have not friends to support them, they are almost inevitably driven to become outcasts of society, the victims of crime and disease, and all the most aggravated degrees of poverty and misery to which human nature can be subjected. Nothing can equal the rapid descent made by such people from character, comfort, joyousness, and delicacy, to the hungry, haggard, care-worn look, the squalid filth,—to abandoned, helpless, hopeless, reckless misery! It is no uncommon thing to see these young creatures, when, at the moment of poverty first staring them in the face, they make their first application for help, still retaining all their neatness and delicacy, propriety of manner, and sensibility. But all their other dresses are pawned, their wages are spent, their rent is in arrear, and they are threatened to be turned out of doors, and all their things to be seized. They have nothing, in fact, but the clothes they are wearing. They cannot even take them off to wash them, so as to preserve cleanliness. The friends who assisted them with needlework at first, have no more to furnish. Unless the helping hand is extended to them at this very moment, in the next hour they must be ranked with the most degraded of the human race, and sustain all those lowest and most irretrievable depths of misery which have been alluded to.

"It would be well that mistresses should consider this a little more deeply; that they should have a few cases brought before them to make

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them more fully aware of the responsibility which attaches to them, as the proper guardians of their servants, especially those whom they have themselves induced to leave their homes for service, and the dreadful precipice towards which they thrust them when they abandon them without protection.

"There is no class of persons so little capable of helping themselves as servants. They are used to, and encouraged in, every comfort and luxury, much beyond the sphere in which they were brought up; and all this is provided for them without care or thought of any kind on their own part. They are provided for like the children of the family; and they are as little able almost to cope with the world, to sustain its rebuffs, and to contend with its difficulties, as those very children would be. They have never had occasion to use money except for dress or amusement. They know nothing about providing lodging, provisions, furniture, or other articles of household economy and necessity. Hence arises the ill success which generally attends servants who quit service, and set up in the world for themselves. But these calamities fall infinitely more readily upon young, delicate, and inexperienced maid-servants; and the consequences to them are infinitely more rapid and dreadful, as may be seen from some of the examples referred to."—Pp. 119—123.

Mr. Bosanquet acknowledges that the poor have faults and infirmities, which contribute to their indigence, though, in some cases, in his benevolence, he seems to palliate their errors, particularly their use of spirits, a fatal resource of the most distressed, (p. 61,) and the improvident extravagance exhibited by some in better circumstances (p. 83). But he justly vindicates their peculiar virtues; their contentment, religious disposition, and especially their mutual charity.

"The poor-house congregation in St. Giles's exhibits a more exemplary pattern of earnest and united congregational devotion than any thing that is to be met with in most churches. The chaplain to the workhouse says, that he meets with more exemplary piety among the paupers there than among any other class of people; and one woman in particular, who has seen a better station, has the greatest religious contentment of any person that he knows. She does not even pray God to release her from her troubles; but is thankful and contented with every thing. The rector of one of the largest parishes in London says, in like manner, that the two most really religious persons that he knows are paupers in his parish. Their conversation is an instructive lesson to any body. The incumbent of a parish near Lewes is in the habit of visiting a poor young woman, a pauper, who is almost worn out with ill health. He says that he never comes away, after having been in her company, without feeling himself deeply impressed and being highly instructed. Her resignation under severe suffering is so entire, and her heavenly-mindedness so perfect, that she is a lesson to the most earnest and devoted and self-denying Christian.

"The poor are capable of affection, of conjugal and filial love, of forethought, of perseverance. The annual emigration of the Irish, and the resolution with which they save and carry home their earnings of a few weeks' labour,—living at the same time almost upon nothing, and journeying for six weeks perhaps without doing a single stroke of work, while any other man is almost beggared if he loses only a week's employment,—this is one of the most extraordinary examples of forethought and perseverance that any national practice can exhibit.

"The poor are capable of much self-denial, and disinterested kindness. Hannah Musgrave, a poor woman with six children, who was herself constantly requiring assistance and gifts of clothing, went about among

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those persons who were in the habit of relieving her, begging clothes with the utmost earnestness for a neighbour, who was to lose his place, if he did not clothe himself better. The persons applied to supposed that she was begging for herself, till they inquired into the circumstances; and she succeeded in re-establishing her poorer neighbour.

"Above all, the poor are capable of charity. The alms which they give are greater in amount, and are a perfect shame to their richer neighbours. The poor could not live without the assistance which they render one another. I do not talk merely of proportion, but the actual money given by the poor to one another is probably greater in amount than that which is bestowed by the rich in all their charities. It is said that the Bible Society receives more from the pennies of the poor than the pounds of the rich. The income of the Society for the Propagation of the Gospel was 10,000*l.* at a time when that of the Church Missionary Society was 75,000*l.*, —15,000*l.* of which was from the pennies of the poor man; and that of the Wesleyans was 100,000*l.* In Ticehurst, the Wesleyans proposed to enlarge their chapel. The subscriptions were so liberal, that they built a new chapel and a school-house; some of the farmers subscribing 20*l.* The poor constantly give to each other when they are in distress. They pawn their goods for one another. It is a common thing for them to go and borrow an article to pawn from another poor neighbour, to get food or firing for themselves. Michael Slater, a poor Irish labourer, pawned his coat for a neighbour whose goods were likely to be seized for rent.

"They frequently share their last morsel and cup of tea with one more forlorn and destitute than themselves, having not even a morsel. The example of the widow's mite, and of the cruse of oil of the widow of Sarepta, is often repeated, and is by no means a rare occurrence in this metropolis.

"The poor take each other into their rooms when they are without lodging, with less than a bare chance of ever being remunerated. The same man, Michael Slater, above mentioned, took in a young Irish woman, who had no place or home. His wife got her a place; and then gave her the pawn-ticket of one of her own gowns, in order that she might get herself some clothing, if she should succeed in redeeming it."—Pp.164—169.

Even the miners and iron-workers of South Wales, who are commonly represented as a most reckless and depraved set of men, fearing neither God nor Man—and perhaps are so up in the hills, where they have no churches or clergy amongst them—at Pontypool, where they are better provided with religious instruction, are thus spoken of by Mr. Kenrick, the manager of extensive iron-works:—

"'If I sought for some of the highest qualities of the christian character, I should find them in the family-circle of this class, (the miners and iron-workers.) Among persons who seem more immediately to depend upon Providence for their daily bread, there grows up a stronger faith that those wants will be supplied, than among those who rely upon the abundance of their possessions, and the multitude of their dependents; who, never knowing what it is to fear want, are tempted from that very circumstance to forget their dependence upon the great First Cause, who permits their table to groan with luxuries, while the operative eats his simple meal with a grateful heart. I have known many instances of honesty among this class. The other day a workman found that in a long account he had been overpaid seven pounds, and he brought back the money. On a former occasion, a man who was paid a five-pound note too much, brought back the money, saying, "It is not mine,—I should have no comfort in making use of it;" and at another time, a man received a ten-pound packet of half-crowns in mistake, instead of five shillings' worth of copper, and he returned the money immediately, though it is improbable that, in paying away three

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thousand pounds, I should ever have discovered where the mistake had been made.

" ' In times of difficulty and emergency I have received the most devoted and unflinching services from this class, at the risk of danger and difficulty to themselves. I have known these men practise the greatest self-denial, and acknowledge their duty of assisting their fellow-workmen, and readily perform it. A regular attendant at chapel, and a steady man, was asked to join the Temperance Society; he replied, " I am a sober man, and do not require such a safe-guard." But it was said, " You may have influence with others who are drunken, and who will follow your example." He admitted the force of the plea, and joined immediately. Four other persons to whom the same party used similar arguments likewise joined this society, entirely with the hope of benefiting their fellow-workmen. Now, whatever we may think of the merits or demerits of the Temperance Society, it was a noble act of self-denial in these persons to join it from that motive, and a ready obedience to the law of charity, which we must all admire, if we do not imitate it.

" ' There is a great deal of kindness among workmen to one another in sickness and suffering. A woman will sit for nights by a neighbour's bedside to attend upon her, and perform her own household duties in the day. A woman will take the child of another who is badly off, and bring it up as her own, in many cases where she herself is burdened with a family of five or six children; yet this forlorn one shares the meals, the shelter, and kindness of this family, as if she belonged to it. When a lodger has fallen ill, far from home and friends, he has been attended, nursed, and fed, with the greatest care and solicitude, though there was small hope of recovery or repayment. I call to mind the exemplary conduct of the wife of a mechanic to a girl who was attacked by the small-pox in its most virulent form, directly after she came to the house as a servant. This good Samaritan did not send her home when she found the poor girl was likely to be a burden instead of an assistant to her; but she watched over that sufferer for hours and days, and changed her dressings, when the ravages of disease had made her body as black as a coal, and it seemed dangerous to breathe the infectious air of the room. When all hope appeared vain, she still continued to watch by the bedside of her patient; and she was rewarded by the restoration to perfect health of the poor girl.

" ' Is a person sick, and his mind ill at ease? In the absence of the minister, an elder of his chapel, or a neighbour, will come to pray by his bedside, and offer him the consolations of religion. Has a person met with an accident by burning his foot in the melted iron or cinder at the furnaces? His fellow-workmen will make a subscription of two, three, or even five pounds, for his support during illness. A short time ago a boy, about eleven years of age, lost his leg by a fall of coal; and the colliers and others on the Varteg have subscribed forty pounds to put him apprentice to a trade, and to buy him a few articles to begin business with.

" ' If, therefore, you would wish to see some of the highest virtues of the christian character exemplified, do not enter into princes' palaces, but seek admittance to the lowly cottage of the industrious collier or artisan. There you will see simplicity, self-respect, intelligence, a willingness to oblige, with generosity, contentment, and a reliance upon Providence.' "—Pp. 178—183.

Mr. Bosanquet acknowledges the existence of much imposture in mendicants, and enumerates the most common and successful forms in which it is found. But he contends that the very prevalence of imposture testifies the existence of real distress of which it is the counterfeit; and that we are very apt to exaggerate its extent, and to withhold merited relief from a fear of being imposed upon.

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"Falsehood is always the imitator of truth. Every imposture proves a reality; and is ever the representative of a real calamity which has afflicted some of our fellow-travellers in the journey of life. The human mind is not so inventive as to create for itself new scenes and images, which have never had existence. No man ever yet invented an entirely new thing, especially in life or morals. All beggars are no more proved to be impostors by the frequency of imposition, than all religion is proved to be false by the multitude of false religions which are prevalent in the world. The basis of all these heresies is truth; and so is the groundwork of the numerous frauds and false appearances which are assumed by beggars. It is like painting,—where nature is the whole foundation and study, and where art can add only a novel combination, or a somewhat higher colouring. It *is* acting,—where the parts and passions are real, and the substance of real incidents; but the time and action is condensed, and the tone exaggerated.

"Of most of the above-mentioned forms of imposition real examples have already been given in the former chapters. Of poor and deserving persons holding out a paper before them signifying their distress, an instance was referred to at page 45. Another instance may be found in the Report of the Mendicity Society for 1820, p. 49, of a paper praying relief for a family of seven children; which proved to be a true and very distressing case. There are two more cases at pp. 38 and 39 of the Report of 1830.

"Several examples have been given of persons sinking exhausted in the streets.

"Of those distresses which arise temporarily and periodically, as among weavers, hay-makers, shipwrecked sailors, gardeners,—there can be no doubt of the existence of real distress in each of those forms; since its known existence is the origin of the pretence. Even the gardeners who go about in winter, and the chimney-sweepers who go about on May-day, are most of them what they profess to be, though many others fictitiously assume the character.

"The evidence afforded by local knowledge and the names of persons, though sometimes fictitious, is more often real; and many urgent and interesting cases obtain notice entirely upon such evidence. Indeed, it is the obvious and natural test which must generally be applied; and many true and distressing cases are effectually relieved upon the sole ground of this species of confirmation.

"Shipwreck-certificates must sometimes be real, for there is a legal provision made with respect to them. The same is the case with regard to military passes.

"The loss of a poor miserable horse out of a vegetable-cart is sometimes a plea of little merit; but a case was referred to above of a man who had sold his donkey and cart during a time of illness, which was a very deserving case. An instance occurred lately, in which a poor man's horse was killed by an omnibus, and his cart broken. He was reinstated at an expense of 5*l.*, without which he must have become a beggar, and might have remained so for life. Many cases occur in which a poor man's horse, his only property, dies suddenly. A short time ago, a hackney-cabman, who drove on his own account, had his horse thrown down and wounded by an iron plug, which improperly projected above the pavement. The horse died afterwards of a locked jaw. The paving-board of the parish made good the loss to him, otherwise he might have been ruined.

"The number of impostors has been greatly exaggerated. The vast attention which has been paid to the subject, and the welcome which has been given to every information under this head, has almost possessed the public mind with the image and imitation, and made it forget the substance from which it is reflected.

"In the Constabulary Force Report (1839), which is far from being

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disposed to give a favourable view of the state of the lowest classes, it is reckoned that, out of 16,901 delinquents, 50 only were begging-letter writers; that 86 were bearers of begging letters; that there were in London 221 mendicants' lodging-houses, containing on an average 11 in each (p. 13). This in a population of 1,500,000, and in a city which must consist of more than 100,000 houses."—Pp. 195—199.

Having shown the existence of great indigence in this country, exhibited the operation of its several causes, and vindicated the character of the poor, Mr. Bosanquet proceeds to consider the duties of the rich, maintaining the insufficiency of the modern system of charity, and the necessity of recurring to christian principles in the treatment of the poor. And he thus boldly states his opinion that the voluntary charity of individuals should supersede the legal provision.

"There can be no stronger symptom of the growing harshness and unchristian state of feeling towards the poor, than the opinion now affirmed, that the legal provision for the poor ought to be a substitute for private charity; that the one interferes with the other. There is none more erroneous. In proportion as this opinion shall spread, and this principle be acted upon, the country will have lost its character, its moral strength, and its safety.

"I venture to assert the exactly opposite principle. I maintain that *private charity ought to supersede the public provision;* and that the vitality of our alms and the healthiness of our system of poor relief, are in proportion as it does so. Not because the two things are inconsistent or incompatible one with another; but that the one is a mere aid and make-weight, a substitute and assistant to the other; and that voluntary charity alone contains all the essentials, as the intelligent and master principle."—P. 205.

He contends that a legal provision for the poor has, both in this and in many foreign countries to which he refers, been found insufficient for their relief; that the first principle of a poor-law is simplicity and uniformity, not admitting of adaptation to the infinitely varying occasions of the poor; and that from its compulsory character it is destitute of almost all the virtues of charity, and equally injurious and demoralizing to the rich and to the poor.—(Pp. 221, 227, 232.) "And all the evils," he adds, "that have been pointed out as resulting from law-forced charity and a system of official relief enter still more intensely into our present system under the changes introduced by the Poor-Law Amendment Act."—(P. 240.) He eloquently satirizes the Procrustean uniformity of this system, seeking to reduce all stomachs to one calibre by a strict and rigid dietary, and that dietary somewhat below the lowest scale of subsistence in the neighbourhood, (p. 241;) confining paupers of all professions and habits to a few fixed occupations, (p. 243;) applying the workhouse test to every applicant for relief as the only substitute for proper inquiry, (242—245;) precluding that essential ingredient in the relief of the poor, "personal communication and knowledge of the exact condition of the objects of it," which can only be even attempted in small districts, (p. 245;) and preventing a return to the system which he advocates, of relieving the poor by voluntary contributions in their respective parishes, (p. 246.)

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Unquestionably it is a fatal error to suppose that any legal provision should supersede private charity; for in such case it would do more harm than good; and as the people by disuse of the habit would gradually lose the virtue of charity, the poor-law would soon be arraigned at the bar of public opinion, and there would be little or no security for the continuance of the charitable law. The Poor-Law Commissioners, in stating that "one principal object of a compulsory provision for the relief of destitution is *the prevention of almsgiving*,"* must surely have referred only to *indiscriminate almsgiving*, in taking away the occasion for which a poor-law may be of service. But to supplant all private charity would demoralize the nation, and can never be the object of a law founded on charity. And it is monstrous to suppose that such is the necessary result of a legal provision for the poor, however it may follow from a poor-law founded on erroneous principles or wrongly administered. The charity of individuals should rather be stimulated by the example of the charitable law; which should never supersede, but only be supplemental to private charity.

Thus far, therefore, we agree with Mr. Bosanquet; but we cannot agree with him in his sweeping condemnation of a legal provision for the poor, though he follows in the train of Malthus, Chalmers, and other writers. It is a great error to suppose that there is no charity in a poor-law. The charity of a poor-law is not the charity of the individual rate-payers or relieving officers, but the charity of the nation, and of its legislature and government that act on the nation's behalf. In the authority imposing it the law is voluntary, and may be essentially charitable: the poor may owe a debt of gratitude for it to the nation, and public authority, though they may not feel particular obligation to the rate-payers or poor-law Officers. Every individual, however, of the nation is a partaker in the national virtue; and if the rate-payer pays cheerfully, looking to the charitable destination of the rate; and if the poor-law officer administers the law charitably in the spirit in which it was framed; these parties may acquire a further share in the charity of the nation, — may thus deserve, and will obtain, the special gratitude of the poor.

On the great moral and religious duty of charity, binding nations and their rulers even more strongly than private individuals; as well as upon the grounds of justice and political expediency; should every legal provision for the poor be based. And it would be a wicked libel to assert that our English Poor-law was not founded on charity. Our earliest poor-law was founded on this principle alone; for we read in the Mirror, written in the reign of Edward I., that, amongst the ordinances made by the kings of this realm after the institution of parliaments by Alfred, "*It was ordered that the poor should be sustained by the rectors of churches and their parishioners, so that no*

* Official Circular, No. 5.

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*one should die for default of sustenance."** This ordinance was incorporated into the common law of the realm; and the churchwardens (under the minister) were the common law overseers of the poor, long before the passing of the poor-law acts in the reign of Henry VIII. and Elizabeth. And though the latter acts introduced a new system of relief, and were partly designed to suppress vagrancy and disorder, they were principally founded on the great basis of charity; the chief of them (43 Eliz. c. 2) being entitled, "An Act for the Relief of the Poor," and establishing overseers to raise money, for providing stock to set the poor on work; for the necessary relief of the lame, impotent, old, blind, and other poor, unable to work; and for apprenticing poor children.

Mr. Bosanquet himself admits that a poor-law may be founded on charity, and so far an act of public virtue, "warding off a judgment or a curse, or bringing down a blessing, according to its measure and its motive."—(P. 219.) He also admits, that, under present circumstances, a legal provision for the poor is necessary; and all, indeed, must admit that it is imperiously required by charity. Misfortunes everywhere occur to plunge individuals into great poverty; in this free country the indigent cannot barter their liberty for their maintenance; and our wealth, our arts, our commerce, and our manufactures, bring vast numbers of the working classes together in crowded cities; where, living from hand to mouth, and only known to their fellow-labourers, they often suffer, by commercial vicissitudes, the ravages of fever, or other casualty, such extensive, simultaneous distress and destitution, as unorganized private charity could never adequately relieve. The example of Scotland, where a poor-law was long dormant, can no longer be quoted to show that such law is unnecessary.† And the inquiry which preceded the late establishment of a poor-law in Ireland, where the flame of mutual charity had previously burnt most brightly, "has shewn," in the words of the secretary to the commission, "the evils which the poor-laws in England have remedied, compared with which those of their maladministration sink into insignificance."

But Mr. Bosanquet regrets the circumstances which render a poor-law necessary; and maintains that we should endeavour to supersede it by private charity. He quotes the observation of Mr. Wilberforce, that "from the beginning the Church relieved her own poor; and in parishes of due dimensions she might do so again:"‡ and suggests the re-adoption of the ancient system of relieving the poor in their parishes.

"It is evident that the Church is the best and most efficient power to give effect and direction to charity in general—to become the mainspring

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* "Ordeigne fuist que les poores, fuissent sustenus per les persones Rectors de eglise, et per les parochiens, cy que nul ne morust per defaut de sustenance."

† See Alison on Population.

‡ Parochial System, p. 40.

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and regulator of almsgiving and receiving. I do not enter at present into particulars, or the distinction between public collections and contributions, and private, and individual, and personal kindnesses and benefactions. These must have their different modes and operations. But they may be one in spirit and principle. They must both exist together; and they may well concur and cooperate together. The spirit and counsel of the Church may direct both. The clergy alone can hold that communication, and have that influence with all the parts of society concerned in the great work and business of almsgiving, which can enable them to direct each in the due performance of their respective parts. Whether they administer or not any considerable part of the funds with their own hands, they alone can most effectually open the fountains of benevolence, and make them flow more abundantly when occasion calls for it; they alone can best instil the principle which should guide these overflowing streams into their proper channels; they alone, from making it their business, and by their experience, can best point out in practice the ultimate objects and destination; they alone can prepare the recipients to ask and to accept the proffered alms upon the right motives and principle, and not to ask and to refuse them when the necessity does not justify it. Under the hand and guidance of the Church all is liberal, all is well applied, all is well arranged, orderly, and suitable. In the language of Mr. Wilberforce, in his Essay on the Parochial System, 'The benevolence of Christians should be wise, well-ordered, discriminating, and bountiful. Such are the alms of the Church: ennobling to the giver, but not debasing to the receiver; because the love of Christ towards men becomes the effectual source and motive, the model and example of the love of men towards their brethren.'"—Pp. 288—290.

Referring to a recent experiment of the parochial system, which was instituted by Dr. Chalmers in a poor and populous district of Glasgow, and tried in that and other districts of Glasgow for some years with great success, he maintains that its subsequent failure was owing to its having been conducted too much on the principle of saving money; and urges "that Christian rule and motive should be experimented again." (See Appendix.)

This certainly appears the only method by which the poor could be effectually relieved by voluntary charity. It seems to accord with the practice of the primitive christian church, and at a very early period to have been incorporated into the common law of England, as before-mentioned. A portion of the rector's tithe appears to have been appropriated to the relief of the poor;* and the parishioners seem to have contributed further offerings for the same purpose, every Sunday; agreeably to the injunction of St. Paul to the Corinthians, "Upon the first day of the week let every one of you lay by in store as God hath prospered him."† Thus when the monasteries had appropriated the tithes, they chiefly supported the poor; and whatever may have been their corruptions, their hospitality was unbounded. On suppression of the monasteries, the grantees of their lands were bound to keep house on the site and maintain hospitality; but their hospitality, as Fuller observes, was often "confined to a shepherd and his dog." Thus one source of the ancient

* See Stat. 15 Ric. II. c. 6; and Toller on Tithes. † 1 Cor. xvi. 2.

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maintenance of the poor was greatly narrowed; and the other seems to have experienced some modification. At the Reformation, a chest for alms was kept in every church, and the money laid up in it seems to have been distributed amongst the poor of the parish, or for other pious uses, at Christmas, Whitsuntide, or whenever necessary.* It was also ordered in the liturgy of 1549, that, while the clerks sung the offertory, so many as were disposed should offer to the poor man's box; every one according to his ability, and charitable mind.† It was afterwards ordered, as at present, that the deacons or churchwardens should collect the alms and devotions of the people, while the sentences of the offertory were being read; and it would seem, from the terms of the rubric, that these sentences should be read every Sunday or holyday, whether or not there be any communion, and that the money collected should after the service be disposed of to such pious and charitable uses as the minister and churchwardens should think fit. But this method of providing for the poor was probably found insufficient; for, after several attempts on the part of the legislature to support it, first by the curate's admonition, next by the authority of the bishop, and lastly by the authority of the civil magistrate and taxation,‡ it seems to have been tacitly superseded by the statutes passed in the reign of Elizabeth, ordering a general assessment for the relief of the poor;§ since the operation of which statutes the offertory appears to have been generally used only when a Communion has been celebrated. We know not on what authority the ordinary disuse of this part of our church service rests; and perhaps the present time, when the real or imaginary terrors of the New Poor-law have increased the necessity for active private charity, would be favourable for its revival, in some unobtrusive form. Mr. Bosanquet suggests, as a first step, that the out-door relief of the poor should be given up to the parishes, and that the Poor-law Commissioners should remain, for the purposes of advice and superintendence, but not of management, to communicate with the parishes direct. (P. 239.) We fear, however, unless charity should much more abound, that this method of relieving the poor would be found now still more inefficacious than it appears to have been at the Reformation. If all were of the same Church, and if all were governed by Christian principle; if the whole population was distributed (as it should be) into parishes of convenient size; and if the parochial system was aided by episcopal and archiepiscopal superintendence, and also by central boards of Poor-law and Emigration Commissioners, such a

* Compare Reformatio Legum Ecclesiasticarum, (f. 106,) with the 84th Canon.
† Palmer's Origines Liturgicæ, ii. 71.
‡ Stat. xxvii. Hen. VIII. c. 25; 1 Edwd. VI. c. 3; 5 and 6 Edwd. VI. c. 2; and 5 Eliz. c. 3.
§ 14 Eliz. c. 5; 39 Eliz. c. 3; and 43 Eliz. c. 2.

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provision for the poor might be sufficient, and perhaps the best which could be established. But until it has been generally tried and found permanently efficient, the state is bound, in charity, in justice, and in good policy, to provide for every one of its members a sufficient, and not disgraceful, maintenance in exchange for his labour; not to supersede the voluntary charity of individuals, but only to supply its defect, wherever it may be wanting. Another, though minor, reason for a legal provision for the poor, is that, by this means, all may be compelled to bear equally the national burden, instead of its falling wholly upon the charitable, who are not always the wealthiest.

In his last chapter, Mr. Bosanquet considers how far the Scriptural rule of charity, "Give to every one that asketh of thee," is now acted upon in this country. He thus describes the human system:—

"Man says, 'Never give to any one in the streets; all the beggars you meet with are impostors and criminals. It is a crime to beg; and all the charity you give them only makes them idle and worse: you are a partaker in their criminality. It is a crime to give. The greater part of what is given in charity does more harm than good: it fosters vice and idleness: it prevents a man from exerting himself; for all which you are answerable. Some few cases there are which may be better for a little assistance; but these cases are rare, and most of them doubtful. If you have thoroughly investigated and ascertained such a case, why then you may give to it freely; but never give any thing without thorough inquiry. Give once, and have done with it. Never give in driblets; assist effectually, or not at all. If you cannot inquire, give nothing; for there are ten chances to one that it is an imposture. In the mean time, make as much as you can, that these burdens may fall lighter. The riches of a country are its prosperity. Educate the poor, for this reason, in order that they may be rich; that they may be able to support themselves, and so be off your hands. Teach them by all means to save; saving is the greatest virtue. They must not depend upon their children in their old age, nor upon one another, but upon themselves. You must force them to save, by showing that they have no resource in you. You must make as much, and give as little as you can.

"'For this purpose, you ought not to restrict the education even of the lowest pauper in any particular. You must give him the utmost amount of learning that you can,—an education equal to or beyond those who are able to pay for their own schooling; you may fill his mind to cramming. But as for food and clothing,—as regards the health and strength of the body—that strength by which he ploughs and reaps, and that health by which he endures the inclement seasons,—as to these, the supply must be measured by the means of the ordinary labouring man; the supply must not be equal to his, but below it; and the line of support to the body is to be drawn just above the point of starvation.'

"O admirable wisdom! O sublime policy! Oh, the depth and knowledge of our later ancestors, who spoliated what our earlier forefathers had dedicated to charity and the Church, and made so wise and just a legal provision instead, by which the poor have secured to them all those blessings of human design and forethought, so sure to diminish poverty, in lieu of the ill effects of charity given upon mere christian principles;—and, lo, England, in the mean time, is the most pauperised country in the world."—Pp. 292—295.

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Of our practice, he says,

"We boast that distress is sure to be relieved as soon as known; but we take especial pains that we should seldom know it. An exaggerated case in a newspaper, or an advertisement for an hospital, or even a very severe winter, may make us draw our purse-strings to the extent of one or two guineas subscription, or a twenty guineas life donation; and so we remain satisfied for the rest of the season, or for our lives, with the self-flattery that we have done a noble and a christian action, and have felt our hearts expand with benevolence when we have seen our name published in the list of contributors. But as for all the misery and starvation, and intense suffering and wretchedness, which crowd the courts and alleys around us, within a hundred yards of our kitchens, and at all seasons, these we never see, and never hear of, and of these we know nothing; and we take especial care that we shall never know, for we would not enter or approach such places, or come near such people, lest we should be infected. We would not talk to them in passing: that would be out of place and vulgar, and might teach them to be familiar, or encourage them to beg; and if they come out and beg, and force themselves upon our notice, why, then, they are impostors, 'for the really distressed are always ashamed to beg;' 'and, besides, they ought to go to their parish.'"—Pp. 298—300.

"England is the least charitable country in all the world. What ought to be given in this country in proportion to its riches? and what proportion is given?

"A christian man would not give less than a tenth of his income, as a general rule, though no rule or limit can really be applied to christian benevolence. Many, of course, as those without family or incumbrance, would give a much greater proportion. Those who have large families might give less. But something must be taken as a basis of comparison; and if one-tenth of the income of the country were to be given up in charity, perhaps that might afford some symptom of the adoption of christian rule in the country, and a hope of christian progress. As pauperism obviously increases with the increase and accumulation of riches, a larger proportion of our enormous wealth ought to be given here than elsewhere.

"What amount, then, is given in charity in England? Five hundred thousand pounds? A million? Two millions? Five millions? Let it be taken at five millions, if any one can find a ground of calculation upon which such an amount may be estimated. Mr. M'Queen estimates the income of Great Britain and Ireland at 722 millions. What proportion does the charity of the country bear to this amount? Very little faith is to be placed in statistics; therefore I do not pretend to certainty. Here is enough, however, to make it difficult to believe that one-tenth part is given in charity of the amount which might fairly be expected in a christian country. Adding that portion of the poor-rates which goes to the poor, it would scarcely be a seventh. Taking the minimum estimate, or one-tenth, as the sufficient contribution to the poor and the clergy together, and for all religious purposes, we contribute, perhaps, voluntarily and compulsorily, fifteen millions upon the whole, or about one-fifth of what ought to be given."—Pp. 307—309.

He complains that the charitable contributions of the wealthy are not generally in proportion to their incomes; but that liberality in almsgiving is in an inverse proportion to the wealth of the contributors. And he thus bitterly satirizes the artificial poverty of the rich:—

"The richer give less in proportion; the richest give least. The fact is, we are too rich to be liberal. The richer people grow, the poorer they

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become in practice; the less they give, and the less they can give, and the less they can do. The rich are too poor to marry. The rich are too poor to be hospitable. The rich are too poor to take a loss with resignation and cheerfulness. The rich are too poor to be charitable. Thus, in this country of enormous wealth and prosperity—in which, as in all other places, pauperism increases with riches, and consequently a larger proportion of our accumulations ought to be set apart for charity—in this enormously wealthy country, we are too poor to be charitable; we are too poor and selfish to raise our revenue, and to pay our public debts; we cannot afford to build churches, or maintain a clergy sufficient for the people; we are forced to encourage a trade in poison for other nations, and to suffer every demoralizing habit and luxury that can contribute to the revenue among ourselves. Oh, admirable prosperity! Oh, christian country! Oh, paradise of the devil and his angels—where to Mammon and his golden image he has given his seat—inviting and about to suffer the self-chosen and self-inflicted torments of outer darkness and hell."—Pp. 310—315.

We agree with Mr. Bosanquet in the tenor of these observations, and admire, as must all his readers, the eloquent outpourings of his indignant benevolence. But we conceive that his principle of charity requires explanation; that he has taken an exaggerated view of the want of charity in this country; and that he has too hastily condemned the rich.

The virtue of charity, or love for his kind, is natural to Man, whether implanted in him by the good Author of his being for the great ends of his protection and happiness, or directly emanating from the beneficence of the Divine nature, in the likeness of which he was made. It tends to draw the whole human race together, particularly those of the same nation and kindred, in the bonds of brotherly love; increasing the happiness of the giver as well as of the person relieved. "It is more blessed," writes Malthus, notwithstanding his uncharitable theory, "to give than to receive. Supposing it to be allowed that the exercise of our charity is not upon the whole beneficial to the poor, yet we could never sanction any endeavour to extinguish an impulse, the proper gratification of which has so evident a tendency to purify and exalt the human mind."* Such is the virtue of charity to the poor in a natural and moral view. And the divine law, as declared in the Old and New Testaments, most strongly inculcates this virtue; and promises blessings, both temporal and eternal, for its right observance.†

But to give to every applicant indiscriminately, would, in a moral view, be evil; for, by encouraging idle beggary, it would injure the party relieved; it would tax the giver unjustly, taking the fruit of his labour for the idle and profligate; it would lessen the giver's means of being charitable to the deserving poor; and, in the words of De Foe,‡ though it might be charity in the giver, it would be no

* Malthus on Population, ii. 428.

† Deut. xiv. and xv.; Psalms xli. and cxl.; Proverbs xix.; Tobit iv.; Matt. v. vi. vii. and xxv.; Luke vi.; 1 Tim. vi.; Heb. xiii.

‡ Giving Alms no Charity, by Daniel De Foe, 1704.

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charity to the nation. St. Paul declares that "if any would not work, neither should he eat;" * and the general directions of Scripture to give to the *poor and needy*, and never to turn away from any *poor*, do not prohibit, but suppose an inquiry of *who the poor and the needy are*. In no place of Scripture do we find indiscriminate charity enjoined, unless the injunction quoted by Mr. Bosanquet from our Lord's Sermon on the Mount,—"Give to every one that asketh of thee; and of him that taketh away thy goods ask them not again," † is to be so understood. We fear, however, to comment upon or explain away any plain injunction of Scripture: we are not insensible to the brilliancy of an extended beneficence, shining on the bad as well as the good; we acknowledge the value of the rule in question, to preserve the charitable habit; and we are taught that the first duty of every one is to work out his own salvation, by faith in Christ, and full obedience to every one of God's commands. We might, perhaps, without serious detriment to our means, comply with the injunction literally; giving to all, though not equally, but to all according to their apparent deserts. At all events, we should be most careful not to condemn the poor wrongly; but relieve distress according to our ability wherever it is apparent, and give charity the benefit of our doubt. It is better that nine guilty should escape rather than that one innocent person should suffer; it is better that nine idle poor should be relieved, rather than that one honest poor man should want.

Again: Mr. Bosanquet seems to have under-rated the charity of this nation. The poor-law, as before observed, is properly a charitable law; and no other nation provides so extensively for the relief of their poor. Under this law, whatever appears necessary must be expended for such purpose; before our landowners can receive any rents, or our farmers any profits. Previous to the passing of the Poor-Law Amendment Act, nearly seven millions were annually expended for the relief of the poor in England and Wales; and, though the average annual expenditure for such purpose may not now exceed five millions, as much more must be expended whenever it shall be required. And, notwithstanding the wrong principle of the new system, to put an end to out-door relief, it appears from the Report of the Poor-Law Commissioners, made in 1840, that (while the number of paupers in workhouses was then about 98,000), the number of paupers receiving out-relief was still above 560,000. We apprehend also that no nation is more rich than we are, in Charitable Foundations; for proof of which we refer to the forty-two ponderous folio volumes of the Charity Commissioners' Reports; though not including a very extensive class of our public charities. And though the fountain of our public charities has flowed less plentifully during the last century, we have many excel-

* 2 Thess. iii. 10. † St. Luke vi. 30.

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lent Charitable Institutions of the present age; including (by the way) the Society for the Suppression of Mendicity in this metropolis, by which, during the first two months of the present year, 104,352 meals were given to the destitute; 1,385 begging-letters investigated; and at one time (Feb. 13) no less than 763 poor persons employed, instead of being left to seek their subsistence by begging in the streets.* Still we acknowledge that much more might be done; for we estimate the income of the people of Great Britain at about three hundred millions.† We have no fear, that ever the whole annual value of the land in England and Wales, probably amounting (including occupier's profits) to fifty-four millions, will be swallowed up in poor-rates; or that the whole nation will be pauperised by adequately maintaining their poor, not in idleness, but only in exchange for their labour when able to work.

We also think that Mr. Bosanquet has too harshly judged the rich; and his error, if adopted by the poor, might produce very mischievous results. It may be true that a man's charity is not always in proportion to his means; and that sometimes, whether from the *crescit amor nummi* principle, or the artificial demands of pride and luxury, active charity diminishes in proportion as riches increase. But generally, the rich are not so much wanting in a disposition to relieve distress, as in a practical knowledge of the distress requiring relief. The greatest distress prevails amongst those who have lost the particular persons or employments on which they depended, and are known only to some few who are almost as poor as themselves. The rich, by their different habits and occupations, as well as pleasures, moving in higher circles, and separated in by the barrier of external circumstances, are kept from a knowledge of the actual condition and sufferings of the indigent, till they are almost ready to ask with the French princess, *why the poor should die of hunger, when they might eat bread and cheese?* Such, however, is not always the case; there are, amongst the rich, many individuals of active and inquiring benevolence: and we could name a lady, high in rank and of distinguished talent, who does not hesitate, on a visit of charity, to thread her way through all the purlieus of St. Giles's.

We fear that we have already trespassed upon our reader's patience; but we cannot omit quoting Mr. Bosanquet's very just observations on the evil resulting from the estrangement of the rich from the poor.

"What the poor most want is a friend. They want more notice, and attention, and communication. The classes are estranged from one another. There is no such connexion as that of patron and client, that the poor man might always have some one person to resort to, for advice, for assistance, for protection, for defence, for encouragement in his depression. No one

* Report of the Society for the Suppression of Mendicity, 1841.
† See M'Culloch's Statistical Account of the British Empire, 1837.

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has an idea of the want of courage that exists among the poor, when they are oppressed by sudden calamity. They have no energy to raise themselves again. The loss of a husband, of a child even, a lodger run away without paying his rent, a debt incurred by illness,—these and such other single calamities constantly depress the poor person, and so paralyse him as to prevent even his usual exertions; and hence so very frequently the resort to and the habit of drinking. And all this for want of present assistance, of a sufficient friend at hand, a word only perhaps of promise and encouragement, so as to prop up exertion by hope. But there is no means existing towards such a protection; no step towards a first introduction; no welcome given to such complaints.

"But it is not only in pecuniary matters; it is also in the habits and amusements of life, that the poor especially want the countenance and encouragement, the intercourse and influence, of the rich. An amused and happy people is never a rebellious one. Even the much-vaunted sobriety is known proverbially to be an omen and precursor of great political convulsions. Wine maketh glad the heart. But like all other things, it is now abused; and because it is abused, it must be condemned entirely: and yet this abuse lies at the door of those very persons who most condemn it. It is the same with the poor man's amusements. We put down fairs, and say that they are profligate; and either deprive men of all excitement and merriment, or drive them to seek it elsewhere and in secret. We expel them off the green, and eject them from the scene of public observation, and drive them to the public-house, and the skittle-ground at the back of it, and other gambling and riot, in secret and crowded meetings.

"And we ourselves are the cause of all these things, and of the abuses for which we condemn them. The cricket and football on the green, and the fairs and the holydays, were not such scenes of riot formerly, nor so profligate and demoralising. The use of beer and spirits, and the parlour of the tavern, used not to be identified essentially with drunkenness. And what was the reason of this? There were two or three, or more, squires in a parish, and each squire and his family attended every fair, and gave his support, and his countenance and influence, to honest and social amusement; and his authority to prevent abuses and excesses. He mixed with the villagers upon the green, and gave a zest to their sports and merriment. His authority was tolerated and obeyed, because his motives were known and appreciated; because his favours gave a title to respect, and there was a pleasure in obedience. Here then, again, what the poor want is a friend."—Pp. 363—366.

We may add, that no human means would tend more to preserve the internal peace of this country, the stability of its institutions, and its general prosperity, than the re-union of the higher and lower classes upon a just footing, and upon christian principles. We thank Mr. Bosanquet for what he has contributed to so good a work,—we thank him also for the pleasure, information, and (as we would hope) moral profit, which we have derived from the perusal of his treatise on the Rights of the Poor. We charge it with no errors, which do not arise from a leaning to the side of charity, which was perhaps necessary to correct the covetous tendency of the present age.

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THE Dublin Review of last month has an article on "Ecclesiastical Architecture in England;" and following in the wake of the British Critic and the Christian Remembrancer, has favoured us with cuts of buildings recently erected, or now in progress. It is not our practice in general to review the works of reviewers; but the article in question seems to us to speak so plainly and unguardedly the feelings with which the *schismatical catholics* of England regard the present awakening of the true church from her dormant state, and her efforts to shake off the slough of low-church and dissenting principles, by which her catholic aspect has been long shrouded, that we cannot resist noticing it. We heartily thank the reviewer for this article. If any thing were wanting to confirm our faith, to increase our attachment to the church of our forefathers, to convince us how near, in all her ordinances (supposing them fully carried out, and this we hope we shall live to see), she approaches to the primitive model, the Dublin Review, the greatest and most talented organ of our opponents, has furnished the materials. Let us take, for example, the eulogy which the reviewer bestows at the outset of the article on parish churches and their uses. The veil of disingenuousness by which he has endeavoured to hide from us (perhaps he is willing to hide from himself) the true reason why Roman Catholics "cannot, *in their present condition*, turn to cathedral and abbatical structures, as objects of imitation," is too thin for concealment. "To rival them," he says, "is wholly out of the question; to produce a meagre and reduced copy would be little better than caricaturing past glories." Quite true; but is this a reason why the Roman-catholic sect in this country have no cathedrals at all? No. He knows better; and though in a passage immediately following, penned with the same disingenuous intention as that which we have quoted, he insinuates that a national church may do very well without them, the truth peeps out as it were by accident, in another place, where he thus writes:—"To the English (Roman) Catholic there is no class of religious edifices of greater interest than the ancient parish churches of this country. They are admirably suited to the present wants and necessities of the Church; *nor is it possible to adopt, consistently, any other models* for the greater portion of our ecclesiastical buildings." This little word "consistently" lets out the whole secret. He does not say that it is simply impossible to adopt cathedral structures as models for modern imitation; but that it is impossible *consistently:* consistently with what? why, with the very condition and principles of Romanists themselves. They know full well that in England they have no true bishops: bishops, we mean, with both orders and mission; with the episcopal character and the episcopal jurisdiction. They know full well that there can be no cathedral without a bishop; no bishop in a christian country without a diocese. They cannot

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deny, or if they affect to do so, we point to the fact that they have never practically dared to deny that with us remains the apostolical succession; that ours is the hierarchy; that the Church of England, however she may differ from the Gallican or the Italian churches in some points of faith and discipline, is descended, by an unbroken chain of succession, from the apostles and founders of the church catholic. With this fact staring them in the face, they dare not found bishoprics; and, as a consequence, cathedrals are of no use to them. They know that the legitimate bishops occupy the ancient sees of the realm; but as they reckon them excommunicate, and the pope claims the jurisdiction of all episcopates that are void, they have three or four missionary bishops, who are sent here not as bishops of any diocese in England, but as vicars of the pope; *i.e.* to do the duty which belongs to the pope, according to their theory, throughout the world, when a see, or any number of sees, is void. Dr. Wiseman, for instance, does not come here as bishop of Lichfield and Coventry, or of Worcester, or of any other diocese, but simply as vicar apostolic. It is necessary, however, in order to his exercising episcopal functions, that he have a diocese, and this he has obtained; but where? will our readers guess? It is in the heart of China! where he never was, and probably never will be. He is styled bishop of Melipotamus; and Melipotamus, we are assured, is in China, though we confess we think he would be a hardy traveller who should return home and tell us he had found a Chinese territory with so mellifluous a Greek name. This being the case, how could Roman Catholics, with any adherence to the principles of church order which they hold in common with us, think of building a cathedral in England, to a bishop whose *cathedra*, whose diocese, is in China? The thing would be too ludicrous; and, in fact, they have not thought of it. It is only when a see has been abolished, or has merged in another, that they venture to occupy the abandoned chair. If any one doubts of the catholicity of the Church of England in respect to apostolic succession, we ask him to accept of this testimony of the papal see,—a testimony continued through the greater part of three centuries,—that the ancient sees of the Church of England are filled by the successors of the apostles. If the Bishop of London were not a true bishop, it is quite certain that we should have a Roman-catholic one, and so of all the rest; for in Ireland, where Romanists hold that the ancient line of succession is broken with us, there are no Roman missionary bishops, but archbishops and bishops of all the old sees; and who would, if they dare, take the styles of the bishops, but that except in the case of the archbishopric of Tuam, now merged in another, it is against the law so to do. We repeat it, the reviewer deserves our thanks for putting us in mind of this "present condition" of Roman Catholics, during which they cannot *consistently* build cathedrals.

But we have more matter for which to thank him. In the very next page he lets out that the preservation of what he terms the

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catholic principle in church architecture (carelessly enough preserved, we admit) has been due, not to *Roman*, but to *English* Catholics. We give his testimony in his own words (p. 302, foot note):— "In that stronghold of christian architecture, Oxford, we find colleges and buildings" (he is not honest enough to say also chapels, though his remarks equally apply to them) erected during the reigns of James and Charles, *with the arrangement and features of the ancient buildings.* At St. John's college are some beautiful groined ceilings of a very late date. The hall of Lambeth palace, *erected since the restoration* by Archbishop Juxon, has buttresses, tracery, windows, battlements, a lovre, a dais with a bay window, open framed roof, and all the characteristics of a refectory of the fifteenth century. At Westminster abbey, the end of the north transept was almost rebuilt in the seventeenth century. (He means the eighteenth.) The font and cover at Durham cathedral, set up in the time of Charles I., are carried up to a great height with niches, buttresses and pinnacles. The details of all these works are debased, and Italian monstrosities appear occasionally; but still these, and numberless other examples which might be adduced, fully prove that England long clung with a sort of lingering love to her ancient architecture." We are obliged to him, as we have remarked, for calling this to our remembrance; and now setting down his admission, that the catholic principle has been long preserved and clung to with a lingering love, by the Church of England, we venture to ask him, by whom it has been preserved elsewhere. In France? No. In catholic Italy? No. In Holland or Belgium? No. In all these countries, where the Jesuits built churches in the sixteenth and seventeenth centuries (and they were almost the sole builders cotemporary with those who erected the colleges in Oxford he has named), we find church architecture of the wretchedly gaudy and meretricious taste of Bernini, Fontana, Carlo Maderno, and others of that school. The reviewer, we suppose, would condemn our St. Paul's of London, as devoid of the catholic principle: whether it is so or no, we do not pretend to affirm; but if it be, whence did the practice of building churches like great palladian houses of two stories come; did it originate with us? No, truly. It was Rome herself who set us the example of departing from our ancient models. But we will ask him another question. He admits that there is a revival of the ancient taste in church architecture; and who, we beg him to inform us, have been the chief and almost sole agents in this revival? Have they been Roman Catholics? No. The revival is due, beyond any question, to the members of that communion who, according to the reviewer, continued so long to cherish a lingering love of the ancient architecture of England, and that, too, while (as we affirm, and it cannot be denied) all vestige of ancient ecclesiastical feeling had been effaced from the architecture of continental churches. By whom, we ask him, have the late minute researches been made into the history and varieties of the pointed

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style;—who the authors of the innumerable treatises on ancient structures;—the first imitators of ancient works? Why, Anglo-Catholics. Our Roman brethren are now beginning to follow in our wake; and it is only, in fact, because they build churches in circumstances in which we can never be found that they appear at present to do more than we. All our parish, collegiate, and cathedral churches are extant and complete; the opportunities accordingly we have for displaying a right taste in architecture are necessarily limited to repairs and restorations, or the erection of chapels of ease and district churches, on which it would be absurd to expect (however we may desire it to be otherwise) a great outlay on any but the merely necessary features of church building. With Roman Catholics it is quite otherwise: they are struggling for existence. Hitherto their places of worship have possessed all the characteristics of conventicles, which in reality they are; but now that the Church has begun to reassert her catholicity, not only in doctrine, but in discipline, Romanists find it necessary in self-defence to endeavour to anticipate that towards which they perceive we are tending; being fully aware, that if the service of the Church of England were conducted strictly according to the canons, and after the fashion proposed and followed at the reformation, its aspect would be precisely similar to that of the Church of Rome, divested of all that is superstitious, and so render powerless the bait which that church has hitherto in many instances too successfully held out to men of taste, whose religious temperament forces them to seek in devotion more of the aid of imagination and sentiment than the baneful influence of infidelity and dissent has suffered to remain with us for a century back. But there is something in the temper of the present age,—a keenness of perception,—a common sense (may we term it?) which makes it impossible for us to tolerate the superstitious fooleries and profanities, with which popular worship in foreign countries, and Roman Catholic among us, have been hitherto accompanied; and accordingly in opening large churches, and courting by this means popular admiration, the Romanists are sensible that they must lop off a great deal from the customary aspect of their service, which would, they well know, be treated, as it ought to be, with ridicule, if with no graver feeling of dislike. *Hinc illæ lachrymæ.* Hence the lamentations of the reviewer on the indecencies allowed in the ornaments of their churches, and particularly of the altar. But did it not occur to him that his graphic description of the ornaments of Roman-catholic altars applied not merely to those in what he terms fashionable chapels in the metropolis, but to the altars of Roman-catholic churches throughout Europe? We have seen a good many, and we confess that in our minds the very idea of a Roman-catholic altar is associated with his "cut papers of various colours, pretty ribbons, china pots, darling little grimcracks, artificial flowers, and all sorts of trumpery." "The form," he says, "and ornaments of altars, are not matters of mere whim and caprice, but of antiquity

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and authority; their purpose is far too sacred to admit of their being made the vehicles of paltry display and meretricious ornament. Yet every reflecting mind must be both struck and pained with the incongruous decorations of *most* modern altars: the chief aim of those who arrange them appears to be a merely great show. All mystical reasons, all ancient discipline, all dignity and solemnity, are utterly lost sight of; every thing is over done. Candlesticks are piled on candlesticks, as if arranged for sale; whole rows of flower-pots, mingled with reliquiaries, images, and not unfrequently profane ornaments; festoons of upholsterers' drapery; even distorting and distracting looking-glasses, are introduced in this medley display; the effect of which upon persons who are conversant with ancient discipline and practice, it is not easy to describe." We quite agree with him; nothing can be more disgusting. But it is now some three hundred years since the Church of England, becoming "conversant with the ancient discipline and practice" which, till these days, she has continued, more or less, to adhere to, abandoned and proscribed all that the reviewer condemns in the ornaments of altars, and authorised the very practice which he by the study of antiquity has come to recommend. The superstitious and useless ornaments of altars at the period of the Reformation were, we admit, of a higher order, and superfluities of a better age than the unmeaning trumpery with which, now-a-days, Roman-catholic altars are desecrated; but still they were superstitious departures from primitive order, and as such were removed.

But let us give, in his own words, the testimony of the reviewer to our adherence to ancient discipline. "Previous," says he, "to the tenth century *candles were not placed on the altar;* and from that period, down to the sixteenth, the number was generally restricted *to two.* The usual number of six is a comparatively modern usage, even at Rome; and the rubric of the Roman missal only requires two lights during the celebration of the holy eucharist." What, then! are we not only catholic, but Roman, in allowing only of two lights? or, if we have none at all, are we following (not, though, perhaps, from a right motive) the primitive usage, for he admits that in the early church there were no candles on the altar?* The reviewer seems to have felt that he laid himself open to this retort; for, in another place, he endeavours, by an assertion notoriously false, to get rid of the dilemma. "It is," he says, (p. 344,) "a striking fact, that Anglican rites were in use in the Church of England only

* We are not sure that the reviewer is right in the date he assigns to the placing of lights on the altar, for Durandus, who wrote about the beginning of the thirteenth century, speaks of only one *candelabrum,* which he does not describe as on the altar. Indeed, we know, by existing examples in Rome, (the church of St. Clement, for instance,) that this candelabrum was in the *choir,* adjoining one of the *pulpits;* and, being in the form of a column, and made of marble, it did not admit of being removed from its place. The candelabrum of the church of St. Clement is evidently of the end of the thirteenth or beginning of the fourteenth century, being covered with the kind of mosaic attributed to Pietro Cavallini, the pupil of Giotto.

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so long as she retained her canonical obedience to the Roman see, and ceased with her schism. A paper has recently appeared, on the Anglo-catholic use of two lights on the altar, the object of which is excellent; but it is well known that this disuse of the Anglo-catholic practice is exactly coeval with the formation of the present establishment, as they were utterly disused after the short-lived reign of the first Book of Common Prayer." How, we ask, is it well known that the practice is disused? Is it by the canons of the Church, or by facts? Not, certainly, by the canons, for any one who has read his Prayer Book may see the order for the ornaments of chancels, among which the two candles are, without any doubt, included; and, if we were to reason after the Romanist fashion, this is a sufficient reply to his assertion. But we will turn to facts. As a matter-of-fact, then, it is utterly false that the use of candles on the altar ceased with the disuse of the first Prayer Book of Edward VI. It is of a much later date. The reviewer abuses our parish churches because they would now-a-days hardly bear the test of an old English episcopal visitation. "A solitary surplice," he says, "and a tattered Prayer Book, would but ill answer to the long catalogue of sacred vessels and ornaments extracted from *Lyndwood's Provinciale.*" But did he ever take the trouble of asking a sight of the *communion plate* in the better sort of our parochial churches? If he had done so, he would have found that a pair of candlesticks is included in the list; and not only so, but that they are placed on the altar along with the chalice, patten, and salver for offerings, at every communion. In these cases we allow that the candlesticks are set out with much the same feeling as that which inspires a butler,* who displays on grand occasions the riches of his master in plate; but the fact is sufficient for our present purpose, that in all cathedrals, and in many churches which we could name, among the items of communion plate are included the two candlesticks, which, in the instances we allude to, it is evident, by the style of workmanship, are of comparatively modern date.

As to the vague assertion of the reviewer, that Anglican rites ceased at the Reformation, it is too absurd to merit an answer. If he alludes to the Liturgy, many instances might be cited in which we have retained in their place prayers which were peculiar to the English Church, while Romanists have adopted the Roman form. One example will suffice—the prayer at the beginning of the Communion,

* An amusing case occurred not long since in illustration of this. A young clergyman, supposed to be a pupil of the Oxford school of divinity, on taking possession of his living, was assailed on all hands with abuse for his alleged desire to introduce popish rites into the church—among which the burning of lights on the altar was a grand source of offence. Now it so happened that one of these attacks, on the subject of altar candlesticks, was made on him in the church, after service, when there had been a communion, and when there *were actually on the altar two magnificent candlesticks*, which it appeared had always been set out with the rest of the communion plate. We may be quite sure the young clergyman was at no loss for a reply to his assailants.

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"O God, to whom all hearts be open," &c. is so placed in the Salisbury missal, and is not found at all in the Roman office for the communion. But it is with matters of external decorum that we have now to do; and we assert, without any fear of contradiction, that, even in the present degraded condition of the Church, the general aspect of her service in externals is peculiarly English—old English—while that of the Roman Catholic is Roman—modern Roman.* Compare, for example, the English *surplice*, with its long sleeves, and the Roman, crimped, starched, and curtailed, *alb*, worn by Roman-catholic priests in this country—whether of the two brings to mind the universality of the Benedictine order of old in England? Were the English clergy now-a-days Benedictines, as nearly all were at one time, the surplice, as it is now shaped, would be precisely the undress worn by them when assisting at the communion, or at any other public function of the Church. Indeed, the reviewer lets out, that in this we have preserved our nationality. Speaking of abuses in church architecture among Roman Catholics, he says—"They regard the reduction of a shovel-ended stole to its ancient and reasonable shape, or the *unstarching of a crimped surplice, and the restoring of its graceful and ample folds*, in the light of an almost mortal sin; while they sever every link between themselves and catholic practice and antiquity in the style and arrangement of their churches."

Take another case. The use of the *cope* has been discontinued with us (though manifestly ordered by the Church at the communion), except by the bishops at the coronation. Now, we ask any one who has seen the copes worn by our bishops on that occasion, and those worn by the Roman clergy, and is conversant with the representation of copes in the *brasses* and sculptures in our architectural and monumental remains of the middle ages, which of the two most resembles the ancient form? There is no doubt that the stiff brocade and altered shape of the Roman is of no very old date.

Some of our readers may think that these are small matters, and in one respect they may be so; but since the present policy of Romanists is to convince the world that, what we Anglo-Catholics consider revivals only of doctrines and practices of the Church that were current and authorized subsequently to the Reformation, are

* That the general aspect of the English church and service was Catholic, and did not greatly differ from the appearance of the Roman, we may sufficiently gather from the testimony of father Jones, a Benedictine monk, who was sent over by pope Urban VIII. in 1634, to report on the state of the Church in England. On the Established Church he thus writes:—"The protestant *church retains an external appearance of the ecclesiastical hierarchy which was in force during the time of the catholic religion.* It has its archbishops, bishops, deans, archdeacons, chapters of canons in the cathedrals of the ancient sees, and most ample revenues. *It preserves its ancient edifices*, the names of its ancient parishes, priests, and deacons; a form of conferring orders which agrees, in most respects, with that prescribed by the Roman Pontifical; it *preserves also the clerical habits and gowns*, the *pastoral crook and copes*, the ancient temples, parishes, and colleges of magnificent structure,—and attendance on these is enjoined."—*Clarendon, State Papers*, quoted by C. Butler, in his "Book of the Roman-catholic Church."

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the peculiar prerogatives and characteristics of the Roman Church—characteristics abandoned by us long since—and that our present attempts to re-possess ourselves of them are not only new and unheard of before, but destructive of the very character of our Reformation, it becomes important to show, that, even in minute matters, which have been preserved traditionally, and for at least a century and a half, without any direct intention of following the pattern of the early English Church, we have retained our nationality, while Roman Catholics have lost it;—and more important still to gather this from the tacit admissions of such writers as the author of the article in the Dublin Review. None can be more ready or more pained than ourselves to confess how little of the ancient catholic decorum of church service, infidelity, indifference, and Genevan influence, have left us; but the little that remains is, thank Heaven, not only catholic, but Anglo-catholic. We see by the ruin how stately the fabric once was. We know from the broken column, the shattered entablature, what the order was to which the temple belonged; and so it is here. The dilapidated structure of our church, though it be overgrown with weeds, has the character *Anglo-catholic* indelibly stamped upon it; and, however much we may have overlooked or forgotten this, Romanists have not; and, accordingly, their first step in endeavouring to set up their own as the national church is an approximation towards us in those matters of external decorum which they know to be characteristic of the Church of England.

The reviewer would doubtless wish us to believe, that the Church of England, though custom may have preserved to her a certain catholicity in externals, has never since the Reformation been imbued with a catholic spirit in that respect; and, in truth, this is the question between us, if that may be made a question about which there is no doubt. It will be admitted, we suppose, that if at any time the Church of England showed her true colours, it was in the age of James I. and his son Charles the Martyr. If at any period the arts were developed in connexion with religion; if at any era since the Reformation the Church of England has been their nursing mother;—that was the time. And what are the facts in regard to this?—what the feelings of her children in that respect expressed in their writings?

The abuses to which *certain of the arts* had ministered, it must be remembered, led to their being discountenanced by the Church of England: it is in vain, therefore, to look for those which the Church abolished, as accessories of devotion. Painting and sculpture had fostered idolatrous superstition; the Church accordingly refused any longer to allow them the kind of share they formerly possessed in the offices of religion.* But how was it with music and architecture?

* This is a sufficient answer to the absurd assertion of Mr. Drummond, in his letter to Mr. Phillip, R.A., that there never was any sacred art in the Reformed Church of England "in her prime," and that it is in vain to look for it now that she is "in her decrepitude." It is true that there was no sacred sculpture or painting, because she proscribed them as accessories of religion. Sculpture and painting are not, however, the only sacred arts.

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Did these fall into neglect? Let us begin with music. We are now treating of this subject in a series of articles, and therefore shall be very brief here. Did the Reformation bring with it the abolition of the ancient and catholic plain chant of the church? Was the figured music of the church abandoned for Genevan psalmody? So far was it otherwise, that the publication of the first Book of Common Prayer, in English, was immediately followed by an authorized adaptation of the ancient plain song to the English words;* and this was, in its turn, followed by the addition of harmonies on the *canto-fermo*, which remain to this day unrivalled for sublimity and sweetness.† Nay, more than this: that very reformation of the music of the Church, of which Rome herself acknowledged the necessity, and which in Italy was accomplished by Palestrina, had *previously begun to be effected in England.* The very standard of excellence allowed by Rome was that adopted, or rather invented for herself, by the English Church, and which she continued to follow long after the short-lived reformation of Palestrina had lost its influence in Italy, and when the preservation of the acknowledged standard of style could by no possibility be attributed to any cause but her own feeling for the art, and the character of the sounds in which her worship was clothed—to any but her own catholic spirit. It may be, and has been said, that the earlier composers, such as Tye, Tallis, and others, learnt their art in papal times; but this was not the case with Gibbons, and those of the reigns of James and Charles. If it be doubted, then, whether the Reformed Church of England has done any thing for the sacred art of music, we point to the works of that age. If the reviewer insinuates, that in seeking to renovate the defaced beauty of our service, we are acting on a false and vain imagination that it ever possessed the kind of beauty we are now in search of, we beg him to inform us what branch of the church catholic has *in this particular* reached, on the whole, to higher excellence than the Church of England did subsequently to the Reformation. We entreat him to point out to us where the established and acknowledged standard of sacred music was better and longer maintained than it was with us?

With respect to a right feeling for sacred architecture, we are quite ready to acknowledge that the age of Charles the First was a bad and declining one; but it was so through the world; and we need only refer to the admission of the reviewer himself, that even despite of an universally declining taste for the architecture of the middle ages, England continued to cherish a "lingering love" for her ancient models, when on the continent gothic architecture had come to be regarded as synonymous with everything that is barbarous; we say, we need only refer to this as a proof that our present return to the

* We allude to the Harmonies to the Versicles, Responses, &c. in Tallis' Cathedral Service.

† And this *plain song* was that of the ancient Church of England, taken from all the sources whence the Prayer-Book was compiled, viz. the Missal, Breviary, Processional, Manual, Ritual, &c. of Salisbury.

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old taste is *really a return*, a rekindling of the old flame of a love never entirely extinguished, and not the new light of a *Roman candle*. If Hooker, and those who followed in his steps, wrote as true sons of the Church of England,—if they were inspired by her spirit,—the reviewer will have some difficulty in closing our eyes (however his own are willingly blinded) to the fact, that the very battle which the Church then had to fight against the puritans and presbyterians, was in the cause of the ecclesiastical hierarchy and of the decorum of the Church in externals. All that she held dear was then attacked; her government by bishops, her liturgy, her ceremonies, her accessories of religion, her music, the sumptuousness of her temples, the whole fabric of catholic worship was then assailed; and did she suffer, as the reviewer says, the introduction of "Lutheran and Genevan discipline without remonstrance?" Was she content to be "brought under the yoke of foreign sectaries? Was Hooker a hypocrite when he put in his unequalled and admirable plea for the decorum of the church service? Did he speak the language of Rome and not that of catholic England? No, truly. But if in him the Church of England spoke, then let us hear no more of the charge of novelty in those matters of outward decorum of which we desire the restoration; for the struggle now commencing is identical with that of the sixteenth and seventeenth centuries, though our opponents be different.

The truth is, that most people have forgotten what the reformed Church of England was in her prime; and Romanists, taking advantage of this forgetfulness, are actively endeavouring to claim exclusively for themselves catholic principles and feelings, of which till very recently there was no more, or rather, far less, trace among them than among us. They are endeavouring, we say, for the purpose of gaining converts, to assume that the revival of church principles and practice now taking place is not the revival of anything that ever had an existence in the reformed Church of England, but of the faith and practice of papal times. They see clearly that the sentiments boldly and openly expressed on all ecclesiastical matters by innumerable writers of the Church of England in these days are altogether catholic; but they wish to persuade us that they are not, and never were, the sentiments of the reformed Church of England; hoping by this means, and by the aid of the ignorant *No popery* clamour of sectarian prejudice, to stifle the incipient reformation of the Church, and this being accomplished, to force those who have become zealous for catholicity in doctrine and practice to seek it in the Roman communion. But in this attempt, to use a vulgar phrase, "they have caught a Tartar." Their efforts to establish their own sect have evinced the sure catholic foundation of the Church of England; their endeavours to return to Anglo-catholic usages have demonstrated that if on any side these usages have been preserved and maintained, it is not on their, but on our side. And here, in truth, is the absurdity of the position occupied by such

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writers as the author of the article in the Dublin Review. He assures us that the Church of England ceased to be catholic at the Reformation; and as a consequence, that the revival of catholic feeling among her members must tend to habits of thought and church usages which have only had existence among Romanists. He contends that at the Reformation she lost both her catholicity and her nationality, and that she can only regain these at the expense of her character as a reformed Church. One would have thought, that, in thus throwing stones at us, it might have occurred to the reviewer that he himself dwelt in a "glass house:" that when he denied our claims to catholicity, he would have remembered the "present condition" of his party, during which they are content to do without legitimate bishops,—a circumstance rather unfavourable to the idea of catholicity. One would have imagined, that, in charging us with the loss of Anglican rites, he would have been prepared to show us how fondly they have been cherished by that communion, of whose pretensions to Anglo-catholicity he is the advocate; or that in claiming for Romanists, or as he would say for Catholics, the preservation of a true feeling for sacred art, and in esteeming this a secondary mark of catholicity, it would have crossed his mind that a test of this kind has applied far less favourably for three centuries to the Church of Rome, than it has even to the Church of England; or, in short, that tried by this test, within the degree to which the arts are sanctioned by the Church, we Anglicans remained comparatively catholic, when all the world had forsaken the old paths; and that too, when we had to contend not only against the evil influence of an age declining in religion and religious feeling in art, but against the active and diabolical attacks of sectaries, whose purpose was the demolition of the whole fabric of the Church;—a purpose in which, our readers need not be told, they were at length permitted to succeed for a time. If the period we have selected, as that in which the Church of England most fully exhibited her native spirit, had been one of peace;—if she had been unmolested, we might have conceded to the reviewer that her adherence to ancient forms and the old taste in church and collegiate architecture, might have been due to custom, rather than to any active or positive feeling. But when we know how she was assailed,—when we remember that the object of her assailants was to obliterate every mark of her catholicity, to deface the beauty and decorum of her worship, to abolish every custom and usage of primitive catholic antiquity which she had retained,—and at the same time consider how nobly, with what erudition, and in what a spirit, she disputed every inch of ground with her enemies,—it is impossible to imagine for a moment, that the standing monuments of church art of that period were things of accident, or that they owed their production to any but the same catholic and active spirit which breathes in the writings of her defenders.

Nor are we dealing in mere conjecture. There is abundant evidence in writings of the time of Charles I., to prove that the ancient

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zeal for church-building, and the ancient taste and sentiment, were still cherished; and more than this—that the corruption of ecclesiastical feeling was seen and deplored. Our limits prevent us for the present from entering on this point, which we must reserve for a future occasion. We cannot conclude, however, without giving a quotation or two from a little book, published during the reign of Charles the First, bearing on its front the "imprimatur" of the Bishop of London, and entitled, "A Treatise of Temples," &c.

"Our age," says the author, "is very forward to good works, (let some men talk what they will to the contrary;) and *for their piety in building and adorning churches,* may compare almost with any former times in the memory of man. *More churches have been built and adorned in the reign of our King Charles, than in the reign of many kings before.*" "But," continues the writer, (and here we discover that the defective taste of the time was acknowledged,) "methinks as in most of our other good works, so in this also, the piety and devotion of well-disposed minds do seem sometimes to have wanted better directions. We have seen, in some places, churches newly-erected, but the parts, form, and situation have been so uncouth, that there has scarce been any resemblance of a church: *no religion in the whole fabric.* We have seen them *painted,* I cannot say beautified; but *with such gaudy colours,* as can add no ornament to so solemn and religious a place." What! did we use to adorn our churches with painted ornaments? So it seems. The author objected to the kind of decoration he had seen used; what sort did he recommend? "The roof," says he, "if it be vaulted is more agreeable to antiquity, than if flat; it makes the voice more audible:—*you may adorn it with an azure colour and gilded stars.*"* .... Again:—"When there are no aisles adjoining to the body of the church, pilasters wrought with well-framed capitals, would add much to the beauty of the fabric, and much strength to the walls, *between which would be convenient spaces to beautify the church with some excellent paintings of sacred stories,* which may strike into the beholder religious and devout meditations." Again, speaking of clerestory windows, he says, "Over these (the columns with their superincumbent mouldings and ornaments) let the windows be placed, which, because they stand high, *differ more from profane buildings,* keep our thoughts from wandering abroad, whilst our eyes have nothing but heaven and heavenly objects to behold, and besides *cast an excellent light for paintings on the walls.* The number of the windows ought to observe the grace of the whole structure, which if they *be not of common glass, but painted,* adorn the church with a glorious light, and *moderate that bright light* which is a hindrance to devotion."†

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* A species of decoration in use from the sixth to the fourteenth centuries. The vaultings of nearly all *early English* churches were so adorned.

† In another place he tells us, that at the sole cost of Sir Paul Pindar, "a great part of the ancient structure, dedicated to the memory of St. Paul, in London (old St.

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Now, let us hear his notions on the general character of the church, the chancel, and the altar. After informing us that the early Christians had churches of various forms, and particularly of a round form, which they received from the pagans, he says, that "the best and most received figure is the long." And in this he tells us there ought to be pillars, "as well for supporting the roof, distinction of the aisles from the body of the church, and for difference from profane buildings;" and "besides, that it has been so received a manner of building, *that to leave them out savours too much of novelty.*" "The chancel," he continues, "or choir, must be higher than the body of the church; and in cathedral churches, it has been an ancient custom ever since Constantine's time, that vaults be built under the choir, which were called cryptæ . . . . . The chancel being divided from the church by grates of wood, or of iron or brass cast into comely works, is not only very graceful, but according to the laws and orders of building observed by the primitive Christians. The place where the communion table stands ought to be higher than the rest of the chancel; but all this *and more we see duly observed in the structure of cathedral churches. For parish churches and private chapels it were very meet that they should be built after the manner of cathedrals, as near as with convenience they may be.*" "The chancel, as it has always been divided from the church, so may the roof be of a *different height and more richly adorned*, and the windows of a differing fashion from the church: that when we shall enter into this place, more holy and divine thoughts may possess our minds, *occasioned by the differing structure, and more glorious ornaments.*"

"But of all parts of the chancel, that where the communion-table stands has ever been accounted most sacred. *In adorning that, no cost ought to be thought too much.* There we behold the mystery of our redemption lively expressed. Nor can we make public profession of our christian faith, hope, and love, *any way so well as being studious in adorning the sacred altars;* and did we verily believe Christ Jesus to be truly present with us, so oft as the blessed sacrament is celebrated (as the ancient Greek church believed, and as he most certainly is, though the manner of his being there we know not*), would Christians be so desperately irreligious as to entertain him as the Jewish host did at his first coming, within bare walls and on bare boards, or not rather in the most noble manner we could devise? Hither bring your *stateliest hangings, and adorn the walls; hither your richest carpets, and bespread the ground; hither the most glorious silks and finest linen, to cover the holy table.* The alacrity and ingenious piety of former times in adorning this sacred place makes us seem *dull, stupid, and irreligious.*"

On perusing these quotations, our readers, we are persuaded, must,

Paul's) was repaired, *the choir beautified with gildings and paintings, and stately adorned with rich hangings.*"

* We learn from this that the writer was a true son of the Church of England.

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like ourselves, have been struck with the utter absurdity of the tone assumed by the writer in the Dublin Review, and of the dilemma in which he has lodged himself. He takes for granted that we are not Catholics, and consequently that we can have no true feeling of love or admiration for the old catholic architectural and other paraphernalia of the church; yet he is constrained to acknowledge that the ancient forms lingered long among us—longer, in fact, than any where else. He insinuates that the preservation of our ancient ecclesiastical models was due to accident, to habit, to fashion, to any thing, in short, but catholic feeling; and yet he propounds to us as his own, and almost in the same words, sentiments and references to the practice of antiquity which we here find expressed by a quaint old Anglican writer at the very time when the structures noticed with commendation by the reviewer were erected,—sentiments given to the world with the guarantee of the then bishop of London, that there was nothing in them "contrary to sound faith and good morals."

We have indeed a shrewd suspicion that the reviewer must have had this little book lying somewhere on his library table. When he advised pious needlewomen to turn their efforts into good channels, and instead of wasting their strength on "the Berlin pattern and polescreen style," embroider frontals for altars and vestments for the clergy, we suspect he must have given a sly look at the following passage, in which our old Anglican anticipated him. "In the French canon-law," says our author, "lib. i. cap. 146, priests were commanded to exhort the women publicly in their sermons, to bestow fine linen cloths on the altar. And truly, if ladies and gentlewomen *were studious in working holy vestments*, &c. as 'tis probable the blessed woman Dorcas did, (Acts ix. 39,) how much more acceptable would it be to God than *wearing those curious needleworks on their own backs?* What an honour it would be to themselves! what perfection to their art!"

NOTICES OF BOOKS.

Catena Aurea. A Commentary on the Four Gospels, collected out of the works of the Fathers. By S. Thomas Aquinas. *Vol. I. St. Matthew*, 1—10. Oxford: Parker. London: Rivingtons. 8vo. Pp. 402.

We have looked with very great anxiety for the appearance of the first portion of this work, partly from feeling the want of any satisfactory English Commentary, and partly thinking that it would afford the best opportunity of estimating the real value of patristical theology in all the branches of exegesis, criticism, and practical instruction. And now that the book is before us, we think we shall be doing it more justice, and at the same time better satisfy our readers, by giving them some materials for forming their own judgment upon its merits, than by pronouncing positively upon it ourselves. It is a work,

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in truth, which will be estimated very variously by different persons; from the circumstance, that its parts differ very materially in intrinsic value. Our object will be to state fairly both its advantages and its disadvantages. The method of its construction, then, which may be considered the first point to look to, would *à priori* be expected to be against it. One would hardly expect the unity of a continuous treatise in a work compiled from a long list of authors. But in point of fact this difficulty has been surmounted with most consummate skill by the original compiler. The parts are fitted admirably together; and, except where various interpretations are given, there is very little of repetition. The exegetical and critical parts are much better than we anticipated; indeed, we would instance the commentary on the cure of the paralytic (chap. ix.) as a first-rate specimen of exegetical criticism; in which, without overlaying the subject with various interpretations, a concise and perspicuous view of the passage is given. The doctrinal expositions relate almost entirely to the subject of the Holy Trinity,—to the illustration of which every text that can possibly contribute is pressed into the service. Our own theology, we think, may borrow somewhat from this feature with advantage. There is singularly little of practical instruction; and (what strikes us as more astonishing) much fewer suggestions of pious thoughts than the allegorical method of interpretation would seem both to have justified and to have called forth. In this respect it appears inferior both to Quesnel and to Matthew Henry. But the great drawback to its utility is the mass of what we must call trifling comment. To this class may be said to belong, the lengthy speculations upon the emblems by which the four evangelists are usually represented, and the mystical interpretations of numbers, (*e. g.* the forty days during which our Lord fasted in the wilderness.) Or, again, take this specimen:—

"Seven excellences in the baptized are figured by the dove. The dove has her abode near the rivers, that when the hawk is seen, she may dive under water and escape; she chooses the better grains of corn; she feeds the young of other birds; she does not tear with her beak; she lacks a gall; she has her rest in the caverns of the rocks; for her song she has a plaint. Thus, the saints dwell beside the streams of divine Scripture, that they may escape the assaults of the devil; they choose wholesome doctrine and not heretical for their food; they nourish by teaching and example men who have been the children of the devil, *i. e.* imitators; they do not pervert good doctrine by tearing it to pieces, as the heretics do; they are without hate irreconcileable; they build their nest in the wounds of Christ's death, which is to them a firm rock, that is, their refuge and hope; as others delight in song, so do they in groaning for their sins."

Now, to say nothing of the various mistakes in natural history of which the commentator is here guilty, (and which Sir Thomas Browne should certainly have embalmed in his "Vulgar Errors,") we must call this trifling; and we should deeply regret that any encouragement should be given to such sort of interpretation among ourselves. To set against this, however, we will quote from the opposite page a passage, which will afford perhaps as pleasing an instance as the volume affords. It relates to the opening of the heavens at our Lord's baptism.

"Perhaps there were before some unseen obstacles which hindered the souls of the dead from entering the skies. I suppose that since Adam's sin no soul had

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mounted the skies, but the heavens were continually closed. When lo! on Christ's baptism, they were again opened. . . . . Or, the heavens are opened to the baptized, and they see those things which are in heaven; not by seeing them with the bodily eye, but by believing with the spiritual eye of faith. Or thus,—the heavens are the divine Scriptures which all read, but all do not understand, except they who have been so baptized as to receive the Holy Spirit."

Upon the whole, however, we have no hesitation in expressing our acknowledgments to the learned editors of the "Library of the Fathers" for this very considerable πάρεργον. To the general grounds on which they rest the value of their editions and translations, we, for the most part, fully assent; but on this one alone we consider that they have a full claim upon our gratitude:—"The clergy of one period are obviously unequal to meet demands so rapid (as the appetite for new books); and those of our day have additional hindrances from the great increased amount of practical duties. Where so much is to be produced, there is, of necessity, great danger that much will not be so mature as, on these subjects, is especially to be desired. Our occupations do not leave time for mature thought."—(Prospectus to "Library of the Fathers.") This is perfectly true. Moreover, we have no clergy sufficiently educated to supply a sound christian literature. If it is only, therefore, as a school for them, we hail the reproduction of the Fathers as a great boon to the Church.

History of Providence, as manifested in Scripture; or, Facts from Scripture, illustrative of the Government of God: with a Defence of the Doctrine of Providence, and an Examination of the Philosophy of Dr. Thomas Brown on that subject. By Alexander Carson, A.M. Edinburgh: Whyte and Co. 12mo. 1840.

It is really awful to think to what extreme danger the weak and uninstructed are exposed from such blind, presumptuous, self-appointed guides as this Mr. Carson, A.M.—letters which, judging from the book, might be supposed to stand for *absolute madman*. More flippant irreverence, and more mischievous twaddle, we have never chanced to meet, than is exhibited in this book, in which Mr. Carson, A.M., professes to—nay, evidently believes that he does—unravel the inscrutable mystery of the ways of Providence; that he does fathom (to use his own words) "the deep and incomprehensible counsels of the unsearchable Jehovah!" But the mischief of the book is not simply negative. The want of modesty in the writer, the total absence of reverence in his language, are of themselves disgusting enough; but a very slight glance suffices to discover that this levity, this familiar prate, is, after all, but to garnish and render acceptable to a certain class of minds the poisonous doctrine which it is the writer's aim to inculcate upon his reader, namely, fatalism, or rather necessity, speciously disguised under the sanctimonious title of "God's Sovereignty," or, "the awful Sovereignty of God's Providence." We are chain-bound to a certain course of action; every act or event is a link of the chain; and "every link in the chain is inserted by the hand of Providence," (p. 53.) The chain is—"a chain of providential circumstances, undoubtedly planned, formed, and connected by the hand of God," (p. 132.) The history of our lives is but a

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description of the links of the infrangible chain of God's eternal decrees! According to this man, the Almighty does not only permit and commit sin, but sin, *i. e.* the violation of His own laws, is absolutely "necessary" to the accomplishment of His plans. Of David's conduct to Uriah he says:—"Who is so blind as not to see the hand of a sovereign Providence here? Yet by this sovereign Providence occasion is presented to David to contrive the death of this deserving servant. How easily could Providence have prevented not only the issue of David's temptation, but the occasion of the temptation. How deep is that wisdom, how awful is that sovereignty, which afforded occasion to the commission of such crimes . . . . without the slightest difficulty, Providence could have prevented that conduct in David," &c. (P. 140.)

We cannot imagine upon what ground Alexander Carson, or his publisher, builds his hopes of the success of the book, unless it be that mentioned in page v. of the Preface,—"Opinions spread by infection, rather than by a thorough investigation of the evidence." And if the infection should spread,—alas, for poor Christians! for in the same page he says, whether enjoying the prospect or not we cannot tell, "Nothing has a greater effect in leading Christians into error than its success." Nor should we have deemed the book worthy of more words than might be sufficient to express our disgust at it, but that the title is attractive, and the table of contents likely to delude the unsuspecting into a soon-to-be-repented purchase. For the same reason, and because we trust the book, if not unique, is at least very rare in its kind, we shall extract one or two of the shortest of his disquisitions. First, then, from page 233 we take the following:—

"PROVIDENTIAL CIRCUMSTANCES LEADING PETER INTO THE SITUATION IN WHICH HE DENIED HIS MASTER.—COMPARE MATTHEW XXVI. 51; MARK XIV. 47; LUKE XXII. 50; JOHN XVIII. 10.

"Peter was to deny his Master, and the circumstances which led to this event were providentially ordered. Peter begins to fear, but he loses not all courage at once. He followed Jesus, though at a distance. In this way he saw no danger. He still loves the Lord, and wishes to hear how the matter would go in the high priest's hall. But how shall he gain admittance? There is a person that keeps the door, and he has no interest. Here a link is furnished for the chain in John. He knows the keeper of the door, and gains an entrance for Peter. Had it not been for this circumstance Peter would not have been put to the trial, and Peter would not have fallen. What a sovereignty is in this Providence. By keeping Peter out, Jesus might have kept Peter from denying him, and preserved his own cause from the reproach. Yet it was the sovereign will of his Providence that they should take place. Peter, then, is introduced into the place where he falls. Peter is so cautious as not to stand by the side of Jesus; yet he is not so cautious as to hide in a corner. He mingles with the officers and servants round the fire. Here he is again and again recognised. Yet not a word about the recognition of John, or of any other! Peter is the only man that is so often identified. He who sees not Providence in this affair is as blind as Bartimeus. He who will not recognise sovereignty in this Providence may deny design in the works of creation."

This is pretty well; but this is moderate compared with some others, the length of which saves our pages from the stain of them. But for justice sake we must let the A.M. speak again in his own flippant way, and give his own illustration of the difference between *accidental* and *the arrangement of Providence,* page 124.

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"SAMSON MARRIED TO A PHILISTINE.—JUDGES XIV.

"Samson goes down to Timnath. Accidental. He saw a woman in Timnath of the daughters of the Philistines. Accidental. He loved her. What is strange in this? But he desires his parents to get her for him in marriage. Samson, this is wrong. Hast thou forgotten the commandment of the Giver of all thy strength and glory? His parents remonstrate: Samson is obstinate. The Philistine wife he must have. . . . . Things that are accidental and unimportant in our view may be the wise arrangement of Providence to lead to the most important consequences."

But again,—

"David slings a pebble. What a lucky hit!" "The Creator had an eye to the spiritual." "Be of good cheer, says God to Paul." "Another escape for your life, Paul." "What! a quarrel between two of the apostles of Christ? Shame! shame!"

Such is the reverent manner in which Carson, A.M., thinks it proper, or rather pretends to

"—— Assert eternal Providence,
And justify the ways of God to man."

One brief extract more, that the man may be thoroughly understood, and we have done. On the subject of the abuse of the Lord's Supper by the Corinthians, he says:—

"Why did the Lord suffer this to take place? Does he not rule in his churches? He did it for a most important end. He knew how much men are prone to venerate antiquity, and foresaw the rise of the man of sin, whose throne rests on the authority of tradition and antiquity. In this example he totally discredits all reference to the authority even of his own churches planted by the apostles. Instead of relying on the practice of the first four centuries, we cannot with safety rely on four days or four hours. Did church history reach up to the very days of the apostles, giving us the fullest documents, in the most authentic records, there is no reliance to be placed in the result."—P. 319.

Well may we add, in his own words—

"Vain man! how long will you blaspheme?"—P. 325.

Diary of a Tour in Greece, Turkey, Egypt, and the Holy Land. By the Hon. Mrs. G. L. DAWSON DAMER. 8vo. 2 vols. London: Colburn. 1841.

THE authoress, in her preface, states that she was induced to publish this work by the hope of thereby contributing towards the funds of a charitable institution in the county in which she resides. A motive such as this of course tends to disarm criticism, even when called for, which happily is not the case in the present instance. Written in a simple, easy, and unaffected style, it contains more matter than many works of larger compass and much more pretension.

Mrs. D. has described Athens and its relics of art very well. The subject, however, has so little novelty, that we can afford space for only one extract, which may be interesting to the lovers of architecture.

"Our curiosity was also gratified as to the manner in which the ancients contrived to erect their columns of so many blocks, and yet with so much art that the divisions were invisible. A fallen column explained the mystery. It seems that in the centre of each block was a square cavity filled up with olive wood, of which some original pieces are still to be found; in this wood was a peg, made to fit into a corresponding hole in the next block, which was turned round on this pivot, till, with the addition of water, so much of the marble was ground into dust as completely to fill up the interstices."—Vol. i. p. 27.

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England's Trust, and other Poems. By LORD JOHN MANNERS. 12mo. London: Rivingtons. 1841.

WE always hail the appearance of a volume of poems with pleasure, considering it in some sort as a slight evidence that the reign of imagination has not yet quite passed away from this busy work-a-day world of prose in which we live. Viewing it in this light only, we opened the work before us with considerable satisfaction, and it is but justice to acknowledge, that we were well repaid by the perusal. It breathes throughout a sincere christian spirit, and abounds with thoughts and sentiments which are good, and faithful, and true; and which, moreover, are expressed with much ability, and with no little poetical power. We are glad to perceive that the author is, like ourselves, not one of those who are given to change, but is rather willing to stand by the old ways and the ancient paths. He loses no opportunity, indeed, of declaring his admiration for the past, or rather for what is good and excellent in days gone by. The holy and consecrated towers, grown grey and venerable with age, which send forth their joyous peals of praise to the Most High,—the goodly castles and mansions which adorn the land,—the great and the good who have imparted glory and renown, by their achievements in arms and in song, to their father-land—all these find a place in the verses of Lord Manners. We like the larger poem, "England's Trust," very much; many of the thoughts and reflections which it expresses are excellent. How well does the author describe his attachment to our holy Church in the following lines!—

> "Still do I love to learn, from those who died
> Rebellion's victims and their country's pride,
> How to despise bold Reason's ceaseless din,
> And reign omnipotent myself within.
> Fast on the Rock that has for ages stood
> The tempest's howling, and the ocean's flood,
> My faith in my dear Mother-Church I fix,
> And scorn Religion's modern politics.
> What, though no more her awful lightnings shine
> To guide the wanderer to her sacred shrine;—
> Though statesmen deem they may with safety spoil
> Those courts that prove their fathers' holier toil;
> While, sacrilege their path to future fame,
> They glory in the deeds that stamp their shame;—
> Deep in that Church what treasures buried lie,
> Unseen, unlook'd for, by the careless eye!
> How gleam in each old half-forgotten rite
> The magic rays of apostolic light!
> Oh! would her priests but dare to raise on high
> Her glorious banner to the storm-rent sky;
> Be bold to plead their Mother's holy cause,
> Nor shrink from one least tittle of her laws;
> Then might our England justly hope to be
> What she was once—the faithful and the free;
> Then might she, with her meteor-flag unfurl'd,
> Despise the threatenings of a banded world!"

We perceive that Lord J. Manners has been elected to represent the town of Newark in the new parliament;—may he be found at his post, ready to assert, with the same fearless spirit, those principles of reverence for the Church, of love for the constitution, and of submission to the sovereign, which are conspicuous throughout this volume!

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Sketches in Erris and Tyrawley. By the Author of "Sketches in Ireland;" "A Tour in Connaught," &c. Dublin: Curry. London: Longman, 1841. 8vo. Pp. 418.

THERE are few countries under the sun that better repay the tourist than Ireland; and were it not for the disgust that has been engendered for its very name in the minds of all respectable persons by O'Connell and his wicked compeers, it could not fail to be much more extensively visited than it now is. However, we can assure those who may be desirous of exploring it, that nowhere is a stranger more kindly treated than in Ireland. To those who have read Mr. Otway's former volumes, it will not be necessary to say any thing of recommendation. But those who are unacquainted with him may take our word that he is well worth reading. He possesses a very happy art of narrating stories, and seems equally successful in extracting them from the natives with whom he converses. Mr. Otway is an Irishman both by birth and residence; nor does he fail to throw out various plans for the improvement of his country. The way in which he speaks of ecclesiastical matters seems also to be a decided improvement upon the spirit which lately characterised the Irish Protestants.

We especially honour him for the confessions which he makes respecting the malversations of the Hanoverian prelates of that Church. It is a good symptom, when members of our Church begin to reflect how much of the present grievous state of affairs is attributable to our own want of faithfulness.

A Narrative of the Experience and Sufferings of William Dodd, a Factory Cripple. Written by Himself, giving an Account of the Hardships and Sufferings he endured in Early Life—under what Difficulties he acquired his Education—the Effects of Factory Labour on his Mind and Person—the unsuccessful Efforts made by him to obtain a Livelihood in some other line of Life—the Comparison he draws between Agricultural and Manufacturing Labourers, and other matters relating to the Working Classes. 8vo. Pp. 45. London: Seeley. 1841.

OUR readers will feel an additional interest in this little work, when they are told that the author of it is solely dependent for his present subsistence upon the profits to be derived from its sale; as, from his own account, he is rendered totally unfit for any manual labour, owing to the sufferings which he has experienced. But, besides this claim on their humane and kindly feelings, the contents of this pamphlet are of a character so painfully important, that they deserve to be studied by all those who wish to become acquainted with the state of the manufacturing labourers.

The manufacturers in the present day are very fond of making charges against the landed interest, of talking of the large profits obtained from the cultivation of corn, and, if all accounts are true, take the most active part in supporting the anti-corn-law league. We

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beg to recommend to their attention a certain old-fashioned proverb—it is somewhat trite, but none the worse for that—"Persons who live in houses of glass should not throw stones;" they had better look at their own large profits, instead of talking of the gains of the farmer and the landowner, which exist only in their own distorted imaginations; they had better alleviate the condition of the hapless children employed in their overgrown factories, whose state, if the pamphlet before us is to be believed, is disgraceful to any civilized country. Nothing, indeed, is more disgusting than the nauseous hypocrisy displayed by the *liberals* of various classes in circulating their crude and mischievous opinions through the country. Under the veil of an affected love of freedom, and a wish to correct fancied abuses which exist only in their own brain, these tyrants in *reality* desire only to depress all other classes in order to elevate that to which they themselves belong; and are willing, in the prosecution of their object, to overturn the landed interest, the peerage, the Church, and the monarchy itself, provided only they can secure wealth and power for themselves.

Among the succession of books which have come upon us for review, we had reserved some few of the more important, in hope that the time would come when we might bestow upon them that attention which they seemed to demand. The time, however, seems now to be more distant than ever; and we must, therefore, content ourselves with simply stating their names and general characters. (1.) First in importance stands "Ranke's History of the Popes of the Sixteenth and Seventeenth Centuries," (Murray, 3 vols,) of which it is not too much to say, that it is the most valuable historical work which has appeared for many years. It is withal a very readable book; and should be purchased *at least* by every reading society in England. (2.) "The Life and Times of Montrose," by Mark Napier, Esq. (1 vol. Simpkin and Marshall), is a very interesting account of a very interesting individual, whose life was itself a romance, written in a thoroughly sound spirit, and gathered from original sources. This we can also confidently recommend, as well for the *private* library as the book-club. Third on our list stands, "Elphinstone's History of India," (Murray, 2 vols,) a work evincing great research, and very intimate acquaintance with all the sources of oriental information. Mr. Elphinstone commences with describing in detail, the state of the Hindus at the time of Menu's Code, (which he assigns to the ninth century before Christ:) he then describes the subsequent changes which have taken place in their manners and condition. This occupies about four-fifths of the first volume, and to the ordinary reader is much the most interesting portion. He then commences the history of the people from the date of the Arab conquests, and traces it, with great apparent accuracy, down to the year 1760, from which point, we presume, he intends hereafter continuing the work. It is here, if anywhere, that the attention of the reader will flag; but this is more to be attributed, perhaps, to his own want of acquaintance with the subject, than to any defect in the author, who maintains throughout as well the vigour as the dignity of the historian.

"A Manual of the History of the Middle Ages," translated from the French work of Des Michels, by T. G. Jones, (London, Smith,) is just what it professes to be, a manual of facts and dates, and nothing more; and as such will be

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found very useful. It is to be regretted that foolish persons like Mr. Jones should be allowed to obtrude their own opinions in the form of "Translators' Prefaces."

"Sacred Poems," by the Rev. John Gorle, is a volume published by subscription, and contains four lengthy poems, entitled, "Ishmael, Jacob, Gideon, and Constantine," and several small pieces of a religious character. It may be urged, that a book, which upwards of a hundred respectable persons, so far as giving their names and their money can go, have expressed a wish to be printed, does not come within range of criticism; for, however worthless it may be, why should not their harmless wishes be gratified? We acknowledge the force of the argument, but cannot refrain from making use of the opportunity to express our opinions very shortly on poetry, and on religious poetry. It is a truth, too obvious to be gainsayed, that with the number and variety of fine poems now existing as models, there is nothing so easy as for a person, of very moderate attainments, to write any number of respectable verses; but there is no class of publications so utterly worthless, unimproving, and tiresome. Religious verses, however, of such a character, are not only worthless, unimproving, and tiresome, but positively mischievous. A would-be poet, without taste or genius, however well-meaning, cannot fail to handle religious topics and characters, in such a manner as to produce laughter in the thoughtless, on matters which ought to be regarded with unmixed seriousness, and no other feeling but awe and reverence: or, even if his verses be of so negative a character as to make no impression, but that of mere insipidity, still that invests his words with such an *unreality*, as on such a subject cannot fail to be prejudicial. We shall say no more on Mr. Gorle's verses, than that these reflections have risen out of them. Mr. Gorle appears to be a well-meaning and pious person, and to have such an amount of reading and interest in literature, as might be a source of entertainment to himself, and render him an acquisition to his neighbourhood. We think he should be content with this, and not attempt to soar higher.

"Christ, the True and Faithful Witness of the Everlasting Covenant," by Henry Bourne, Esq. (Seeley,) is designed to show that there is one *Everlasting Covenant*, and that all things connected with human history have been made in their form and order significant and prefigurative of the grand accomplishment of this covenant;—that Christ is the great antitype of these prefigurations;—and that all things in heaven, on earth, and under the earth, combine to give testimony to the truth of this fact. The demonstration of the problem is carried on with great diligence through full five hundred pages, exhibiting an extent of research, and completeness of biblical knowledge, that are by no means common. A series of foot-notes is appended, in which are stated, as corollaries or scholia to the text, various doctrines expressed or involved in the Scriptures: to which are added others of an exegetical nature, illustrating parts of Scripture, or passages in the body of the work. There is a good deal in this book to commend, though it contains many narrow and unsatisfactory statements on various important points. The constant use of the word "Protestant," instead of "Catholic," is one indication of the author's bias; while the almost exclusive reference to such names as Henry, Scott, Cecil, Watts, &c., for corroboration or authority, show for what class the book is written.

"The Millocrat," by G. C. Holland, M.D., (London, Olliver, 1841,) appears to have been suggested by a letter addressed by Mr. T. G. Marshall to Earl Fitzwilliam, in which the aristocracy of the country is spoken of in "somewhat unmeasured terms." In answer to this letter, Dr. Holland proves how utterly false and unfounded are the charges brought by him, and the class to which he belongs, against the aristocracy of the country, and goes on to show the true character of that aristocracy of wealth, the *millocracy*, as he terms it, which is composed of the great manufacturers of the country, the chief leaders in the wicked and revolutionary warfare now carrying on against the agricultural interest of the

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land; and which, as he demonstrates, originates in nothing else than a mean and selfish design, by lowering the price of bread to reduce the wages of the manufacturing labourers, utterly reckless of the ruin which would be caused by an alteration of the corn-laws to the land-owner, the farmer, the labourer, the tradesman, and, in short, to every class throughout the country. In speaking of the manner in which the manufacturing wealth of the country is obtained, Dr. H. gives some most painful and heart-rending details of the sufferings of the children employed in the factories, that helpless and ill-treated class in whose behalf Lord Ashley has exerted himself with so much truly christian zeal.

"A Companion to a Glossary of Terms used in Gothic Architecture," (Oxford, J. H. Parker,) is an elegant 8vo. volume, consisting of four hundred examples, additional to those contained in the two former volumes. Most of these examples had, it appears, been given in Mr. Britton's "Dictionary of the Architecture of the Middle Ages," but they are not on that account the less valuable in their present form. A Chronological Table and Indexes, embracing the contents of the *three* volumes, are prefixed, which renders it the more necessary that the purchasers of the two previously published volumes should at once possess themselves of the present. The whole is now a most complete, as well as a truly elegant work.

On the same subject we have to notice new editions of "Ancient Models," by Charles Anderson, Esq., (Burns, 1841,) and "The Principles of Gothic Ecclesiastical Architecture elucidated, by M. H. Bloxam," (J. H. Parker, 1841.) Both volumes are enriched by additional letter-press and engravings, which greatly enhance their value. We are glad to hear that Mr. Anderson has undertaken to edit a tract for the Cambridge Camden Society; we are sure that whatever he does will be done with good taste and in the right spirit.

Mr. Parker, of Oxford, has recently added several volumes to his series of reprints, which we ought to have noticed before now, amongst which are "Hammond's Parenæsis," edited by Archdeacon Manning; "Sherlock's Practical Christian," edited by the Rev. H. H. Sherlock; and "Spinckes' Church-of-England-man's Companion to the Closet," edited by the Rev. F. E. Paget. It is enough to say of the latter, that it was a favourite devotional companion of the venerable Bishop Jolly.

"The Englishman's Magazine," which our readers will recollect was started in the beginning of the year, with the intention of providing the middle classes with a monthly supply of amusing and profitable reading, has now reached a half-yearly part, in which form it is well calculated for lending libraries or for the family table. The part before us contains a large mass of most valuable matter, which may, indeed, be read with interest and advantage by all classes. We have been particularly struck with the great proportion of solid, and permanently valuable matter which this little work contains, as compared with the majority of "ad populum" publications; which renders it the very opposite of a mere periodical of the day. A glance at the articles on "Lord Clarendon's History;" "The Study of Ancient History;" "The History of Liturgies;" "Hooker's Life and Works;" and "English Grammar;" will exemplify what we mean. The biographies, again, of Bishop Bull, Izaak Walton, &c. are beautifully done; while in the lighter way, "The Story of the two Carpenters," "Village Matters," "Nathan Biddulph," &c. are of the best class of such productions. Perhaps there are passages here and there in the papers entitled, "Cyril Fortescue," which might have been spared in a magazine for general readers; and we are not sure that the editor has done right in making his work altogether so directly theological, as it has proved. However, as a whole, it may be safely commended, and we wish it all success.

"A Primary Charge to the Clergy of the East Riding," by Archdeacon Robert Wilberforce, has just appeared, (Burns.) It is quite what might have been expected from its author's reputation, and will be found not less interest-

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ing than that by the Archdeacon of Surrey, which we had occasion to recommend in our last, and which we are glad to find has already reached a second edition.

Two important pamphlets on the subject of Tract XC. of the "Tracts for the Times," have reached us since our last:—(1) "The Articles treated on in Tract XC. reconsidered, and their interpretation vindicated," by Dr. Pusey, (J. H. Parker, Oxford;) and, (2) "The Subject of Tract XC. examined," &c. by the Rev. F. Oakeley, (Rivingtons.) It is unnecessary for us to recommend the first;—the latter contains some historical notices, which are extremely interesting, and well deserve attention.

Among Sermons, we have to announce—Four, preached before the University of Cambridge, in 1837, by John Gibson, B.D. (London, J. W. Parker, &c.)—"Who are the ministers of Christ under the gospel dispensation?' Two Sermons, by the Rev. John Marshall, (London, Burns,) and "A Call to Obedience and Unity on the ground of the Apostolical Authority of Bishops," by the Hon. and Rev. G. M. Yorke, (London, Burns;) both especially interesting to our northern readers: the former having been suggested by the discussions at present going on in Scotland; the latter preached on the interesting occasion of the consecration of Bishop Terrott.—"Christian Loyalty," by Mr. Watson, the zealous minister of St. John's, Cheltenham.—And lastly, an able production by Mr. Scott, of Hoxton, entitled, "A Vindication of the Teaching and Services of the Church from an imputed tendency to Romanism." We have placed this last for the purpose of quoting the following remarkable passage; it occurs in a note at the end of the sermon, on a subject which will at least be interesting to the readers of *this* magazine—"The Choral Service."

"Many testimonies to the unearthly character of the Psalms chanted may be found. I would refer my readers to an anonymous work of exceeding beauty, *Apology for Cathedral Service;* and, as a very cheap and popular, yet interesting view of the whole matter, to Mr. Jebb's *Three Lectures on the Cathedral Service.* But I cannot deny myself the satisfaction of producing an authority for chanting, which, considering the quarter from which it emanates, is very striking, as an unconscious testimony from one on whom this truth has forced itself, in spite of every inducement from education and practice to the contrary. A writer in the *Congregational Magazine* (!) for May, 1841, p. 327, (himself, of course, a dissenter,) after criticising certain ludicrous hymns sung in their meeting-houses, proceeds—'Why should not chanting the Psalms be introduced with us? The people generally would soon join: then we should have the sweet alternate song easily revived:—gallery answering to gallery, and aisle to aisle. The most simple and beautiful music in the world is ready to hand. The authorised [by dissenters?] version of the Psalms is as easily chanted as that of the Prayer-book. In many of our chapels organs are provided: whilst certain tendencies of the age we live in would thus be seized upon and secured *in favour* of sound theology and enlightened liberty. And why should the Te Deum, the Song of Mary, the Song of Miriam, be unheard in our chapels in the notes which probably best resemble the worship of the ancient Church?' But few will sympathize with this warm-hearted dissenter's wonder that chanting has not been introduced into 'our chapels.' Let him, and a kindred writer who in the same publication devotes a paper to the praise of the *Dies Iræ* and *Stabat Mater*, be assured of this, that dissenters may have the ancient chants and ancient hymns; but it will only be when they have ceased to be dissenters. Human ears could not take in so startling an anomaly as the Gregorian chants in a meeting-house: they have been, they are, they ever will be, part of the Church's inalienable patrimony. Cheering, however, is the suggestion; and most hopeful may we be for those, and there are many such, who are Catholics without knowing it. They are already far towards union with us, who can love the choral service, the Te Deum, the Magnificat, and hymns such as those just mentioned."

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MUSICAL NOTATION OF THE PRAYER BOOK.

We have been favoured with a sheet of a work now in course of being printed, which promises to be of the highest interest, not only on account of its typographical excellence, but of its utility to churchmen. The work—one very much wanted—professes to be no less than a sort of *Antiphonarium* for the Church of England. Some of our readers are aware that, on the first introduction of the Service in English, the various parts of the Liturgy which had been translated from the Latin (and nearly the whole was so) continued to be chanted to the old Gregorian music. The adaptation of this to English words was no doubt attended with a little difficulty, and accordingly, to facilitate the change, as well as to promote an uniformity of practice, the Prayer-Book with musical notes was published by authority under Edward VI. The compiler of this publication was an organist of Windsor, John Marbeck or Merbecke, who afterwards became remarkable for his adherence to the reformed doctrine; and the notation he has given is the same as that which has been traditionally preserved, with more or less accuracy, in our cathedrals, down to the present day. The prayer-book of Edward VI. however, as edited by Marbeck, does not contain the introductory sentences, the Exhortation, Confession, and Absolution, nor the Litany. After the restoration, Edward Lowe, who in the time of Charles I. had been a chorister of Salisbury, published the Service (or at least part of it) as he remembered it to have been chanted in that cathedral; but since then we have had no publication of the kind; and Dr. Burney confessed in his day, that something of the sort was wanted. This want the publication, of which we have received a sheet, proposes to supply. It will give us, in a complete form, the Gregorian Service of the Church of England. We understand that Mr. Dyce, (of King's College, London,) who has undertaken the editorial part, and who, we believe, is every way qualified for the task, has referred to the original sources whence the music given by Marbeck was drawn, and by bringing again to light the old rules for the ecclesiastical accents, has been enabled to add notes to portions of the Service omitted by Marbeck and Lowe, and has given the whole of the Gregorian chants for the Psalms, of which Marbeck thought it necessary to set one or two, probably only as specimens, and which Lowe has printed inaccurately, and apparently from memory. Some of these additional notes occur in the sheet before us, set to the sentences before the Exhortation. They seem to correspond to the usual chant of the versicles—"O Lord, shew thy mercy upon us,"&c; but this correspondence is not, we understand, the result of taste or fancy, but of the application of rules given by old writers for the reading of the Church Service. Mr. Dyce, we believe, is of opinion that the notes of the versicles are not chants or melodies, as is generally supposed, invented by Marbeck, but simply ecclesiastical accents, of which there were three or four different kinds, consisting in the fall of a *third* or a *fifth*, or some other change of pitch, in the concluding words or syllables, and depending in their application on the punctuation, or the number of syllables in the concluding words of the sentence; and judging by the specimen before us, there seems no reason to doubt the justness of the opinion. At all events, in a matter of this kind, it was, we conceive, highly necessary to avoid any thing like even the appearance of a mere attempt to imitate, by the ear, the old style of music, especially if the publication be intended, as we suppose it is, to be a model for the *plain chant* of cathedral service; and we think that the editor has taken the right course in being guided in the additions he has made by rules which, as they were evidently followed by Marbeck, would have led him to the same result had they been applied to that part of the Prayer-Book which is wanting in his edition. We cannot speak too highly of the typographical beauty of the specimen before us, which altogether reminds us of the brilliant ornamental printing in red and black of the sixteenth century.

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MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT, OF CHURCH EXTENSION.

No. III.

SEEING that it is the object of these papers to bring to our *remembrance* a forgotten duty, they seem to have a kind of claim for admission in the "Christian Remembrancer." In the present number I shall commence by extracting the argument for the divine right of tithes, from a work of Bishop Lancelot Andrews.

". . . . So at least the tenth part of our increase is due to God. Reasons, 1. From the annexing of tithes to the priesthood of Christ, typified by Melchizedek, to whom Abraham paid tithes after his victory over the kings, (Gen. xiv. 20.) This Melchizedek was a type of Christ, as the Author to the Hebrews shows; for he is a Priest for ever after the order of Melchizedek; and from Melchizedek's receiving tithes of Abraham, the apostle infers the excellency of Christ's priesthood above the Levitical, both because Abraham himself, from whom Levi descended, paid him tithes, and was blessed by him; and because the Levitical priests that received tithes were subject to death; but here a High Priest receives tithes, who lives for ever. In all which discourse it is supposed, and taken for granted, that tithes are annexed to Christ's priesthood, otherwise the whole reasoning were impertinent and to no purpose. Now, if they be due to our High Priest who lives for ever, no question but the priests and ministers of the gospel, whom he hath made his stewards, and whom he hath sent as his Father sent him,—ought in his right to receive, and to them the people ought to pay their tithes, as to Christ, to whom they belong: for Christ having ordained a maintenance for the ministers of the gospel, and no other certain maintenance being specified, it can be no other than this of tithes.

"2. Jacob's promise long before the law to give tithes to God of all he possessed, compared with Abraham's practice before, and the apostle's rule, that the labourer is worthy of his wages, with the perpetual practice of the Church, (the best expositor of the law,) show this duty to be *moral* and *perpetual.*

"3. The chief and principal reason, why God reserved the tenth for himself, and gave it to those that served at the altar, is *moral* and *perpetual;* for he reserved the tenth to himself, in *signum universalis dominii,* as an acknowledgment that all we have is his, and he gave it to the Priests and Levites for their service in the tabernacle. Now, God is no less Lord of the world now than formerly, and he hath a service and worship to be performed and maintained still; and therefore that proportion which God himself thought fit in his wisdom, ought to continue still, especially there being nothing in it peculiar to the Jews, nor any typical ceremony in that number, which should make it void by the coming of Christ.

"4. Lastly, by Christ's speech to the Scribes and Pharisees, about tithes of mint and cummin, and leaving the weightier matters of the law, when he tells them, the first ought to be done, and the other not left undone; and the apostle's rule, that he which is taught in the word, must communicate unto him that teacheth him in all good things; it may appear, it was not Christ's intent to abrogate tithes, or the apostle's meaning to abridge the minister's maintenance, but that at least a tenth should be paid.

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"As I said before of the time of public worship, that it is probable the seventh day was appointed by God from the beginning, by a general positive law, obliging all mankind, and that the day was altered by the apostles herein authorized by Christ; so likewise I say concerning tithes, it is the more probable opinion, that God appointed this portion for himself from the beginning, that as by observing the day, so by paying the tenth, all men might acknowledge God to be Creator and Lord of all, and whatsoever they enjoy is his free gift; and therefore this precept not being given only to the Jews,—and the reason of the command being moral and perpetual,—and no abrogation of it made by Christ or his apostles, but rather many things found in the New Testament which seem to confirm it,—is of force still, and obligeth all Christians under the Gospel. We find it not only practised before by the patriarchs, but some relics of it among the heathen. The Greeks, Carthaginians, and Romans, gave a tenth to Apollo, to Hercules, to Jupiter, &c. The like Theophanus reports of the Egyptians, and Herodotus of the Persians, Plutarch of others; which practice came, no doubt, from the universal tradition derived from the beginning, not wholly obliterated, though much corrupted; as all divine institutions, which were positive, and not merely flowing from the light of nature, were among them. For, as was said before of the time, so it may be said of the maintenance for God's worship, though natural reason dictates that a proportion must be allowed, and that this proportion of a tenth is very congruous and reasonable; yet there can no necessary reason from mere natural principle be given, why a seventh part of our time, or a tenth of our estate, and no other proportion, should be limited: and, therefore, those that have laboured to urge either of them as a precept or dictate of nature, have thereby wronged the cause they undertook, and given occasion to some to make all merely arbitrary when they find their reasons not to be concluding: whereas, both may be *jure divino positivo*, and so may bind as firmly as if they were *jure naturali*, God's positive law binding as well as the laws of nature; besides that, this proportion being once consecrated to God, as this hath been by all christian churches and kingdoms, it is not in the power of any to take it away. The first law for tithes, then, was not given by Moses; for whereas, (Lev. xxvii. 30,) it is said, 'The tenth of all is the Lord's;' this is not meant, that it came so by a law then made, but that it was the Lord's by ancient law and custom long before, and so refers to some law made at the beginning: yet then, it is true, God transferred his right to the tribe of Levi, on whom the priesthood was conferred, and so as to them the law of receiving tithes was new, and began then. And that the tenth is still due by divine right, hath been the judgment of christian churches in all ages, testified in several councils by their canons and decrees, and acknowledged generally by the fathers, canonists, and modern learned divines, and by our own Church in special, which in matters of this nature, as was said before of the Lord's-day, ought to be sufficient to sway the judgment, and settle the conscience of private persons. But yet withal, as was said also of the day, though the payment of the tenth be by divine right, in the general, so that less than the value of a tenth ought not to be allowed; and that, therefore, all customs or human laws to the contrary are void and unlawful; yet for the manner in particular of tithing, with the determining of all circumstances and questions that may arise, or are incident thereto, I doubt not but the laws of the church and place where we live ought to be followed; and to them we ought in conscience to conform, provided that less than the value of a tenth be not paid, for that I conceive were contrary to divine law, which, as Lindwood saith in the case, no custom can prescribe against; and, therefore, the practice of our modern common lawyers, allowing a *modus decimandi*, or custom, where any thing is paid in certain, though it be not the hundredth part of the value, is most wicked and unjust, and contrary to all laws, both divine and human, even to their own common law, which makes tithes to be *jure divino*, as is acknowledged by Coke himself in many places: and, therefore, these practices have been maintained by them only since the alteration of religion, to ingratiate

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themselves with the people, and to draw the more causes into their courts, and thereby the more money into their purses."*

It has already been shown that the university of Oxford *once* held the sentiments of Hooker; and I will now show, by an extract from a book to which I have formerly alluded, that the university of Cambridge *once* held the sentiments of Bishop Andrews.

"The language of the University of Cambridge is not less interesting and explicit. Having stated at considerable length the grounds from the Scriptures of the Old and New Testament, and the writings of the fathers on which they maintained the perpetual obligation of Tithes, the learned writers thus proceed:—'Cernitis nunc, patres eximii, quam valide quamque stabiliter et supra papam ipsum fundatur præstatio, quarum utique fundamentum incassum licet, seu si non aliter incendia jactans, suffodere et magnâ ex parte subvertere nititur quidam Francisci privignus, qui ex Hebræorum spoliis Ægyptios ditare desiderans, et quod apud Malachiam extat, in decimis Deum ipsum configere non veritus, stulte asseruit, stultiusque defendit, *Decimas personales de jure divino ecclesiæ ministris nequaquam deberi; sed ubi consuetudo contraria non fuerit, in pauperum ac alios pios usus per ipsos ad libitum laicos posse solvi.* Quam siquidem sententiam una cum ejus assertore nuper unanimi nos consensu condemnasse meminimus. Sed non sufficit Helizai zelum habentibus unicus sagittæ tractus nisi usque ad consummationem funditus Syria jaculetur. Ut ergo morem geramus, dicimus et tenemus ipsas personales decimas, sicut et prædiales, ex divinæ legis præcepto, *ministris ecclesiæ curam animarum gerentibus, debitas esse;* nec aliquam consuetudinem etiam contrariam ab obligatione eas reddenti solvere posse; cum talis obligatio super utroque jure, naturali scilicet ac divino, firmiter sit fundata."†

The book from which this extract has been taken will, I conclude, find a place in the new library at Cambridge. Here will be a dead witness; but to this living truth there will, I hope, again be *living* witnesses in the senate-house. Meanwhile there are too many living witnesses of the unhappy consequences of neglecting this truth—visible testimonies that the university of Cambridge has departed from the principles which she formerly held. Compare the new church in Barnwell with the new college buildings and with the new Fitzwilliam Museum. Again, compare the church and population in Barnwell with the churches and population in the other parishes in Cambridge. But this view of things is not confined to Cambridge: the new and old parts of all our towns and cities may be distinguished from each other *at a distance*, as easily as we distinguish the several strata of the earth *on close inspection*. Oxford was once called the city of spires. The spire is a fit emblem of that which points towards heaven; but the *new* parts of this ancient city indicate that the heavenly principle has been buried by the alluvial deposit of the last and present century. Spires are now out of fashion in Oxford as in other places; and even to the *number* of churches, the poet's description is but too applicable,—

"Apparent *rari* nantes in gurgite vasto;"

and this, though many of the houses have been built upon property

* The Pattern of Catechistical Doctrine at large; or a Learned and Pious Exposition of the Ten Commandments. By Lancelot Andrews: London, 1650. P. 306.

† "The Divine Origin and Perpetual Obligation of Tithes," quoting "Epist. Universit. Cantabrig. ad Henricum Cantuar. Archiepis. et Prælatos Cantuar. Prov." —Wilkins's Concilia Magnæ Britanniæ, vol. iii. p. 448.

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(college) bequeathed for religious purposes. The landlords, it is presumed, take care of their own interest, but through want of consideration no provision is made for the payment of the SACRED QUIT-RENT. We have lost the real principle of "church extension;" and instead of seeking to recover it, we have recourse to miserable substitutes, petitions to parliament for public money, advertisements in newspapers, meetings and speeches in Exeter Hall and Willis's Rooms.

Architectural societies are established in our universities for diffusing *right* views of ecclesiastical architecture; but some method is required for diffusing right views of a still more important question. We need an Antiquarian Society! to remind the universities of the old forgotten principle, to direct attention to such dusty folios as Wilkins's Concilia, to republish Leslie and Spelman upon Tithes. The Camden Society in Cambridge has given some very useful hints to churchwardens; perhaps some friendly hints might be given to the clergy, reminding them that to leave out the "Offertory" in the service of the Church is quite as much against rule as to block up an east window in the chancel. Let the churchwardens retaliate in a *friendly spirit* on the clerical members of the Camden Society. The happiest results might be produced by this mutual friendly "correption." Thus by churchwardens' "faults" the clergy might "correct their own."

Blackstone's low view of tithes, and the common secular notions of architecture, were the basis of the popular systems on these subjects in the last century. To inquire into the principles on which the tithe laws were built was a useless speculation. Law was law, money was money, and no matter whether it was paid through fear of the Exchequer or from the heavenly principle of thankfulness to Almighty God for blessing the productions of the earth. In the other case the object was so many square inches of light, so many square yards of carpenter's or bricklayer's work at the least possible expense. Architectural beauty and proportion in churches was a subject fit only for monks in their cloistered cells. Both subjects have slumbered together, and we may hope that the revival of the one will lead to the revival of the other. Our attention to the structure of our old churches ought surely to be followed by attention to the principle on which the money was raised for building them. "By whom," as the question has been forcibly put, "were the churches first erected? They were not raised by carrying the box round for contributions, but by the munificence of those gentlemen who derived their wealth from the produce of the soil. They felt this to be one of their first duties; and parish churches were not only built, but liberally endowed by the lord of the manor. A portion of the annual produce of their property was set apart for the maintenance of religion; and this regulation was afterwards confirmed by the laws of the land. Such was the origin of the endowments of the national church."* The churches were built by the lord of the manor; but it is most important to add, that God's inheritance, or clergy, lived

* The Bishop of Llandaff's address, delivered on the 10th of October, 1839, in the Town Hall, Abergavenny, at the annual meeting of the Societies for Promoting Christian Knowledge and the Propagation of the Gospel in Foreign Parts.

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upon the poor man's penny as well as upon the rich man's gold. This part of the system may be seen upon inspecting the endowment of a vicarage in the diocese of London. This document, after having mentioned the tithe of hay, proceeds,—"Item (vicarius) percipiat et teneat omnes et omnimodas decimas personales ac lanæ, agnorum, vitulorum, et porcellorum, aucarum, pirorum, pomorum, et aliorum fructuum de arboribus et ortis provenientium, ac lini, cannabis, silvæ caducæ, ceræ, mellis, casei." *Ex uno disce omnes.* Here, at all events, we see the exemplification of the catholic principle as enunciated by Hooker, *i. e.* that the payment of the *sacred tribute* is the duty and the privilege of the very meanest and poorest, as well as of the richest, amongst men. In times of old there was but ONE society for building and endowing churches; in the present times there are many: but we may see many modern Marius's in one ancient Cæsar. Moreover, when the old principle is as much studied and understood as ecclesiastical architecture, the present *system* of carrying about the box for contributions, and holding meetings at Exeter Hall and Willis's Rooms, will appear as offensive as introducing light into a gothic church by means of a square window.

I cannot at all participate in the feelings of those who think that the universities are doing their duty to the Church. As to petitions to parliament for public money for church extension, I ask them, in the words of the Bishop of Llandaff, "By whom were our churches built and endowed?" and I answer, in my own words, not by public money, but by public *principle.* There was a *principle* in the nation which required *each* man to contribute in the service of religion according to his means. I say it is useless to attempt to propagate Christianity without this principle; nay more, that this principle is a real and essential part of Christianity. I appeal to the Bible and the Prayer-Book as my authority for the assertion, that no one has any reasonable ground to hope for the blessings of the gospel, unless he makes *individually* a pecuniary sacrifice for its support. I say nothing against the grant of public money for the purpose of setting the right principle in motion, which would be done by the purchase of lay impropriations; but it seems there are those who can vote for public money for the Church, and yet vote for the removal of what is called a vexatious impost from their own estates. Now I would set myself against this system, because it leads to a forgetfulness of individual duty; because it encourages self-deception; because it leaves a most dangerous opening for persons to appear, by votes in parliament and by signing petitions, as attached to the Church, when they do not show any disinclination whatever to exempt their property from what all *real* churchmen consider as a sacred tribute due to Him who "filleth us with the flour of wheat, who maketh the grass to grow upon the mountains and herb for the use of man." I have in my possession a document which estimates attachment to the Church by the number of petitions which are presented to parliament for church extension. I am sorry to see the universities giving their sanction to these idle tales. Nothing is cheaper than pens, ink, and parchment. But what matters the number of these petitions, when there are no petitions against that Act by which, in 9177 districts, the Church has

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been robbed of a part of her property, and the sacred principle of proportioning the payment to the produce is being *systematically* disregarded. Rival statesmen, of opposite parties, are now claiming credit for this sacrilegious measure, not, it is to be hoped, from any sacrilegious principles, but rather from ignorance.* And, alas! the representatives of the universities hear these irreligious and unconstitutional proceedings applauded, and yet are silent. Who are to blame for these things? Why, the universities themselves, and this, again, not from any *wilful* desire to depart from the truth,—far otherwise,—but because they will not shake off the trammels of a false philosophy, and investigate the sacred principles on which the tithe laws were built.

"O magna Carthago, probrosis
Altior Italiæ ruinis."

If the universities would but adopt the right course, petition parliament to repeal the Tithe Commutation Act, and then, to give strength to their petitions, bestow the tenth of their own respective incomes in the service of the Church, the obnoxious measure would soon be swept away from the statute-book, and consigned to its merited oblivion. But much more than this would be done. There is no teaching so effectual as that by example; and independently of the influence of an example set by great and influential bodies, the course here suggested would bring before the public THE GREAT EXEMPLAR, THE RULE OF THE CATHOLIC CHURCH; and thus we should see the revival of a forgotten truth, which is a part of Christianity, and which only can christianize the empire at home and abroad. I will conclude my present paper with an extract from a sermon on the Epiphany, by a Cambridge divine. This will serve as another memento to this learned university of the opinions of her members in former times. It may, perhaps, supply some useful hints to university preachers; it certainly will *illustrate* my position, that the divine right of tithes is the true principle, and the offertory the real instrument, of church extension.

"Treasures they are called before they are opened, that we may learn God is not to be served with mean things and ordinary words. Nothing can be too good for him; the treasures of our hearts, and the treasures of our cabinets and coffers, are never better opened than for him. *David would not offer what cost him nought;* and Araunah, when he does but understand *God's* business toward, *gives like a king* (2 Sam. xxiv. 23). The *Israelites*—hard-hearted *Israelites*—are yet so tender of God's service, that they pluck off their jewels and golden ear-rings for the service of the *tabernacle.* The first christian *emperors* give their stately *halls,* and make *churches;* and nothing is thought too costly by pious souls for *God's* worship. Are the treasures and precious things of the earth only for *men,* and not for *God?*—that were strange indeed, and a bondage and usurpation the creature might well groan under.

2. *Gifts* they are styled when they are presented, to tell us that God expects *gifts* as well as *dues.* Falling down and worshipping are due upon command: the second commandment, that forbids it to an *idol,* must necessarily thence infer it due to *God;* and if we do no more than pay our dues, what thank have we? God loves a *free-will* offering, and expects it too; unless we can suppose the *Jew* more bound to him than are we. Ourselves know how we

* See Debate in Parliament.

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value a voluntary service above any; and think we that God less accepts it? He accepts of the will when there is nothing else, so much he esteems it; and will he not accept it when he sees it pour out itself with fulness upon him?

3. *Gold, frankincense, and myrrh,* they prove when they are opened—such best presents as the country affords, and the best of them; that we may know there is no country so barren, no man so poor, but may afford *something* to *God's* service. Not the rocks of the one Arabia, nor the sands of the other, so dry and fruitless but that they yield some fruit for *Christ.* They have but little indeed that have not to offer a *turtle* or a *pigeon:* if they have no *gold,* they may have *frankincense and myrrh,*—no such great cost. Even the poor widow had a mite or two, something at least to bestow on God, to present him with, that none may plead excuse.

Yet, 4, as they are such as the country yields, proportionable to *that,* so they are, as it falls out, very proportionable for *them* to offer them. *Gold and perfumes:* fit presents for *kings* and *princes,* and persons of estate and *honour,* to *present* or be presented with: they are things either costly or delicate, and such is fittest for them to present to Christ—to offer up their golden crowns, and readily part with all their sweetnesses and delicacies, for his honour and service. *Great men must not give mean presents;* it is unworthy of them.

5. Not mean ones, say I; not few neither. Here is three together for one present at a clap; and three is all. 'Tis the perfectest number, and intimates all. Of every thing we give *God* somewhat; it is as it were a grace to sanctify the rest: nor can we, methinks, promise ourselves a blessing upon any thing we enjoy, till we have first offered it, or of it, to *God.* Certain it is, I dare assure him, he loses nothing of anything that gives any of it to *God;* but increaseth best by that diminishing.

6. Yet proportionable only to our *condition* are we required to offer. Every one cannot offer *gold.* These *wise* men, therefore, the *type* of all the *Gentiles,* that were come to offer, not only offer like *kings,* but like persons of *narrow* condition also. *Frankincense* and *myrrh*—things of a lower value; that we may know *God* accepts all, any thing—so we offer it *willingly. Turtles* and *pigeons,* as well as *lambs* and *bulls; mites* as well as *talents; frankincense* and *myrrh* as well as *gold;* the poor man's present as well as the greatest kings' and princes'.

7. *God,* as he loves men should keep proportion to their abilities, not that they should be burthened; yet he loves also that they should keep some proportion to *himself.* We must have regard to *God's* honour, as well as our own low estate; not offer *lame,* or *maimed,* or *refuse* things . . . . .

8. Do we it, lastly, largely, with open hearts, and hands, and purses, open *all* our treasures; spread them *all* before him; bid him please himself, take what he will, *all* if he will; reserve nothing, no part, no portion from him, as did Ananias and Sapphira, who paid dearly indeed for being so close-handed, (Acts v.); but open we all our treasures to him; keep we nothing from him; knowing this, that *he that soweth plentifully, shall reap plentifully;* and he that *gives most, shall yet never lack.* And where he takes it not himself, let us *pick* the *choicest* out of all; and with these wise and happy souls present them to him. Somewhat of our *gold,* our abundance, and *superfluities;* somewhat out of our frankincense, our *competencies* and conveniences; somewhat out of our myrrh, our *necessaries,* that are to uphold nature, and as myrrh does the dead body, keep it from stinking. Somewhat out of all, I say; the *more* the better; but *some* at least out of all three. 'Our goods, indeed,' saith the Psalmist, 'are nothing unto thee; *nothing unto thee, O God,* in comparison of thee, the *chiefest good:*' our riches nothing to thine; thou needest not them neither; yet for all that, give him these we must: for he needs not our *prayers* neither, our *souls* neither; nothing of *ours* indeed at all: yet does he lay his claim to *all,* and require *some* of *all.*" *

* Sermons by Dr. Mark Frank, Master of Pembroke Hall in Cambridge, &c. London, 1672, pp. 208—210. See also a Sermon by the same author, lately reprinted, entitled, Zeal for the House of God. Burns, 1841.

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By BP. OF LICHFIELD, *at Eccleshall, June* 27.

DEACONS.

Of Oxford.—M. H. S. Champneys, M.A. Bras.; G. S. Harding, B.A. Bras.

Of Cambridge.—W. Williamson, M.A. Fell. of Clare H.; J. Woolley, M.A. Fell. of Emman.; E. H. Carr, B.A. Trin.; J. Higgs, B.A. C. C.; J. A. Hatchard, B.A. C. C.; E. Ollivant, B.A. Trin.; A. T. Paget, B.A. Caius; W. S. Vaudrey, M.A. Queen's; R. C. Willy, B.A. St. John's; A. Davis, B.A. Queen's; J. Y. Hughes, B.A. Cath. H.

Of Dublin.—T. Gawthrop, B.A. Trin.; R. Robotham, B.A. Trin.

PRIESTS.

Of Oxford.—A. M. C. Stapylton, B.A. Univ.; W. Green, M.A. Worc.; C. H. Campion, B.A. Ch. Ch.; F. B. Parkes, B.A. Ch. Ch.

Of Cambridge.—G. Wray, M.A. Fell. of St. John's; J. J. Barlow, B.A. St. John's; A. Paris, B.A. C. C.

Of Dublin.—M. O'Connor, M.B. Trin.

By BP. OF PETERBOROUGH, *at Peterborough, June* 27.

DEACONS.

Of Oxford.—A. A. Aylward, B.A. Worc.

Of Cambridge.—H. V. Broughton, B.A. St. Peter's; H. Everard, B.A. Cath. H.; J.E.Elliott, B.A. Cath. H.; B. Dixie, B.A. Emman.; H. J. Peach, B.A. Emman.; E. Everett, B.A. St. John's.

Of Durham.—J. Skinner, M.A. Univ. (*l. d. York.*)

PRIESTS.

Of Oxford.—G. F. Goddard, B.A. Mag.

Of Cambridge.—W. Bond, B.A. Caius; G. H. Capron, B.A. St. John's; F. A S. Marshall, Gonville & Caius; C. A. Moore, S.C.L. Trin. H.; R. James, B.A. Clare; W. L. Scott, B.A. Caius.

By BP. OF HEREFORD, *at Eaton Bishop, July* 4.

DEACONS.

Of Oxford.—R. Hobhouse, B.A. Balliol.; L. E. G. Clarke, B.A. Bras.; C. D. Everett, B.A. Queen's; E. Garbett, B.A. Bras.

Of Cambridge.—F. R. Mills, B.A. Trin.; K. E. A. Money, C. C.; J. D. Williams, B.A. Queen's.

PRIESTS.

Of Oxford.—J. L. Sheppard, B.A. Wad.; J. C. Prichard, M.A. Fell. of Oriel; J. Woolley, M.A. Fell. of Univ.

Of Cambridge.—J. C. Atkinson, B.A. St. John's; R. Whiston, M.A. Fell. of Trin.

By BP. OF ST. ASAPH, *at St. Asaph, July* 4.

PRIESTS.

Of Oxford.—R. Williams, M.A. Jesus; O. J. Humphreys, B.A. Jesus.

By BP. OF WINCHESTER, *at Farnham, July* 11.

DEACONS.

Of Oxford.—F. J. Taylor, B.A. Ch. Ch.; D. Royce, B.A. Ch.Ch.; E. C. Holt, B.A. Bras.; W. Cartwright, B.A. Bras.; C. G. T. Barlow, B.A. Balliol; E. D Bascom, B.A. St. Mary H.

Of Cambridge.—W. H. Hoare, M.A. St. John's; W. J. Butler, B.A. Trin.; A. Leeman, B.A. St. John's.

PRIESTS.

Of Oxford.—H. W. Sulivan, M.A. Balliol; G. Robinson, M.A. Balliol; F. W. Robertson, B.A. Bras.; E. Rawnsley, B.A. Bras.; F. B. Zincke, B.A. Wad.; J. S. Hodson, M.A. Merton; H. Jodrell, M.A. Exet.; W. B. Graham, B.A. Mag. H.; R. M. Milne, B.A. Mag. H.

Of Cambridge.—I. Hitchen, M.A. Pemb.; J. Kelley, B.A. Queen's; E. J. Boyce, B.A. Trin.; B. W. Saville, B.A. Emman.; T. J. Burton, B.A. St. Peter's.

Of Dublin.—J. P. Sargent, M.A. Trin.

For the Island of Jersey.—S. Wright.

By BP. OF CHESTER, *at Durham Cathedral, July* 11.

DEACONS.

Of Oxford.—G. H. M'Gill, B.A. Brasen.; R. Powell, B.A. Worcester; D. D. Stewart, B.A. Exeter; J. B. Sweet, B.A. Balliol.

Of Cambridge.—T. S. Ackland, B.A. St. John's; Wm. Spencer, B.A. St. John's; R. Edwards, B.A. St. Peter's; W. J. Shearley, B.A. St. Peter's; Wm. Gray, B.A. Cath.; S. Moon; B.A. Cath.; C. Richson, B.A. Cath.; H. J. Wilkinson, B.A. Cath.; W. Haddon, B.A. Trin.; G. T. Kingdon, B.A. Trin.; C. H. Wilson, B.A. Trin.; D. S. Hodgson, B.A. Corpus; H. Offley Irwin, B.A. Pemb.; Wm. Q. Scott, B.A. Queen's; H. Holland, B.A. Queen's.

Of Dublin.—A. Wm. Archer, B.A. Trinity; G. Bamford, B.A. Trin.; E. E. Carr, B.A. Trin.; J. Cookson, B.A. Trin.; Fitz-John S. Hamilton, B.A. Trin.; W. M. Mears, M.A. Trin.; J. Meredith, B.A. Trin.; Wm. Norton, B.A. Trin.; F. T. O'Donoghue, B.A. Trin.

Of St. Bee's.—F. A. Bartlett; Jas. Dawson; J. Littler; Wm. Sutcliffe.

PRIESTS.

Of Oxford.—J. Lomas, B.A. Worcester; E. M. Pickford, B.A. Brasen.; J. Slatter, M.A. Linc.

Of Cambridge.—C. H. Burton, B.A. Corpus; A. Christopherson, M.A. St. John's; A. R. V. Hamilton, B.A. Cath.; Alex. Woodward, B.A. Cath.; J. C. Home, B.A. Clare; T. C. Howes, B.A. Trin.; A. R. Lloyd, B.A. Trin.; G. Sandford, B.A. Magd.; St. J. W. Thorpe, B.A. Queen's.

Of Dublin.—J. Charters, B.A. Trin.; J. Harrison, M.A. Trin.; A. P. Irwine, B.A. Trin.; W. Morgan, B.A. Trin.; M. Twiss, B.A. Trin.; R. T. Wheeler, B.A. Trin.

Of Durham.—A. J. Douglas, Licentiate.

By BP. OF DURHAM, *at Auckland Castle, July* 18.

DEACONS.

Of Oxford.—H. J. Bigge, M.A. University.

Of Cambridge.—O. James, B.A. St. John's; M. Hill, B.A. Jesus; C. Campbell, B.A. St. John's.

Of Durham.—W. B. Galloway, M.A. Univ. Coll. Glasgow, and Lic. in Theol. Univ.; H. W. Tibbs, B.A. Trin. Coll. Dublin, and Lic. in Theol.

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Univ.; A. D. Shafto, Lic. in Theol. Univ.; J. Stevenson, Lic. in Theol. Univ.; Geo. Ornsby, Lic. in. Theol. Univ.; J. Burrell, Lic. in Theol. Univ.; A.H. Hulton, B.A. Univ.; R. Maughan, Lic. in Theol. Univ.

PRIESTS.

Chas. Forbes, Chaplain to Earl Grey.

Of Oxford.—Edw. Elder, M.A. Balliol; Edw. N. Mangin, B.A. Wadh.; Jas. F. Townsend, B.A. Univ.

Of Cambridge.—J. Stewart, B.A. Trin.

Of Durham.—Wm. Sisson, Lic. in Theology, Univ.; G. Heriot, M.A. Univ.; F. B. Thompson, B.A. Univ.; J. G. Pearson, Lic. in Theol. Univ.; T. Dalton, B.A. Univ.

ORDINATIONS APPOINTED.

Bp. of Bath and Wells, at Wells, *Sept.* 19.
Bp. of Lincoln, at Lincoln, *Sept.* 19.
Bp. of Peterbro', at Peterbro', *Sept.* 19.

Bp. of Salisbury, at Salisbury, *Sept.* 19
Bp. of Oxford, at Oxford, *Dec.* 19.

PREFERMENTS.

Right Rev. Bishop Skinner, to be Primus of the Church in Scotland.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Allen, J. T.....	Stradbroke, v.	Suffolk	Norwich	1527	Bishop of Ely	£712
Beresford, H. S..	Holy Trinity, P.C. West Bromwich.	Stafford	Lichfield			
Bernard, T. D....	Great Baddow, v.	Essex	London	1719	Mrs. Bullen	*402
Bevan, T.	Holy Trinity, P.C. Twickenham.	Middlesex	London			
Bickerstaff, R. ...	Lydiate, P.C.	Lanc.	Chester			
Brandreth, W. H.	Standish, R.	Lanc.	Chester	7719	Dr. Brandreth	*1874
Brown, J.	St. Martin, v Leicester.	Leicester	Lincoln	3034	Lord Chancellor	140
Bunn, A.	Kinnersley, R.	Salop	Lichfield	295	Duke of Sutherland..	*442
Campbell, H.....	Swithland, R.	Leicester	Peterboro'	352	Lord Chancellor	300
Capel, S. R.	Wareham, R.	Dorset	Sarum	2325	J. H. Calcraft, Esq....	
Capron, G. H. ...	Stoke Doyle, R.	Northamp.	Peterboro'	162	G. Capron, Esq.	*142
Carew, G. P.....	Anthony, v.	Cornwall	Exeter	3099	W. H. P. Carew	262
Caulfield, W.....	St. Odogh, R. and St. Mary's, P.C.	Kilkenny	Ossory		The Bishop	
Carwithen, G. W. T.	Frithelstock, P.C.	Devon	Exeter	696	H. W. Johns, Esq. ...	116
Chaytor, H.	Croxdale, P.C.	Durham	Durham		D. & C. of Durham...	120
Clarke, T.	Bonnington, R.	Kent	Canterbury	127	T. Papillon, Esq.....	125
Courtney, J. K....	Garristown, v.	Dublin	Dublin		The Archbishop	
Curme, T.	Sandford, v.	Oxford	Oxford	534	.....	*175
Dayman, P. D....	Poundstock, v.	Cornwall	Exeter	727	J. Dayman, Esq.	*174
Dixon, J. D.	Thornes, P.C.	York	Ripon		Vicar of Wakefield ...	43
Elridge, R.	Chipping Norton, v.	Oxford	Oxford	2637	D. & C. of G. & B. ...	*129
Elmhirst, E.....	Shawell, R.	Leicester	Peterboro'	216	Lord Chancellor	*400
Evans, T.	Kilken, v. *cum* Sinecure, R.	Flintshire	St. Asaph	1189	Bishop of St. Asaph..	*217 401
Frazer, W.....	Shaurahan & Templetenny, v.	Tipperary	Lismore		The Queen	
Fulford, F.....	Croydon, v. *cum* Clapton, R.	Cambridge	Ely	434	J. P. Gape, Esq.	*449
Gambier, S. J. ...	Grinshill, P.C.	Salop	Lichfield	203	John Wood, Esq.....	82
Gervais, F.....	Drumkrin, R.	Fermanagh	Clogher		The Bishop	
Grant, R.	Downton, v.	Wilts	Sarum	3519	Winchester College...	*571
Graves, J.	Stretton Grandison, v. c. Ashperton, c.	Hereford	Hereford	168 429	Rev. J. Hopton	*479
Gray, H. F.	Pilton, v. *cum* Wootten, c.	Somerset	B. & W.	1118 307	Bp. of Bath & Wells.	*235
Hamilton, J.....	Beddington, R.	Surrey	Winchester	1429	Repres. of Adm. Sir B. H. Carew	1212
Johnson, E. H....	Poling, v.	Sussex	Chichester	202	Eton College	*158
Kershaw, G. W..	Thwaite, R.	Suffolk	Norwich	175	Executors of the late W. J. Sheppard	193
Law, J.	Elvetham, R.	Hants	Winchester	481	Lord Geo. Calthorpe..	*235
Lupton, J.	Ovingdean, R.	Sussex	Chichester	119	J. L. Bennett, and E. Cornford, Esq.	*355
Master, R.....	Bright Waltham, R.	Berks	Oxford	442	B. Wroughton, Esq...	*700
Newport, S.	Whitechurch, Lacoran & Colligan, v.	Waterford	Lismore		Duke of Devonshire.	
Nolan, T.	St. Barnabas, P. C. Liverpool.	Lanc.	Chester		Trustees	
Onslow, C.....	Knowle, R.	Dorset	Sarum	438	Lieut. Mansel	*285
Parks, W.	Ramow, P.C.	Cheshire	Chester	1807	Vicar of Prestbury ...	99
Prosser, J.....	Thame, v. &c.	Oxford	Oxford	4241	W. Long, Esq.....	300
Pryor, R. V.	Spettisbury, R. *cum* Charlton, c.	Dorset	G. & B.	667 324	V. Pryor, Esq.	*517

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PREFERMENTS,—*continued.*

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Pycock, J.	Morley, P.C.	York	Ripon	3819	Earls of Cardigan & Wilton, *alt.*	43
Ramsden, W.	Hales, P.C. & Heckingham, P.C.	Norfolk	Norwich	314 / 183	Sir B. Smith	*32 / 31
Rashdall, R.	New Church, Bury, P.C.	Suffolk	Norwich			
Reade, R.	Romaldkirk, R.	York	Chester	2507	J. Bowes, Esq.	*773
Reade, G.	Currin, R.	Monaghan	Clogher		The Bishop	
Ready, T. M.	Mountnessing, V.	Essex	London	796	Lord Petre	117
Reeves, W.	Kirkinriola, P.C.	Antrim	Connor		Earl of Mountcashel..	
Risley, J. H.	Akely, R.	Bucks	Lincoln	291	New Coll. Oxford	255
Rogers, H.	All Saints, Bristol, V.	Gloucester	G. & B.		D. & C. of Bristol	160
Salvin, H.	Alston, V.	Cumberland	Durham	6858	Greenwich Hospital..	*139
Sandilands, Hon. and Rev. J.	Coston, R.	Leicester	Peterboro'	170	The Queen	*334
Scott, E. D.	New Church, Poulton-le-Sands, P.C.	Lanc.	Chester			
Sherwood, T. M..	Pauntley, P.C.	Gloucester	G. & B.	236	Bishop of G. & B.	64
Smith, W.	Stewton, R.	Lincoln	Lincoln	69	T. Heneage, Esq.	131
Taylor, J.	St. John's the Evan. Dukinfield, P.C.	Cheshire	Chester			
Thompson, F.	St. Giles, P.C.	Durham	Durham		Marq. & March. of Londonderry	99
Townsend, T.	Upper Shuckburgh, P.C.	Warwick	Worcester	40	Sir F. Shuckburgh, Bt.	*30
Trotter, T. L.	Great Stainton, R.	Durham	Durham	248	Lord Chancellor	*279
Tyrrell, H.	Ballingarry.		Killaloe			
Vernon, W.	Little Hampton, V.	Sussex	Chichester	1625	Bishop of Chichester.	123
Vores, T.	St. Mary's, Hastings, P.C.	Sussex	Chichester		Earl of Chichester	
West, Hon. and Rev. B. W.	Withyham, R.	Sussex	Chichester	1610	Earl de la Warr	*717
Wright, J.	Congham, R.	Norfolk	Norwich	290	J. Roper, Esq.	453
Young, J. C.	Minety, V.	Wilts	G. & B.	585	Archdn. of Wilts	*166

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Acheson, C. — Curate of Drumcoura, Co. of Meath.
Berry, W. — Vic. of Stanwell, to be Rural Dn. of Archdry. of Middlesex.
Blackburne, A. — C. of Kilkyre, Co. of Meath
Brodrick, J. — Assist. Curate of St. Paul's, Warrington
Busfield, Dr. J. A. — Curate of Carlton, to be Surrogate of Skipton, Yorksh.
Cole, H. — Minister of Tavistock Episcopal Chapel
Cuming, S. — R. Dn. of Mourne, Co. Down
Cupples, T. — R. Dn. of Dunluce, Co. Antrim
Dawson, G. A. — Domestic Chapl. to the Earl of Belmore
Dawson, T. — C. of Kilcornan, Co. Limerick
Donaldson, Rev. J. W. — Head Master of Royal Free Gram. Sch., Bury St. Edmds.
Fairtlough, E. — C. of Julianstown, Co. Meath.
Haddon, W. — Officiating Minist. of St. Stephen, Liverpool
Hamilton, W. K. — To be Treasurer of Salisbury Cathed. & Preb. of Calne
Harvey, R. — Cur. of Leck. Co. Donegal
Horsley, J. W. — To be Incumbent of Dunkirk, near Canterbury
Hull, J. D. — Dom. Chapl. to the Duchess of Gordon, and Minister in Huntley, N. B.
Jones, W. P. — Chaplain to the Surrey Lunatic Asylum
Lambert, C. — C. of Moynalty, Co. Meath
Marshall, J. — Chapl. to the Bp. of Dunkeld, Dunblane, and Fife
Miller, J. — To the Dioc. Sch. of Derry
Miller, J. C. — Minist. of Park Chapl. Chelsea
Owen, H. — Dom. Chaplain to the Earl of Stradbroke
Parker, S. H. — Chapl. and Assist. to Vicar of Stratford-on-Avon
Perry, A. B. — Choral Vicar in the Cathedral of St. Canice, Dioc. of Ossory.
Prescott, J. P. — C. of St. Mary's Chpl. Portsm.
Rogers, W. — Prebend. of Kilmaedonough, Dioc. of Cloyne
Rowan, R. W. — Rural Dean of Ballymoney, Co. Donegal
Sadleir, F. R. — C. of Killeagh, Co. Meath
Shannon, R. Q. — Preb. of Clonmethan in St. Patrick's Cathedral
Short, M. I. — Chanc. of St. Patrick's Cathl.
Smith, H. — Chapl. of Kingsbridge Union
Smith, S. — Lecturer at Trinity Church, Margate, and Chapln. to the Royal Sea-Bathg. Infirmary
Spence, H. M. — Vic. of West Haddon, to be a Rural Dean of Haddon, Northampton
Vicary, M. — C. of Rathspeck, Dioc. Ferns
Watson, E. L. — Chapln. of Genl. Workhouse, Oxford, in room of Rev. H. Highton, appointed one of the Masters at Rugby
Williams, J. D. — Curate of Greet, Salop
Wilson, B. — Curate of Wigan
Wilson, H. — Cur. of Forgnay, Westmeath
Woolfe, C. — Curate of Tessaura, King's County

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CLERGYMEN DECEASED.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val*
Atkinson, W.....	Blawith, P.C.	Lancaster	Chester	171	T. R. G. Braddyll	59
Bawden, R.....	Warkleigh, R.	Devon	Exeter	283	J. Gould, Esq.	*215
Biging, J. K.....	Pensellwood, R. & Bourton, P.C.	Somerset Dorset	B. & W. Sarum	361 810	Earl of Ilchester, and Sir H. H. Hoare.	*140 50
Bromehead, R....	Temple Normanton P.C.	Derby	Lichfield	146	Miss Lord	55
Buchanan, T.	Kilkenny, R.					
Butler, Dr.....	Burnchurch, R.		Ossory		The Queen	1360
Cassan, S. H.....	Wyke-Champflower in Bruton, P.C.	Somerset	B. & W.	30	Sir H. H. Hoare, Bart.	93
Copleston, J. G...	Offwell, R. & Up-Ottery, V.	Devon	Exeter	385 940	..... D. & C. Exeter	*347 *392
Digby, C.	Bishop's Caundle, R. MiddleChinnock, R. & Chiselborough, R.	Dorset Somerset	Sarum B. and W.	376 316 489	Earl of Digby ..... Earl of Ilchester ..... Earl of Ilchester.....	*226 189 *449
Evans, A. B.....	Coln Rogers, R. & Barnwood, V.	Gloucester	G. and B.	135 419	D. & C. of Gloucester D. & C. of Gloucester	225 195
Fisher, J.	Higham-on-Hill, R. & Caldecote, R.	Leicester Warwick	Peterbro' Worcester	560 106	Rev. J. Fisher..... D. Heming, Esq.....	*552 149
Freeman, W. G...	Milton, R.	Cambridge	Ely	377	King's Coll. Camb. ...	390
Gilbert, T.....	Cotton, P.C.	Stafford	Lichfield	470	.....	44
Hargreaves, J. ...	Handsworth, R.	Stafford	Lichfield	4944	Sir R. Peel, Bart.....	
Hopkinson, S. E..	Morton, V. cum Hacconby, V.	Lincoln	Lincoln	342 381	Bishop of Lincoln.....	*280
Huddart, T. P....	Clontarf, R.		Dublin		The Queen	180
Milnes, E.	Watlington, R.	Oxford	Oxford	1833	J. H. Tilson, Esq.....	175
Moffatt, W.	Currin and Drumkrin, R.	Monaghan	Clogher		Bishop of Clogher	
Pearson, J.....	Cammerton, P.C.	Cumberland	Carlisle.	846	D. & C. of Carlisle	95
Ponsonby, W.....	Urswick, V.	Lancaster	Chester	752	The Landowners.....	86
Reynard, W.....	Stainley, V.	York	Ripon	243	H. Reynard and J. S. Browne	75
Richards, R. G...	Hambledon, V.	Hants	Winchester	2026	Bp. of Winchester	*529
Roe, P.	St. Odogh, R. & St. Mary's, P.C.		Ossory		The Bishop	
Tinley, G.	Foghart, R.	Louth	Armagh		Bp. of Armagh.....	
Vaughan, Dr.....	Johnstown, R.	Kilkenny				
Welland, R. P....	Dunchidcock, R. cum Shillingford, R.	Devon	Exeter	182 89	Sir L. V. Palk, Bt.....	121
Wellings, T.	Church Lench, R. & Bromfield, V.	Worcester Salop	Worcester Hereford	399 630	Lord Chancellor ..... Hon. R. H. Clive.....	*170 *334
Wilkinson, T.....	Kirk Hallem, V.	Derby	Lichfield	486	F. Newdigate, Esq ...	309
Winnington, C. F.	Stanford-on-Teame R. &Clifton-on-Teame, V.	Worcester	Hereford	198 488	Sir T. E. Winnington	*260 172

Clements, J. C.... At Lower Clapton
Dinning, J. ..... Curate of Elsdon
Doyne, J. ..... At Old Leighlin, Co. Carlow
Gilmoor, T. ..... At North Shields
Grantham, T. A. At Boston, United States
Hodgson, R. ..... Son of late Rev. R. Hodgson, Perpet. Curate of Kirkstall
Johns, B. W..... Cur. of Raloo, Co. Antrim
Kenney, T. ..... Prebendary of Donoughmore

M'Pherson, R. R. J. ..... Late of Rugby
Payne, P. S. H... Fellow of Balliol Coll. Oxf. at Blusham House, Bedfordsh.
Rice, Dr..... Curate of St. Luke's, Old-street, London
Smith, W..... Dioc. Schoolmaster of Derry
Wayet, J. ..... Lect. of Boston, & formerly Vicar of Pinchbeck

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UNIVERSITIES.

OXFORD.

June 25.

In a convocation holden this day, the following degrees were conferred :—

B.D. & D.D. BY ACCUMULATION.

Godfrey, Rev. D. R. Queen's College, Grand Comp.

D.C.L.

Butler, Rev. W. H. Christ Church.

B.D.

Cox, Rev. W. H. late Michel Fell. of Queen's Coll., now Vice-Principal of St. Mary Hall.

B.M. WITH LICENSE TO PRACTISE.

Tawke, A. Trin. Coll.

M.A.

Coldridge, Rev. T. Exeter Coll.
Childe, Rev. G. F. Christ Church.

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Collis, Rev. J. D. Fell. of Worcester Coll.
Formby, H. Brasennose Coll.
Meredith, R. Worcester College, incorporated from Trinity Coll. Dublin.

B.A.

Saulez, G. A. F. Magdalen Hall.
Stretch, T. C. B. Worcester Coll.
Mercier, L. P. Schol. of University Coll.

June 29.

In a convocation holden this day, for the express purpose of electing two Burgesses to represent the University in Parliament, T. G. Bucknall-Estcourt, of Corpus Christi College, D.C.L. and Sir R. Harry Inglis, of Christ Church, D. C. L. were unanimously re-elected. The former was proposed by the Rev. Dr. Bridges, President of Corpus, the latter by the Very Rev. Dr. Gaisford, Dean of Christ Church.

Thomas Knox, Scholar of St. John's College, was admitted actual Fellow, and at the same time, Charles Deane, of kin to the Founder, was elected and admitted actual Fellow; and H. Hayman (from Merchant Taylor's School) and Jas. H. Eld (from Coventry School) were elected and admitted Scholars of that Society.

June 30.

The following gentlemen were elected Fellows of Exeter College: — *Sarum Foundation*, J. Rendall, B.A. Commoner of Balliol College; *Devon Foundation*, P. A. Kingdon, Scholar of Exeter Coll.; *Petrean Foundation*, J. P. Tweed, Exhibitioner of Pembroke College.

On the same day the Rev. Geo. D. Wheeler, M.A. and the Rev. C. Nevinson, M.A. Scholars of Wadham College, were elected probationary Fellows of that Society; and R. C. W. Ryder, a native of Somersetshire, and Commoner of Oriel College, and S. J. Hulme, of Charter-house School, were elected Scholars of Wadham College.

In a convocation holden yesterday, the Rev. John Paine Sargent, M.A. of Dublin, was admitted *ad eundem*.

And in a congregation holden at the same time, the Rev. H. Jenkyns, B.D. late Fellow of Oriel College, and Prebendary of Durham, was admitted Doctor in Divinity, Grand Compounder.

The Theological Essay, for which the prize has been awarded to D. D. Stewart, B.A. of Exeter College, was read by him in the Divinity School, on the 23d ult.

July 1.

The following degrees were conferred:—

D.C.L.

Surtees, W. E. University Coll.

B.D.

Bethune, Rev. G. C. Trin. Coll.
Buckner, Rev. C. Wadham Coll.
Jenkyns, Rev. H. late Fellow of Oriel Coll., Preb. of Durham, Grand Comp.

M.A.

Anderson, Rev. J. Merton Coll.
Arnott, S. B. St. John's Coll.
Baylis, T. H. Brasennose Coll.
Bell, Robert, Worcester Coll.
Morgan, C. Exeter Coll.
Parsons, Rev. C. J. Magdalen Hall.
Routh, Rev. J. W. Demy of Mag. Coll.
Style, Rev. F. St. John's Coll.

B.A.

Burnett, E. H. Merton Coll.
Darnell, N. Fell. of New Coll.
Rigaud, S. J. Fell. of Exeter Coll.

July 5.

At a meeting of the Heads of Houses and Proctors, it was resolved to recommend the Rev. W. P. Powell, Doctor of Civil Law, of Worcester College, and Head Master of Clitheroe Grammar School, for the appointment to a Chaplainship on the Madras Station, placed by the Directors of the East India Company at the disposal of his Grace the Duke of Wellington, and given by his Grace to some member of this University, to be selected by the Hebdomadal Board.

July 8.

In a convocation holden this day, it was unanimously resolved to affix the University seal to a letter of humble and dutiful acknowledgment to Her Majesty the Queen, for her gracious present of Anglo-Saxon and other coins found at Cuerdale, in Lancashire, and transmitted through his Grace the Duke of Wellington, to be deposited in the Bodleian Library and Ashmolean Museum.

At the same time the nomination of the Rev. A. C. Tait, M.A. Fellow of Balliol College, to be a Public Examiner in *Literis Humanioribus* was approved; and permission was given to the Rev. O. J. Tancock, M.A. of Wad-

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ham College, to commute the degree of M.A. for that of Bachelor in Civil Law, in order to proceed to the degree of Doctor in that Faculty this Term.

July 10,

Being the last day of Trinity or Act Term, at a congregation for granting degrees, the following were conferred :—

D.D.

Shipton, Rev. J. N. Balliol Coll.

D.C.L.

Tancock, Rev. O. J. Wadham Coll.

CAMBRIDGE.

June 21.

Sir William Browne's Medals were awarded as follows :—

GREEK ODE. "*Principissa faustis auspiciis recens nata.*"—R. Walpole, Caius College.

LATIN ODE. "*Annuus exactis completur mensibus orbis.*"—H. M. Birch, King's College.

GREEK EPIGRAM. "*Hoc est Vivere bis, vita posse priore frui.*"

M. P. W. Boulton, Trinity College.

LATIN EPIGRAM. "*Vehicula vi vaporis impulsa.*"—M. P. W. Boulton, Trinity College.

The Camden Gold Medal, for the best exercise composed in Latin Hexameter verse, subject, "*Quique sui memores alios fecere merendo,*" was adjudged to H. M. Birch, Scholar of King's College.

June 25.

At a congregation holden this day, the following degrees were conferred :—

D.D.

Hymer, Rev. J. Fell. of St. John's Coll.

DOCTOR OF PHYSIC.

Macgowan, E. Jesus Coll.

M.A.

Jessopp, J. St. John's Coll.
Rolfe, E. N. Caius Coll.

BACHELOR OF PHYSIC.

Hare, J. C. Caius Coll.

At the same congregation W. Young, D.C.L. of Oriel College, Oxford, was admitted *ad eundem* of this university.

June 30.

The Right Hon. H. Goulburn, M.A. of Trinity College, and the Hon. C. E. Law, M.A. of St. John's College, were elected representatives in Parliament for this University without opposition.

July 3.

At a congregation held this day, the following degrees were conferred :—

B.C.L.

Field, Edw. B. Sidney Sussex Coll.
Young, John, Trinity Hall.

B.A.

Bullen, A. Wm. Trinity Coll.
Lonsdale, John G. Trinity Coll.
Strickland, C. Wm. Trinity Coll.
Troughton, Thos. Trinity Coll.

At the same congregation the following graces passed the Senate :—

"To allow Edw. Macgowan, of Jesus Coll. to be created Doctor of Physic by proxy at the approaching Commencement, as he is unable to be present in consequence of the necessity of his immediate departure for Jerusalem."

"To authorise the Vice-Chancellor to contract with Messrs. Rigby for executing the fittings of a portion of the new Mineralogical Museum, according to the plan which will be laid upon the Registrary's table, for a sum not exceeding 266*l.* 10*s.*; and to take the necessary steps for protecting the windows of the said Museum with wire-work, at an expense not exceeding 60*l.*"

Graces also passed the Senate to carry into effect the recommendations of the Fitzwilliam Syndicate, dated June 12, 1841, and of the Library Syndicate, dated June 15, 1841.

At a meeting of the Master and Fellows of Gonville and Caius College, held on the same day, Wm. R. Croke was elected a Fellow on the Perse foundation, and the following appointments were made :—

Hopkins.	Barker.
Woodhouse.	Trevelyan.
Martineau.	Baumgartner.
Brooke.	Loftus.
W. G. Watson.	Robertson.

Davies—Mickleburgh Scholar in Chemistry.

Gould—Wortley Exhibitioner, for Moral Philosophy.

Wegg—College Exhibitioner, in Medicine.

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July 4.

The Commemoration was celebrated this day at Great St. Mary's church. In the morning the Rev. John Carter, D.D. of St. John's Coll. preached from Jude 3. In the afternoon the Right Rev. Chas. Hughes Terrot, D.D. Bishop of Edinburgh, delivered a discourse from Acts xvii. 23.

July 5.

At a congregation held this day, the following degrees were conferred:—

B.D.

Balfour, Rev. Jas. Queen's Coll.

B.C.L.

Jenner, Henry L. Trinity Hall.

BACHELOR IN PHYSIC.

Ball, Geo. Gonville and Caius Coll.

HON. M.A.

Manners, Lord Geo. J. Trinity Coll.
Powys, Mr. L. Catharine Hall.
Vereker, Hon. Chas. S. Trinity Coll.

At the same congregation the following grace passed the Senate:—

"To appoint Mr. Harvey, of King's Coll. Deputy Proctor, in the absence of Mr. Maturin."

On the same day, Francis Hildyard, Esq. Barrister-at-Law, Junior Fellow of Clare Hall, in this university, was elected a Senior Fellow of that society.

July 6.

This being Commencement Day the following Doctors and Masters were created:—

D.D.

Boulton, Rev. A. Sidney Coll. second Master of the Grammar Sch. Tiverton.
Carter, Rev. J. St. John's Coll. Master of the Gram. Sch. Wakefield.
Hymers, Rev. J. Fellow and Tutor of St. John's Coll.
Worthington, Rev. J. W. Trinity Coll. Incumbent of Trin. Ch. Gray's-inn-lane, London.

D.C.L.

Banks, Rev. S. H. Trinity Hall, Vicar of Dullingham, Cambridgeshire.
Davies, Rev. S. Queen's Coll. Vicar of Barnham, Sussex.
Day, Rev. H. T. Clare Hall, Vicar of Mendlesham, Suffolk.
Wyatt, U. P. Esq. Fell. of Trin. Hall.

DOCTORS IN PHYSIC.

Barlow, G. H. Trinity Coll.
Blakiston, Peyton, Emmanuel Coll.
Branson, Ferguson, Caius Coll.
Brown, A. R. Trinity Coll.
Farre, A. Caius Coll.
Fisher, Wm. W. Downing Coll.
Macgowan, Edw. Jesus Coll.
Melson, J. B. Trinity Coll.
Merriman, S. W. J. Caius Coll.
Miller, Wm. H. St. John's Coll.
Pitman, H. A. Trinity Coll.
Reynolds, Thos. F. Sidney Coll.
Snowball, J. C. St. John's Coll.

M.A.

Allott, Jas. Clare Hall.
Baker, John G. A. Trinity Coll.
Barrett, Arthur C. Caius Coll.
Bate, Henry, Emmanuel Coll.
Batt, Thos. Trinity Coll.
Bell, Matthew, Trinity Coll.
Birds, Wm. T. Queen's Coll.
Blackall, Samuel, St. John's Coll.
Boddy, Jas. A. St. John's Coll.
Boutflower, S. P. St. John's Coll.
Brackenbury, J. M. St. John's Coll.
Bramah, Thos. J. Clare Hall.
Bree, Martin S. Queen's Coll.
Brierley, Jas. St. John's Coll.
Brodrick, John B. Queen's Coll.
Brown, Stephen, Jesus Coll.
Brown, Jas. Trinity Coll.
Bullpett, Geo. Trinity Coll.
Burdett, H. B. Emmanuel Coll.
Carr, Edw. H. Trinity Coll.
Carter, Wm. A. King's Coll.
Chance, Jas. T. Trinity Coll.
Charlton, W. H. Trinity Coll.
Clark, Joseph, Christ's Coll.
Cordeaux, John, Catharine Hall.
Craufurd, Alex. Q. G. Jesus Coll.
Cunningham, F. M. Trinity Coll.
Currey, Geo. St. John's Coll.
Darling, Thos. St. John's Coll.
Davies, Thos. H. Trinity Hall.
Denison, E. B. Trinity Coll.
Docker, Edw. St. John's Coll.
Dorrington, M. B. Emmanuel Coll.
Drake, Chas. S. Jesus Coll.
Duffield, Roger D. Downing Coll.
Edleston, Jos. Trinity Coll.
Ellis, S. A. St. John's Coll.
Evans, J. J. Trinity Coll.
English, Chas. Trinity Coll.
Fane, Wm. D. St. John's Coll.
Farrer, M. T. Trinity Coll.
Fenner, Thos. P. Queen's Coll.
Forsyth, John H. Trinity Coll.
Fowler, Hugh, Sidney Coll.
Francis, Jas. Christ's Coll.
Frere, J. A. Trinity Coll.
Frost, J. L. Magdalene Coll.
Fulton, J. Wm. Trinity Coll.
Gilbert, Arthur, Emmanuel Coll.
Granville, Aug. K. B., C. C. Coll.
Greatheed, A. H. Christ's Coll.
Gregory, D. F. Trinity Coll.
Green, J. S. Christ's Coll.
Grey, Henry C., C. C. Coll.
Goodwin, F. Geo. C. C. Coll.

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Grover, Thos. C. Emmanuel Coll.
Gwyther, Jas. H. A. Trinity Coll.
Guillemard, W. H. Pembroke Coll.
Harrison, Price I. Magdalene Coll.
Hardcastle, J. A. Trinity Coll.
Hawkins, Edw. Trinity Coll.
Hicks, Edw. Trinity Coll.
Hildyard, Rich. Trinity Hall.
Hill, Wm. H. Trinity Coll.
Hitchen, Isaac, Pembroke Coll.
Heath, John C. Trinity Hall.
Heale, Henry N. Christ's Coll.
Heath, Dunbar I. Trinity Coll.
Hodgson, H. J. Trinity Coll.
Hole, Fred. F. Trinity Coll.
Horner, Joseph, Clare Hall.
Howson, J. S. Trinity Coll.
Hutchinson, T. St. John's Coll.
Ingram, Edw. W. Trinity Coll.
Johnson, M. St. John's Coll.
Johnson, Wm. C., C. C. Coll.
Jones, Wm. H. Trinity Coll.
Jones, Hugh H. Trinity Coll.
Jukes, J. B. St. John's Coll.
Kinglake, Wm. C. Trinity Coll.
King, Watson, St. John's Coll.
Kingsley, Wm. T. Sidney Coll.
Kirwan, E. D. G. M. King's Coll.
Lacey, Geo. F. Pembroke Coll.
Lindsell, John, St. Peter's Coll.
Lingwood, Thos. J. Christ's Coll.
Ludgater, Henry, Trinity Coll.
Main, Thos. J. St. John's Coll.
Maltby, R. B. St. John's Coll.
Manley, N. M. St. John's Coll.
Marsh, Wm. A. Pembroke Coll.
Marsh, Wm. Trinity Hall.
May, Geo. A. C. Magdalene Coll.
Moon, Robt. Queen's Coll.
Mould, John, St. John's Coll.
Mould, Jas. G., C. C. Coll.
Naylor, Thos. H. Queen's Coll.
O'Brien, Matthew, Caius Coll.
Palmer, Geo. Catharine Hall.
Parish, Wm. S. St. Peter's Coll.
Parkinson, Wm. St. John's Coll.
Peck, Edw. A. Trinity Coll.
Pennington, A. R. Trinity Coll.
Poley, Wm. W. Queen's Coll.
Pooley, David, St. John's Coll.
Potter, Rich. Queen's Coll.
Preston, Thos. E. Trinity Coll.
Prowett, Charles G. Caius Coll.
Pugh, Jas. B. St. John's Coll.
Rashdall, Robt., C. C. Coll.
Raven, Nich. J. Queen's Coll.
Reddall, Thos., C. C. Coll.
Roberts, Horatio, Magdalene Coll.
Saunders, R. W., C. C. Coll.
Scholefield, R. B. Trinity Coll.
Sharpe, Wm. C. St. John's Coll.
Shaw, Fred. W. Catharine Hall.
Simpson, Wm. Queen's Coll.
Simpson, Francis, Queen's Coll.
Simpson, Geo. S. Trinity Coll.
Simpson, Percy, Trinity Coll.
Smith, Wm. A. St. John's Coll.
Smith, Edwin, St. John's Coll.
Sparke, John, Clare Hall.
Thompson, Henry, St. John's Coll.
Thornhill, John, St. John's Coll.
Thornton, Fran. V. Trinity Coll.
Townson, Joseph, Queen's Coll.
Vaughan, C. J. Trinity Coll.
Walker, John T. Caius Coll.
Walmisley, T. A. Trinity Coll.
Waring, Geo. Trinity Coll.
Watson, John, St. John's Coll.
Webb, J. Moss, Clare Hall.
Whiting, Jas. Queen's Coll.
Wilbraham, G. F. Trinity Coll.
Wilkinson, C. A. King's Coll.
Willock, Wm. W. Magdalene Coll.
Wilson, John, Catharine Hall.
Wing, John, Clare Hall.
Wood, David, Trinity Coll.
Woodhouse, G. W. Queen's Coll.
Woolley, Joseph, Emmanuel Coll.
Wright, John, Christ's Coll.
Young, Jas. R. Caius Coll.

Same day, Alfred Williams, of King's College, was admitted Fellow of that society.

At a congregation held July 7, the following degrees were conferred:—

M.A.

Bullen, Chas., C. C. Coll.
Carrow, Harry, Trinity Coll.
Hellyer, Thos. St. John's Coll.
Tatham, Alfred, St. John's Coll.

July 9.

At a congregation held this day (end of term,) the degree of Bachelor of Arts was conferred on Adolphus Hamilton, Caius College.

The Norrisian Prize has been adjudged to John S. Howson, M.A. of Trinity College. Subject—"*Both in the Old and New Testament eternal life is offered to mankind through Jesus Christ only.*"

The honours in Civil Law for the year 1840-41, have been this year adjudged, at Commencement, in the following order:

First Class.—Hows, Trinity Hall; Stonestreet, St. John's Coll.

Second Class.—Jenner, Trinity Hall; Caldwell, do.

Third Class.—Roche.

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DURHAM.

EASTER TERM, 1841.

Examination for Degrees in Arts.

EXAMINERS.

The Senior Proctor.
The Junior Proctor.
Twiss, T., D.C.L. University Coll. Oxf.
Mitchell, Rev. R., B.D. Linc. Coll. Oxf.

B.A.

Class 2. Robson, J. S. *Class. & Gen. Lit.*
Class 4. Cuthbert, C. *Ditto.*
Hornby, R. W. P. *Ditto.*
Roberson, F. B. *Ditto.*
Class 5. Hayton, G.
Mason, J.
Sweeting, W.
Whitehead, J. A.
Class 7. Brown, W.
Fenwick, G. C.
Hill, J.
Wyvill, C. E.

M.A.

Class 1. Hodgson, H. W. *Class. & Gen. Lit.*

Final Examination of Students in Civil Engineering and Mining.

EXAMINERS.

The Professor of Mathematics.
The Lecturer in Chemistry.
Buddle, Mr. John.

Class 1. Smith, S. { *Math. Phys. & Practical Science.*
Class 2. Beaufort, F. T. *Ditto.*
Smith, S. *Chemist. & Mineralogy.*
Smith, S. *Languages.*

Examination for a License in Theology.

EXAMINERS.

The Professor of Divinity.
Collinson, Rev. J., M.A.
Evans, Rev. R. W., M.A. Fellow of Trin. Coll. Cambridge.

Blenkinsopp, E., B.A.
Brown, M., B.A.
Burrell, J.
Campbell, L. L., M.A.
Galloway, W. B.
Hobhouse, R., B.A. Balliol Coll. Oxf.
Hulton, A. H., B.A.
Maughan, R.
Ornsby, G.
Peyton, A.
Preedy, W. T., B.A. St. John's Coll. Cambridge.
Shafto, A.
Stevenson, J.
Tibbs, H. W., B.A. Trin. Coll. Dublin.

The Bishop of Durham's Prize for the Student who should pass the best examination in Hebrew, Hellenistic Greek, and the Gospel of St. Matthew, has been assigned to W. B. Galloway, Student in Theology.

A second Prize was assigned to H. W. Tibbs, B.A.

At a convocation holden June 23, the following persons were admitted *ad eundem* by vote of the house:—

Twiss, T., D.C.L. University Coll. Oxf.
Michell, Rev. R., B.D. Linc. Coll. Oxf.
Best, Hon. & Rev. S., M.A. late Fell. of King's Coll. Cambridge.
Smyth, Rev. G. W., M.A. Trinity Coll. Cambridge.
Hail, Rev. H. R., M.A. Balliol Coll. Oxf.

The following degrees were conferred:—

M.A.

Errington, Rev. R. University Coll.
Tower, Rev. R. B. University Coll.

HON. M.A.

Hodgson, Rev. J. Rector of Hartburn.
Salvin, Anthony, F.S.A.

B.A.

Carr, C. J. University Coll.
Hayton, G. University Coll.
Mason, J. University Coll.
Whitehead, J. A. University Coll.

The following Students in Theology were admitted to be Licentiates in Theology:—

Brown, Meredith, B.A.
Burrell, John.
Campbell, Leonard Lawrie, M.A.
Galloway, William Browne.
Hobhouse, Reginald, B.A.
Hulton, Arthur Hyde, B.A.
Maughan, Robert.
Ornsby, George.
Peyton, Algernon.
Preedy, William Tiverton, B.A.
Shafto, Arthur Duncombe.
Stevenson, Joseph.
Tibbs, Henry Wall, B.A.

The Rev. C. T. Whitley, M.A. and J. Thomas, M.A. were nominated by the

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Warden, on behalf of the Dean and Chapter, to the office of Proctor for the ensuing year.

The following persons were nominated by the Warden, and approved by convocation, for their respective offices:—

The Professor of Divinity,
The Junior Proctor,
The Rev. John Cundill, M.A.

to be Examiners in Arts.

The Senior Proctor,
The Lecturer in Chemistry,
Mr. T. Harrison, Civil Engineer,

to be Examiners in Civil Engineering and Mining.

Mr. R. A. Thompson, Student of Cath. Hall, Cambridge, and Mr. J. Hays, of St. John's Coll. Cambridge, have been appointed by the Dean and Chapter of Durham, to two of the Scholarships founded by Dr. Hartwell, lately vacant.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Besides the munificent donation of 500*l.* presented by her Majesty the Queen Dowager, to the almost exhausted funds of the Incorporated Society for the Enlargement, Building, and Repairing of Churches and Chapels; we have to record a contribution from his Grace the Duke of Northumberland of 500*l.* to the same Society, and this in addition to a former one of the same amount from his Grace; also a donation of 300*l.* from Mr. Forster; one from the Hon. Mr. Vernon Harcourt of 100*l.*; another of the same amount from an anonymous donor, whose signature is "C. C.;" and one from the Provost of King's College, Cambridge, of 75*l.*, in addition to two former donations from the same Rev. gentleman.

NATIONAL SOCIETY.

The meetings of the National Society last month were attended by his Grace the Lord Archbishop of Canterbury, the Lords Bishop of London, Winchester, Bangor, Hereford, Lichfield, Lincoln, Norwich, Salisbury, and Sodor and Man, Viscount Sandon, M.P., the Dean of Chichester, &c. Schools at twenty-seven places were received into union; grants to the amount of 1,957*l.* were voted towards building, enlarging, or fitting up 102 school-rooms; plans and estimates were agreed upon for the erection of the proposed chapel and practising school-room for masters in training at the Society's college of Stanley Grove; measures were resolved upon for the establishment of a similar institution for female teachers; and a form agreed upon for admitting dame schools into union with the Society.

MISCELLANEOUS INTELLIGENCE.

ELY.—*Consecration of the New Church at Bedford.*—The newly-erected chapel-of-ease, in the parish of St. Paul, dedicated to the Holy Trinity, having been completed, was consecrated on Saturday, the 26th of June. The first stone was laid in the year 1839, by the Lady-Carteret. First-rate architects and surveyors were engaged; and the result has been, that a most splendid building, the chief ornament of that part of the town, has been erected. It contains 1000 sittings, 500 of which are declared free and unappropriated, in consideration of a grant made by the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Chapels.

GLOUCESTER AND BRISTOL.—*Parish Clerks.*—A rule was granted in Hilary term last, requiring the Rev. Francis Close to show cause why a writ of *mandamus* should not issue, commanding him to restore John Board to the office of parish clerk of Cheltenham, from which he had been removed. The rule was obtained on an affidavit made by Board, stating that he had been discharged in consequence of a misunderstanding between him and Mr. Close

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as to which certain fees belonged, and owing to his not paying over to Mr. Close a sum of between twenty and thirty pounds which he had received on his account.

The affidavits filed in reply denied any such misunderstanding; showed that Board was, prior to his discharge, specifically charged with embezzlement, and for that offence alone had been removed; that he had been summoned to make his defence, and had attended accordingly with legal assistance; that the inquiries had been adjourned, at his request, to enable him the better to defend himself; that he had been furnished with written particulars of upwards of twenty cases of embezzlement; that the witnesses in proof of such charges had all been examined in his presence, and verified on oath the statements they had made; that Board had not denied the receipt and non-payment of the money as alleged, but had rested his defence on formal grounds:—first, that the receiving of the money formed no part of his duty, and therefore he could not be discharged for its misapplication; and, secondly, that having been licensed by the Bishop, he was only removable (if at all) by the Ecclesiastical Court. The affidavits further stated that Mr. Close and three gentlemen, whom he had associated with him as assessors on the inquiry, having come to the conclusion that Board was morally and legally guilty, and unfit for his office, Mr. Close had formally discharged him.

The affidavits on both sides were laid before the Attorney-General; and having been favoured with a perusal of his opinion, we have felt it our duty to make the following extracts:—

"I am of opinion that Mr. Close's affidavits are a complete answer to the application. They show that he had power to remove for just cause, that he had just cause to remove, and that in removing he proceeded according to law. Board's affidavit is entirely deceptive in representing the dispute as matter of account, and suppressing that he was regularly accused, proved guilty, heard in his defence, and convicted before he was dismissed. Upon these facts I do not think that any point of law can be made in favour of the clerk. He was clearly appointed by the incumbent alone, who alone had power to remove, although he had been licensed by the Bishop, and his salary had been fixed by the vestry. The only point which can be made with any plausibility is, that his misconduct was not in his capacity of parish clerk; but it clearly was as parish clerk that he was employed to collect the fees, and I have no doubt that it was part of his duty as parish clerk to collect these fees, and to pay them over to the incumbent.

"The error in these cases generally is, that the clergyman does not proceed regularly by summons, and condemns without a solemn hearing; but Mr. Close seems throughout to have acted with great prudence and propriety.

"J. CAMPBELL, Temple."

On the day fixed by the rule, the Attorney-General (and Sir William Follett was with him) rose in the Queen's Bench to show cause; when it appearing that Mr. Lee, who had obtained the rule, and who was in court, was not instructed in its support, and that no copies had been taken of the defendant's affidavits, the court therefore at once discharged the rule with costs.

HEREFORD.—*Cathedral in Danger.*—A good deal of consternation has been occasioned in Hereford, by workmen being employed in the erection of strong barricades at the avenues leading round the cathedral, for the purpose, as it appeared, of preventing any person from promenading on the gravel walks adjacent to the church, and the following placard was appended:—"The public are cautioned not to walk near the cathedral, as the centre tower cannot be considered safe, after the discovery which has been recently made.—John Merewether, Dean." From inquiry made on the spot, we learn that the danger is imminent, and that the organ is being taken down, it being situated directly under the tower, and consequently, in the event of the tower falling, would be crushed beneath the ruins. The restoration, under the able management of Mr. Cottingham, of London, will cost more than 10,000*l.*, to cover which outlay, it is said, there will be an appeal to the munificence of the county. Report speaks in the highest terms of the grandeur and beauty of the designs made by Mr. Cottingham for its restoration, and we hope that so great an improvement, which from these indications has become absolutely necessary, will not be delayed for want of funds. There has been a suspension of divine service

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within the walls of the cathedral for several weeks, owing to its dangerous state. We have the fullest confidence in the professional abilities of Mr. Cottingham, or we should otherwise tremble for the consequences.

LICHFIELD. — The new church at West Bromwich, dedicated to the Holy Trinity, which has recently been erected and endowed by a grant of 500*l.* from the Diocesan Society, was consecrated on July 5, by the Right Rev. the Lord Bishop of Lichfield, with the usual solemnities observed on such occasions.

Shareshill.—Lord Hatherton has given 100*l.* in aid of the erection of a parsonage-house to Shareshill church, Staffordshire. His Lordship has also given a piece of land for the site.

LINCOLN. — *Brigg.* — On Friday, July 16, the ceremony of laying the first stone of the new church took place. The service was opened by the Rev. J. R. West, the vicar of the parish, with part of the Litany, and prayers appropriate to the occasion; the Rev. W. Walter, the Rural Dean, reading the Collect and the Lesson. The Lady Nilthorpe then proceeded to lay the stone; afterwards the vicar resumed the service by a prayer, and the children of the Sunday school, with all present, concluded the service by singing an appropriate hymn. After the ceremony, the Lady Nilthorpe sent a handsome donation towards defraying the deficiency in the funds, Sir John Nilthorpe having given the stone requisite for building the church.

LLANDAFF.—*Chepstow Church.* — The restoration of this fine relic of Norman architecture is now complete. The chancel and transepts which were destroyed by the fall of the tower about 150 years since, have been rebuilt; and the church, which was originally built in the form of a cathedral, is now restored to its former dimensions, and contains 1,800 sittings, 800 of which are free—thus affording increased accommodation to 1,000 persons. The inhabitants of Chepstow are principally indebted to the Lord Bishop of Llandaff for this improvement. His lordship not only contributed the sum of 300*l.* towards the expense, which has exceeded 3,500*l.*, but he has exerted himself successfully in procuring subscriptions to the building fund.

LONDON.—*King's College.*—Distribution of Prizes, &c. July 1st. The Lord Archbishop of Canterbury in the chair; supported by the Bishops of London and New Jersey, Lord Bexley, Sirs R.H. Inglis, J. Fellowes, and H. Halford, Mr. Justice Coleridge, Rev. Drs. Shepherd and D'Oyly, &c.

Department of General Literature and Science.

Divinity.—Prentice, Mitchell, sen., Darby, (3d year;) Eddrup, F. J. Hensley, L. Hensley, (2d year;) Grignon, Rumsey, (1st year;) Barry, Mackworth, (*Civil Engineering Studs.*)
Classical Literature.—Calthrop, Grignon, Field, Mitchell, jun., Eddrup, (*Latin Essay,*) Cayley, (*Latin Verses.*)
Mathematics.—L. Hensley, Clark, Pennington, Twisden.
English Literature.—Grignon, (*History,*) Colin, Cayley, (*Literature,*) Prentice, (*The Stephen Prize, English Essay.*)
Hebrew.—Eddrup, Darby, Oldham.
French.—Haynes.
German.—Yeatman.

Department of Civil Engineering, &c.

Mechanics. — Richard, Barry, Mackworth, Twisden.
Mathematics.—Barry, Crassweller.
Chemistry.—Barry, Miller.
Geology.—Brockedon, Bristow.
Arts of Construction.—Hatcher.
Manufacturing Art.—Hatcher, Barry.
Geometrical Drawing. — Snell, Mackworth, Wall.
Surveying.—Field, Harris.
The Junior Class.—Joy, Chattock.
Certificates of Honour. — Hatcher, Bristow, Richard, Brockedon, Barry, West.
Certificates of Approval. — King, Jackson, Twining.

Diplomas of Associates.

Cayley, Good, Wilde, Willy, Wortham, (*Students in Gen. Lit. & Science.*) Bristow, Holden, Richard, (*Students in Civil Engineering.*)

King's College School.—The distribution of the Prizes to the pupils in the school, and to the successful candidate for the prize given to each of the thirteen schools in union with the College, took place July the 2d, under the kind and judicious presidency of Sir R. H. Inglis, Bart. M.P. Previously to the delivery of the prizes, several passages from Greek, Latin, and English writers were admirably recited by some of the prizemen in the upper class of the College school, viz. Thurston, Inee, Vallings, Bulwer, Greenall, Capper, Cree, Penny, Lawrie, Knight, Vinter, Thompson, Wilson, and C. Johnson. There were present the Lord Bishop of New Jersey, (who eulogized in the highest terms the system of education pursued in the College as well as the School departments,) the Revs. Dr. Shepherd and J. Lonsdale (Principal of the College), and numerous patrons and friends of the College.

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London Diocesan Board of Education.—On the 28th of June the annual meeting of this association took place at No. 50, Lincoln's-inn-fields, and was principally attended by the parochial clergy. The Lord Bishop of London presided. It appeared from the second annual report that the committee had been greatly impeded from carrying out their objects by a want of pecuniary means. In addition to the London Board, one had been established in Essex, and the Bishop of London had appointed two inspectors of schools, the Rev. Mr. Cook for the metropolis, and the Rev. Mr. Eden for Essex, who would shortly make their report on the schools of the diocese. The number of schools already in connexion with the society was nearly 300. The receipts of the society for the past year were 1,160*l.* 10*s.* 2*d.*; and the expenditure 679*l.* 8*s.* 4*d.*

Bethnal Green Churches.—The Bishop has sanctioned a plan for hiring two or three houses in the centre of the parish, in which the clergymen to be appointed to the different churches may forthwith reside, being licensed as additional curates and entering upon their duties immediately, without waiting for the completion of the churches. The Rev. Bryan King, incumbent of St. John's, has consented to join in this arrangement. A sum of 18,000*l.* is still wanted to complete the important work of supplying church room and pastoral superintendence for this poor and populous parish.

De Beauvoir Church.—On St. Peter's day, the Right Reverend the Lord Bishop of London preached an eloquent sermon, from 1 Tim. iii. 15, (latter part,) at the consecration of the new church of St. Peter, on the estate of Richard Bayley de Beauvoir, Esq., in West Hackney, to the erection of which that gentleman has been a munificent contributor.

Consecration of New Church at Twickenham.—The ceremonial of the consecration of the new church of the Holy Trinity at Twickenham was performed on the 15th of July, by the Right Rev. the Lord Bishop of London, assisted by a numerous body of clergymen belonging to the surrounding neighbourhood. The church in question, the first stone of which was laid by the late Venerable Archdeacon Cambridge on the 31st of August last, is situate on Twickenham Common, on the road leading to Hampton, is one of the modern Gothic order, and is capable of containing between 600 and 700 persons, including 300 free seats. It has been built and endowed by subscription. A collection was made in aid of the building fund, which realised 68*l.* 13*s.* 4½*d.*

Projected Erection of a Metropolitan Welsh Protestant Church.—On the 5th of June a public meeting of noblemen and gentlemen connected with the principality of Wales, was held at the Thatched House Tavern, St. James's-street, for the purpose of raising subscriptions towards the building of a Welsh church in the metropolis, for the benefit of the Welsh residing in London, in which service, according to the Established Church, may be performed in the Welsh language.

Rotherhithe.—The Court of Common Council of the City of London have voted the sum of 200*l.* towards the endowment of the three new churches which have been erected in this parish.

OXFORD. — *Oxford Architectural Society.*—The second Annual Meeting of this Society was held at Wyatt's Room, on June 22; the Rev. the Master of University College in the chair.

Presents received at this Meeting.—A Collection of Drawings and Engravings of Churches and other Ancient Buildings, chiefly in the Archdeaconry of Cleveland, Yorkshire; presented by the Venerable Archdeacon Todd. A Print of the Cross at Gloucester; presented by the Rev. the Master of Pembroke College. Two Engravings of Adel Church, Yorkshire; presented by George Lewthwaite, Esq., University College. Two Sketches of the very curious Apse of Warwick Church, Cumberland; presented by the Rev. E. Clayton, Christ Church. A Collection of Twelve Dozen Engravings of Churches and other Buildings, with Details of them, chiefly in Gloucestershire; presented by the Rev. E. E. Estcourt. The Monastery of St. Werburgh, a Poem, with illustrative notes, a privately printed volume; presented by the author, the Rev. W. Parr Gresswell. A Companion to the Glossary of Architecture; presented by Mr. J. H. Parker.

The Publications of the Society during the year have been:—Views and Details of Littlemore Church. Views and Details of Stanton Harcourt Church. A Memoir of Fotheringay Church.

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SALISBURY.—*Visitation.*—The visitation of the Ven. Archdeacon Lear was held in Salisbury on the 6th of July, and was attended by nearly the whole body of the clergy within the Archdeaconry of Sarum. At the conclusion of morning prayer, an appropriate discourse was delivered by the Hon. and Rev. Mr. Harriss, Rector of Wilton (which has since been published); after which the Archdeacon addressed the assembled clergy at considerable length. The charge embraced a consideration—1st, of the advantages, external and internal, enjoyed by the Church of England; 2dly, the inadequacy of the results, as compared with those advantages; and lastly, the causes of that inadequacy. The Ven. Archdeacon also made an earnest appeal to the churchwardens assembled, to perform their important duties faithfully, and requested each of them to accept two small works which had lately issued from the press, and which forcibly pointed out the ill consequences of negligence on their part.

WINCHESTER.—*College.*—On July 12, the Rev. Dr. Williams, Warden of New College, accompanied by the Rev. H. B. Williams and the Rev. William Pigott, Posers, arrived at Winchester, and proceeded to the College, where they were received by the Warden and Scholars, and addressed by the senior prefect in a Latin oration. The compositions and speeches were recited in the school-room, after which the prizes were awarded:—

Gold Medals.—Latin Prose—"Arctissimo vinculo inter se colligantur reipublicæ et singulorum commoda." G. H. Curteis.—*English Verse*—"The Phocæans." W. G. Tupper.

Silver Medals.—Latin Speech—"E Ciceronis pro Milone oratione." T. J. Hearn.—*English Speech*—From Mr. Burke's Speech on the Nabob of Arcot's Debts. G. F. Holroyd.

Bishop Maltby's Prize.—Greek Iambics—Cymbeline, Act iii. sc. 3. H. G. Merriman.

The following gentlemen were placed on the roll to fill vacancies as they occur at New College, Oxford:—J. W. Goodenough, T. J. Hearn, H. G. Merriman, P. Williams, J. G. C. Hughes, De Courcy Meade, B. Poulter, F. Gale, J. Baker, J. R. Wynne, J. C. Prince, W. J. R. Story, F. Lear.

YORK.—*Visitation of the Archbishop.*—The adjourned Visitation of the Ven. the Archbishop of York was held on the 20th of July, in the cathedral, on which occasion Dr. Phillimore, the Archbishop's Commissary, took his seat at about one o'clock. The following members of the chapter were present:—The Very Rev. Dr. Cockburn, the Dean; Archdeacons Todd, Corbett, and Wilberforce; Revs. W. H. Dixon, W. V. Harcourt, H. S. Markham, Canon Residentiaries; Rev. T. Barnes, E. V. Harcourt, Esq., C. Thistleton, Esq., and four or five others.

The court being opened by Mr. Buckle, the registrar, Dr. Phillimore said, he understood that the Dean was wishful to make some apology for the contempt which he had offered.

The Dean said, it was not his intention to have called their attention to this subject until the business of the Court was over. But as he was called on he had no objection to read the paper which he held in his hand, and which for the satisfaction of the Archbishop he had prepared. He did not wish to stand upon technicalities, and would, therefore, proceed. The Dean then proceeded as follows:—"I wish again to be admitted to the friendship of the Archbishop, and I am sorry if I have said or done anything which has given dissatisfaction. It is with pleasure that I state thus much with respect to one of the most serious subjects which can occupy the attention of this Court, that a change has taken place in my sentiments in respect of that subject, when no longer under the excitement of the Cathedral Act—a measure which I consider an invasion of the rights of deans and chapters. I admit the impropriety of allowing any pecuniary considerations whatever to influence the disposal of any ecclesiastical livings for the benefit of the Church, whatever local questions or technical distinctions may be raised to it. I wish also to state my entire conviction of the right of the Archbishop to inquire into the conduct of his clergy in his visitorial Court, and my assurance that any resistance which I may have offered to the proceedings of the Court was not intended to invade the right. For the intemperate expressions I may have used in connexion with this inquiry I am truly sorry, and I beg leave to apologize to the Archbishop, and also to you, his representative." The Dean appeared to be somewhat affected during the delivery of these remarks, and spoke the conclusion in a firm tone of voice.

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Dr. Phillimore said, he collected from what the dean had said, that he was willing to atone, as far as possible, for the contempt he had offered to the court, and the resistance he had interposed to its jurisdiction and authority. If that attempt had been persisted in, it might have led to the severest censure and punishment. He was content, under the apology now offered, to remit all the penalties of the dean's contumacy, and continued—"Mr. Dean, I absolve you from your contempt; and I hereby monish you not to offend in the premises for the future; and you are hereby monished accordingly."

The learned commissary then proceeded to comment on the late decision of the Court of Queen's Bench, which had ruled that, by a recent statute, this court was divested of all authority to pass sentence of deprivation in cases of simony; and the sentence of this court to that effect was therefore void. The court, however, had a right to inquire into such cases, with a view to ulterior proceedings. The prohibition of the Court of Queen's Bench was confined to the sentence only on the question of simony, which had come suddenly upon this court during the inquiry (*comporta et detecta*). All the other acts continued to be of binding authority and obligation.

SCOTLAND.

DUNKELD.—On Wednesday, the 30th of June, the Bishop of Dunkeld, Dumblane, and Fife, held his triennial visitation at Muthill, Perthshire; on which occasion prayers were read by the Rev. William Lendrum, incumbent, and an excellent sermon was preached by the Rev. Norman Johnston, minister of St. Peter's Church, Kirkcaldy. The text of the latter gentleman was Matt. xxviii. 19, 20. The Bishop afterwards confirmed a number of young persons, whom he most impressively addressed. His lordship then delivered a charge to the dean and clergy of his united diocese, after which the congregation were dismissed. Before finally separating, the bishop and clergy held their annual diocesan synod, as also their annual meeting of the diocesan association of the Scottish Episcopal Church Society.

PORTSOY, BANFFSHIRE.—On Thursday, 24th June, being St. John the Baptist's day, the new Episcopal Church here, which is just completed, was solemnly opened and consecrated by the Right Rev. William Skinner, D.D., Bishop of the diocese and Primus. A numerous body of clergy, with a large and respectable congregation, attended to witness the interesting ceremony. The bishop, after receiving at the altar a petition, signed by the incumbent and churchwardens, praying that he would consecrate the church, ordered it to be read by the Rev. Arthur Ranken, clerk of the diocese. On signifying his consent to comply with the prayer of the petition, the bishop repaired, with the clergy present, to the west door, and proceeded solemnly to consecrate the building, by the name of the Church of St. John Baptist, to the honour and service of Almighty God, according to the form prescribed for the consecration of churches and chapels in England, and as adopted by the Episcopal Church in Scotland. The incumbent, the Rev. Alexander Cooper, then commenced the morning service, the bishop introducing the occasional passages appointed by the rubric; thereafter followed an eloquent and appropriate sermon by the bishop, from Psalm vi. 7, and the service was concluded, as usual, with the administration of the holy communion. Evening prayer was said by the Rev. Charles Pressley (Fraserburgh), after which the bishop administered the ancient and apostolic rite of confirmation to several members of the congregation. In recording the consecration of this church we cannot forbear passing a well-merited eulogium on the zeal of both pastor and people, who, aided by the friends of the Church in various quarters, have erected an edifice in every respect so highly creditable and appropriate. We understand Mr. Ross, late of Brechin, and now of Inverness, was the architect.

FRASERBURGH.—The church lately erected by the episcopal congregation in this place, was solemnly set apart and dedicated, under the name of St. Peter's Church, to the honour and worship of Almighty God, by the Right Rev. the Bishop of the diocese, on Sunday July 4th. The service on this occasion was the same as described above. The service for the day was read by the Rev. Charles Pressley. The Rev. P. Cheyne preached the sermon. After

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this followed the celebration of the holy Eucharist, in which the bishop, with the two clergymen present, and a large number of the congregation, participated. In the afternoon of the same day, the bishop administered the holy rite of confirmation to upwards of twenty young persons. The church, which is cruciform, was built according to a plan furnished by Mr. Henderson, architect, Edinburgh. It is very neatly fitted up; the eastern window, filled with stained glass, and enriched with a highly ornamental border of most harmonious colouring, is copied from a window in York Minster, and has a very pleasing effect. The altar is covered with a handsome crimson cloth, embroidered in gold, the pious gift of a lady of the congregation, who also presented to the chancel a suitable chair, having a cross, entwined with the emblematic vine, worked in the back. Among other benefactors to the church may be mentioned the Hon. and Rev. Arthur Percival, who, besides a subscription, presented, a splendid Prayer-Book for the reading desk. This church may be regarded as the monument of the late Dr. Jolly, the saintly Bishop of Moray, who for 50 years exercised his sacred function as pastor of the episcopal congregation in Fraserburgh. Soon after his demise in 1838, an earnest desire arose among his late flock, as well as among his friends at large, to express, by some enduring memorial, their veneration for his character, and their gratitude for the blessing of his instructions and holy example. No monument occurred to their consideration more suitable, or more congenial to what would have been the wishes of him whom they desired to honour, than the reconstruction and enlargement of the church in which he had so long ministered. The edifice, now happily brought to a completion, was in consequence undertaken; and, in order to perpetuate the memory of the sainted bishop, and the affectionate veneration of those by whose pious munificence the structure has been reared, there is now in the course of erection within it a richly decorated mural tablet, executed by Ritchie, and bearing the following inscription from the pen of a gentleman of high station in the courts of law in Scotland, who had been for years the intimate and most highly-valued friend of the departed bishop:—

GLORY TO GOD ALONE!
In Memory of
The Rt. Rev. ALEXANDER JOLLY, D.D.
Bishop of Moray.
This Church,
In which he officiated as Minister for fifty years,
Is reconstructed and enlarged, A.D. 1840,
By the Episcopal Congregation of Fraserburgh,
With the aid of some Friends,
As his most appropriate Monument:
And they desire to commemorate, on this marble, the private virtues, the primitive manners, and the pious labours, of their revered Pastor;
The deep learning, the ardent devotion to the truth, the paternal zeal for the welfare of the Church, of their honoured Bishop;
And the saintly virtues and christian graces of the humble and devout servant of God.

FOREIGN.

AUSTRALIA.—The following is an extract of a letter, dated Sydney, Jan. 9, from the Bishop of Australia to a friend:—"We have lost good old Mr. Moore, whose purposed donation I formerly had occasion to mention, and which he has more than fulfilled. He was taken ill with vertigo, about three weeks ago, which was followed by other bad symptoms, and brought him to his end, in peace, at the age of 79, about a quarter of an hour before the termination of Christmas eve. I saw him a few days before, and took my last leave of him; at which time he was tolerably collected, though occasionally wandering, but tranquil and happy, and evidently viewing with satisfaction the disposal he had made of his property. It amounts to about 20,000*l.* in money, and a considerable extent of land. He bequeaths the latter to endow a college, to be built on the site of his house and garden at Liverpool, to be called 'Moore's College.' His money (also to be invested in land) is divided into four equal parts: one given to augment clergymen's stipends; another to maintain their widows and orphans; a third to the diocesan committee; and the fourth to make provision for a certain number of alms-men and women, poor and old, and members of the Church of England. It really is a noble document, worthy of better times; and shows how much good sense and sound principles may be manifested under circumstances apparently the least likely to encourage or draw them forth; for he was bred, and came originally to this colony, as the carpenter of a ship. I hope and trust that this bequest may gradually afford means of improving the wretchedly narrow incomes of our clergy; and may enable others yet to join us without incurring the risk of absolute ruin by that proceeding.

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THE

CHRISTIAN REMEMBRANCER,

SEPTEMBER, 1841.

The Poetical Works of Reginald Heber, Lord Bishop of Calcutta. Murray. 1841.
The Story of Justin Martyr, and other Poems. By R. C. TRENCH. Second Edition. Moxon. 1835.
Sabbation, Honor Neale, and other Poems. By R. C. TRENCH. Moxon. 1838.
The School of the Heart. By HENRY ALFORD.
Poems by JOHN MOULTRIE. Second Edition. Pickering. 1839.
Poems by J. STERLING. Moxon. 1839.
The Christian Year. The Lyra Apostolica. The Cathedral. Rivingtons. 1838.

MOST of our readers must be acquainted with Dr. Johnson's celebrated argument against religious poetry. In case, however, there be any who have forgotten it, we now proceed to lay it before them.

"It has been the frequent lamentation of good men, that verse has been too little applied to the purposes of worship, and many attempts have been made to animate devotion by pious poetry. That they have very seldom attained their end is sufficiently known; and it may not be improper to inquire why they have miscarried.

"Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. The doctrines of religion may, indeed, be defended in a didactic poem; and he who has the happy power of arguing in verse, will not lose it because his subject is sacred. A poet may describe the beauty and the grandeur of nature, the flowers of the Spring and the harvests of Autumn, the vicissitudes of the tide and the revolutions of the sky, and praise the Maker for his works in lines which no reader shall lay aside. The subject of the disputation is not piety, but the motives of piety; that of the description is not God, but the works of God.

"Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man, admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.

"The essence of poetry is invention; such invention as, by producing something unexpected, surprises and delights. The topics of devotion are few, and being few, are universally known; but few as they are, they can be made no more; they can receive no grace from novelty of sentiment, and very little from novelty of expression.

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"Poetry pleases by exhibiting an idea more grateful to the mind than things themselves afford. This effect proceeds from the display of those parts of nature which attract, and the concealment of those which repel, the imagination: but religion must be shown as it is; suppression and addition equally corrupt it; and such as it is, it is known already.

"From poetry the reader justly expects, and from good poetry always obtains, the enlargement of his comprehension and elevation of his fancy; but this is rarely to be hoped by Christians from metrical devotion. Whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; infinity cannot be amplified; perfection cannot be improved.

The employments of pious meditation are faith, thanksgiving, repentance, and supplication. Faith, invariably uniform, cannot be invested by fancy with decorations. Thanksgiving, the most joyful of all holy effusions, yet addressed to a Being without passions, is confined to a few modes, and is to be felt rather than expressed. Repentance, trembling in the presence of the Judge, is not at leisure for cadences and epithets. Supplication of man to man may diffuse itself through many topics of persuasion; but supplication to God can only cry for mercy.

"Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power, because it is applied to the decoration of something more excellent than itself. All that pious verse can do is to help the memory and delight the ear, and for these purposes it may be very useful; but it supplies nothing to the mind. The ideas of christian theology are too simple for eloquence, too sacred for fiction, and too majestic for ornament; to recommend them by tropes and figures, is to magnify by a concave mirror the sideral hemisphere."—*Johnson's Lives of the Poets*—WALLER.

A paradox like this is best answered by an appeal to facts, of which our good doctor must have been blissfully oblivious, when he was penning these grandiloquent paragraphs. The psalms, the prophets, the catholic hymns, the fairest flowers of Italian literature, the melodies "that fill the spacious times of great Elizabeth,"—and then Herbert, and Crashaw, and Vaughan, and Habingdon, and many others,—settle the question, all reasoning to the contrary notwithstanding. With such affluence of practical refutation as this, it may seem needless that we should dwell on Dr. Johnson's position any longer, especially as his critical authority has passed quite away, albeit the healthy influence of his private life and conversation remains still among us. But the reasoning, however got rid of by facts, and however fallacious in itself, is yet somewhat forcible and startling; and the human mind has a natural longing to adjust theory and observation, reasoning and experience. And, in the second place, without reference to the authority of Johnson, we now and then hear the like in conversation with literary men, who are apt to mistake their want of acquaintance with, and interest in the world haunted by the religious poet, and the associations to which he appeals, and their consequent disrelish for his song, for an incompatibility between that world, along with those associations, and poetry.

The pith, we take it, of Dr. Johnson's objection is contained in the words, "Contemplative piety, or the intercourse between God and the human soul, cannot be poetical; man, admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer." This sentence is

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not a very favourable specimen of Johnson's accuracy, either of speech or thought. "Contemplative piety," and "the intercourse between God and the human soul," are phrases, to our apprehension, of any thing but the same meaning. Dismissing the former as being obviously one used by the author with no definite object before his mind, let us keep to the latter, and see how the case stands. Now that "the intercourse between God and the human soul cannot be poetical," is a proposition which, as far as it has any meaning, we readily admit; and for this reason,—that intercourse is itself a fact, a solemn reality, whether men write poetry or not. One might as well say, that the fact of the creation, or the existence of the Christian Church, cannot be poetical. But to come a little nearer to what Johnson intended, though not what he has said. We grant that, in the most solemn acts of prayer and communion, it would not be very natural or suitable, and would probably not be possible, to express ourselves in poetry. For then only certain words will suit our need, and they must be words few and full of awe, as exactly expressing the reality itself as mortal words can, and shutting out, as far as may be, the things and the associations of sense. We think hardly any man, certainly hardly any man who has entered into the spirit of the Liturgy, or who really appreciates his Saviour's gift of the Lord's Prayer, will maintain the contrary of this. But does it follow that no thoughts, sentiments, or associations, connected with this "intercourse between God and the human soul"—none of those myriad gradations of feeling between the sublimest moments of conscious communion and absolute indifference—no utterance of religious sympathy with others, of a common joy, a common woe, or a common refreshment—can be poetical? If this be so, either religion or poetry has a much more limited hold of our complex being than we have hitherto imagined. That "man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is in a higher state than poetry can confer," we dare not deny; for we hold that he is in a higher state than any thing but Divine grace can confer. But, though his regenerate condition cannot be idealized or glorified by art, yet his words and expressions about it, and his subordinate sentiments connected with it, very often may be; and this is all for which we imagine any one will contend. Beyond the point we have been arguing, there is hardly any thing in the paragraphs we have quoted which requires notice. Whatever semblance of reasoning the remainder may possess is owing entirely to the low and fallacious notion of poetry which was general in Johnson's time, and under which he laboured so grievously himself. The time has gone by in which the question of religious poetry would present itself to any cultivated mind in such a form as whether we could "recommend" "the ideas of christian theology" "by tropes and figures," or whether poetry can be "applied to the decoration" of religion.

Having thus essayed such a work of supererogation as refuting an argument which is directly in the teeth of a thousand facts, and having, as we trust, shown that there is in this case no contrariety

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between theory and experience, let us now refresh ourselves by turning to a few of those facts, and surveying one department of that experience. To the abundance of religious poetry which the Church may appropriate out of nearly every civilized kindred and tongue, it is delightful to think that our own language has contributed no unworthy share. In a general point of view, we may say, that nearly all our great poetry is of a religious character. The poets, indeed, have not always "kept the heights which they were competent to gain;" but their finest strains, notwithstanding, bear the mark of the Cross, and are in tune with the Church's voice; and we possess numbers professedly and consistently religious. "The sage, serious Spenser" has ever been the choice repast of pure and devout minds among us,—and long may he continue to be so! Long may the youth of both sexes have his visions of truth and purity before them!—long may they rise on his wings to the spectacle of heavenly beauty, and the feeling of heavenly love! Amid what a starry host Spenser "rode brightest," Mr. Cattermole has put it in the power of every one to see by his excellent specimens of the Sacred Poetry of the Seventeenth Century,* in which work he very properly includes the author of the Fairy Queen, notwithstanding that he died in the century before, while others nearly his contemporaries lived some way beyond the year 1601. We know no better present to put into the hands of the young than these two little volumes. Besides extracts from Spenser, Davies, Crashaw, Vaughan, and others, they will find, in a state nearly entire, one of the most splendid poems in the English language, on which they are not very likely elsewhere to light, Giles Fletcher's Christ's Victory and Triumph. This wonderful, though little known, work of genius is the solitary legacy bequeathed by its author, and supplied Milton with the most striking feature in the plot of Paradise Regained. It contains stanzas of nearly unequalled melody and richness; of which, though we trust that, since their re-publication by Mr. Cattermole, they are familiar to many of our readers, we cannot resist citing the following as specimens. The poet is describing Christ's triumph, and his entry into heaven.

"'Toss up your heads, ye everlasting gates,
And let the Prince of Glory enter in;
At whose brave volley of sidereal states
The sun to blush and stars grow pale were seen;
When leaping first from earth He did begin
To climb his angel wings: then open hang
Your crystal doors.'—So all the chorus sang
Of heavenly birds, as to the stars they nimbly sprang.

"Hark! how the floods clap their applauding hands,
The pleasant valleys singing for delight;
The wanton mountains dance about the lands,
The while the fields, struck with the heavenly light,
Set all their flowers a smiling at the sight;

* Sacred Poetry of the Seventeenth Century, &c.; with an Introductory Essay and Critical Remarks, by the Rev. R. Cattermole, B.D. Hatchards. 1835.

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The trees laugh with their blossoms; and the sound
Of the triumphant shout of praise that crown'd
The flaming Lamb, breaking through heaven, hath passage found.

" Outleap the antique patriarchs, all in haste,
To see the powers of hell in triumph led,
And with small stars a garland interchas'd
Of olive leaves they bore to crown His head,
That was before with thorns degloriëd.
After them flew the prophets, brightly stol'd
In shining lawn, and wimpled manifold,
Striking their ivory harps, strung all in chords of gold,

" To which the saints victorious carols sang,—
Ten thousand saints at once, that with the sound
The hollow vaults of heaven for triumph rang;
The cherubim their clamours did confound
With all the rest, and clapt their wings around;
Down from their thrones the dominations flew,
And at his feet their crowns and sceptres threw;
And all the princely souls fell on their faces low.

" Nor can the martyrs' wounds them stay behind,
But out they rush among the heavenly crowd,
Seeking their Heaven out of their heaven to find;
Sounding their silver trumpets out so loud
That the shrill noise broke through the starry cloud:
And all the virgin souls, in pure array,
Came dancing forth and making joyous play.
So Him they led along into the courts of day.

" So Him they led into the courts of day,
Where never war nor wounds abide Him more;
But in that house eternal peace doth play,
Acquieting the souls that knew before
Their way to heaven through their own blood did score;
But now, estranged from all misery
As far as heaven and earth discoasted lie,
Swelter in quiet waves of immortality."

Christ's Victory and Triumph, book iv.

We cannot afford to extract more from this magnificent poem; but we assure our readers that the sublimity of the stanzas we have laid before them, and of hosts of others, is far from the only merit they will find in it. It is marked, in most places, full as much by opulence of terrestrial imagery, and by the sweetness so peculiar to the Elizabethan age.

It is not, however, our present purpose to discuss our old sacred poetry, which we will now dismiss with one remark, applicable, as we shall afterwards have occasion to observe, to our modern also. With all the exuberance of it, for which Englishmen have to be thankful, it belongs, when not quite beside the question we are about to raise, as in the case of a sacred epic, almost entirely to one division—the private and personal. We have hardly any thing in our language like religious verse generally fit for congregational use. The exceptions, as far as we know, are confined to Sternhold and Hopkins in a few of their happier moments, to parts of the Scotch Presbyterian Psalm-

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book, to the noble Easter hymn—"Jesus Christ is risen to-day," and to the Morning and Evening Hymns of Bishop Ken. The probable cause of this deficiency is not very hard to find. Our literature, in any ordinary sense of the term, dates from the Reformation; and catholic though our Elizabethan poetry be, it is yet inspired by the genius of protestantism. It would not have been the great and living treasure it is had the case been otherwise,—had it not given utterance to all the holy stirrings of the age in which it was produced. But the Reformation, viewed on its best side, was a protest on behalf of personal religion,—it was a witness borne to the duties and the prerogative of the individual conscience. The questions it raised, in the first instance, were questions relating not to the constitution, the calling, or the endowments of the Church, but to the state of the individual before God. Those questions led to others which convulsed society,—disturbed the unity not merely of the Church at large, but of whatever branches of it were led to entertain them,—and put every religious thinker, as it were, on self-defence. Such an age (and it is no impeachment against it to say so) was, of course, no fit one for producing strains such as might stir the congregation by one great and holy feeling, and lead them to merge the individual in the thought of the mercies, the joys, and the glories which belonged to the body of Christ. Nor have we ever yet got rid of the hindrance to so doing to which we were then subjected.

As we have been led to mention Bishop Ken, it will not be out of character with this rambling article that we should pause for a few moments upon him, albeit our professed subject remains yet to be entered on. Though far, in general, from being a very gifted poet, he, nevertheless, rose three times into a high and catholic strain, in his Morning, his Evening, and his Midnight Hymns. Of these, the first two are familiar to us all as household words. The third, however, is much less known, though, in respect of poetry, the finest of the three. Let our readers judge from the following extracts:—

"All praise to Thee, in light array'd,
Who light Thy dwelling-place hast made;
A boundless ocean of bright beams
From Thy all-glorious Godhead streams.

"The sun, in its meridian height,
Is very darkness in Thy sight.
My soul, oh! lighten and inflame
With thought and love of Thy great name.

"Blest Jesu! Thou, on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd.

"My soul! how canst thou weary grow
Of antedating bliss below,
In sacred hymns and heavenly love,
Which will eternal be above?

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"Shine on me, Lord; new life impart;
Fresh ardour kindle in my heart.
One ray of Thy all-quickening light
Dispels the sloth and clouds of night.

"Lord, lest the tempter me surprise,
Watch over Thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout."

We must now hasten to the subject we all along intended somehow to reach—the sacred poets of our own day. Nor, in truth, after quitting Ken, is there anything that need detain us from it. The theology and the poetry of last century rank pretty much alike; and of Cowper, the only very pure and genuine sacred poet* whom it produced, enough has long ago been said, whether we regard the merits of his poetry, or the faults of his divinity.

Coming, then, down to our own time, three facts merit observation, —1st, the increasing tendency of true poets among us to the Christian religion. To detect this, we need not have recourse to works professedly religious. With the exception of Byron, Shelley, and Keats, no poet of any consideration has appeared in England this century, whose works, taken as a whole, have a tendency to alienate men from the faith; and of these, while the reputation of two of them as artists will always keep pace with a just appreciation of art, we suspect that the peculiar fascination has passed away. There is a tone, indeed, in some of the earlier works of Wordsworth, which, were it unremedied by the general scope of the whole, we should be inclined to denounce as dangerous; nor do we anyhow think that, grand and glorious, and even pure and purifying, as it is, such a poem as his Tintern Abbey is perfectly adjusted to "the obedience of faith." But it would be unfair to dwell any longer just now on the name of Wordsworth in connexion with dangers against which we are sure he would be the first to warn us, and to forget how purifying and redeeming has been the influence of his mighty genius. Coleridge's mind was eminently religious even in its aberrations; and perhaps his poetry is a reflection of the most healthful, if not the sublimest, parts of his being.

But neither is it of them, nor of their kindred stars of the first magnitude, that we mean to speak at present. For these (and we do not mean it for an impeachment against them) are not our religious poets. They are or were religious men, no doubt, and their poetry bears its witness to the fact, being on the side of God and of good, not of the devil and evil; of truth and love instead of darkness and self-will; of law and obedience against pride and rebellion. But their strains, however in accordance with religion, are not for the most part immediately religious—they are not direct acts of worship. And turning to those which are, we come to our second observation, which, like our first, is of a gratifying character—that in the present day our

* Young is not to be passed over—but with all his merit, his frequent depth, and occasional sublimity, we cannot bestow on him the epithets we have applied to Cowper.

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religious poetry—that to which both adjective and substantive are justly applied—has been produced by clergymen. Beyond the names of Heber, Mant, Keble, Trench, Moultrie, Lyte, Alford, Faber, and the authors of the Lyra Apostolica, we hardly know where, and indeed have no wish, to look. In truth, as regards us, they will prove more than sufficient, overflowing, on supposition of each receiving his fair amount of notice, the bounds of this article, and, we own, in these busy days, of our individual amount of reading. We must therefore speak of those with whom we happen to be more or less acquainted; not meaning any disparagement to the remainder of our list, of all the names in which we have been led to think highly.

Our third observation is to this effect, that the feature we have mentioned as characteristic of our previous religious poetry—its being personal and individual, instead of congregational and catholic—marks too that of the present age. Nearly the only religious poet who has attempted anything original for the purposes of public worship is Bishop Heber; and elegant as are his hymns, and free, too, as they are from any thing unconciliatory of the popular taste, it must, we think, be admitted, that they have taken no hold on the public mind whatever, and are not likely ever to give the smallest colour to the tone of our public services.

In truth, Heber was not the man for such a work. The celebrity of his name is owing to other causes than the force of his mind, or the merit of any of his productions. The new and wonderful field of his latter labours, and their sad and sudden close, caught the public mind at once, and rendered him for a year or two the most interesting character of whom the present Church had to boast. And the more became known about him, the more did there appear to love. Men gazed delightedly on so fine a combination of the scholar, the gentleman, and the Christian, and gladly seized on circumstances which half warranted them in adding, the martyr. Nor was their interest misplaced. Such a character was a most wholesome object of contemplation. To the young and romantic, it showed from what fountains a man must draw, if he would make his being fragrant with whatever things are true, pure, honest, lovely, and of good report. Such an interest in one man gave, of course, a *prestige* in favour of whatever was published with his name affixed, and suspended for awhile the chill breath of fastidious criticism. But now that it has in some measure passed away, we have leisure to investigate; and though our admiration of the man Heber remains undiminished, his literary merit, we fear, begins greatly to dwindle among us. In truth, with much accomplishment, Heber had scarcely any genius. He was a wonderful specimen of the man of letters; but his education was given at a time, the shallowness of which was no otherwise less than that of last century, than in this one respect, that there were great and creative spirits, Goethes, Wordsworths, and Coleridges among us. Not merely the common herd, but even men of accomplishment and talent,—Cannings, Ellises, and Hebers, continued to be fed on very thin diet. Heber's theology bears witness to this. His Bampton

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Lectures show wonderful and wide-spread information; they were obviously written *con amore*, the spirit of the author never failing him for a single instant. But they are but a display of fireworks: there is no depth in their tone. The theory advanced is one on which no very earnest thinker would have rested for a week; while the style, though elaborately finished, is but the sublimation of school-boy excellence. The same false finery was adopted by Heber, to the hour of his death, whenever he considered his subject of more than ordinary dignity, disfiguring his Charge in India, and his University and Lincoln's Inn Sermons, and ludicrously contrasting with the manly and gentlemanlike ease of his journals. Such a man was not very likely to be a true poet. A sort of mental conversion and likeness to a little child would have been necessary first. Accordingly, he never got much above the artificial elegance of his *Palestine*. The volume just published does indeed indicate an acquaintance, in his latter days, with better models, and probably, therefore, a juster appreciation of the art than we had previously suspected him of possessing; but, as far as we have gone into it, there is no more of "the vision and the faculty divine" than in those compositions which we knew before. It is of his hymns we mean to speak at present, many, and perhaps all, of which he meant for congregational use. He heard his own "Brightest and best of the sons of morning" sung in church, somewhere in India. We own we never heard it in church anywhere, and never wish to do so. The man who could indite such a Lalla Rookh composition, under the name of a hymn, must have had no conception of religious poetry. Let us take, however, a much more favourable specimen of him, and then compare his elegant, but empty verses, with the depth of meaning and body of thought wherewith the same subject is handled by a true poet. Here is Heber's poem for the Fifteenth Sunday after Trinity:—

"Lo! the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson, given
By the blessed birds of heaven.

"Every bush and tufted tree
Warbles sweet philosophy;
Mortal, fly from doubt and sorrow,
God provideth for the morrow.

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?

"Barns nor hoarded grain have we,
Yet we carol merrily;
Mortal, fly from doubt and sorrow,
God provideth for the morrow."

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Here is *Keble's*:—

"Sweet nurslings of the vernal skies,
Bath'd in soft airs, and fed with dew,
What more than magic in you lies,
To fill the heart's fond view?
In childhood's sports, companions gay,
In sorrow, on life's downward way,
How soothing! in our last decay,
Memorials prompt and true.

"Relics ye are of Eden's bowers,
As pure, as fragrant, and as fair
As when ye crown'd the sunshine hours
Of happy wanderers there.
Fall'n all beside—the world of life,
How is it stain'd with fear and strife!
In Reason's world what storms are rife,
What passions range and glare!

"But cheerful and unchang'd the while
Your first and perfect form ye show;
The same that won Eve's matron smile
In the world's opening glow.
The stars of heaven a course are taught,
Too high above our human thought;—
Ye may be found, if ye are sought;
And as we gaze, we know.

"Ye dwell beside our paths and homes—
Our paths of sin, our homes of sorrow;
And guilty man, where'er he roams,
Your innocent mirth may borrow.
The birds of air before us fleet,
They cannot brook our shame to meet;
But we may taste your solace sweet,
And come again to-morrow.

"Ye fearless in your nests abide;—
Nor may we scorn, too proudly wise,
Your silent lessons, undescried
By all but lowly eyes:
For ye could draw th' admiring gaze
Of Him who worlds and hearts surveys:
Your order wild, your fragrant maze,
He taught us how to prize.

"Ye felt your Maker's smile that hour,
As when he paus'd, and own'd you good;
His blessing on earth's primal bower
Ye felt it all renew'd.
What care ye now, if Winter's storm
Sweep ruthless o'er each silken form?
Christ's blessing at your heart is warm;
Ye fear no vexing mood.

"Alas! of thousand bosoms kind
That daily court you and caress,
How few the happy secret find
Of your calm loveliness!
Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight;
Go sleep, like closing flowers at night,
And Heaven thy morn will bless."

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We call attention to this contrast, because we think it of more consequence than would at first sight be imagined. It is not merely a comparison of literary merit—not merely an illustration of the difference between mere elegant fancy and creative genius—but also it shows that there is some evil in a prolonged habit of verse-writing to one who is not a true poet. It not merely tends to form false standards of taste—not merely to create improper estimates of the purpose of poetry—but it leads men of talent to write with less meaning to their words than in prose they would ever condescend to do. The lines we have quoted from Heber, though far from rife with significance, are by no means so utterly commonplace as many other hymns of his, stately and grandiloquent in style. In short, verse writing, by any but a true poet, however polished, and in some sort successful, begets *unreality;* and unreality seems to us nearly one of the worst both of intellectual and moral evils. Before leaving Bishop Heber's poetry, let us make three exceptions to the general tenor of our remarks. His hymns for Trinity Sunday, for Michaelmas, and for St. Stephen's day, are noble compositions. In the last, the stanza—

> "A noble army, men and boys,
> The matron and the maid," &c.

is of the true catholic pitch. We wish we came in contact with more like it.

We may take leave for awhile of the subject of congregational poetry, for subsequent poets have not even attempted any thing original in that way. They have, however, in another direction, risen to heights that Heber knew not of. Let us begin with Mr. Trench, whom we put at the head of our present religious poets. More than any of his brethren, he seems to us to have a distinct calling to serve the Muses. He was born a poet, and would have been one, we think, had his mind never been called to the sacred subjects which have exercised it, and which have "moralized his strain." He is, too, more than any of his rivals in the same line, an *artist*, nearly always seeking to *perfect* his veriest trifles. This is no ordinary praise. Nothing marks the true spirit of art more. Your man of ingenious fancy is so contented with a happy thought, that he trusts to its carrying off much careless and slovenly execution. On the other hand, he who feels the solemnity of a poetical calling, regards such a thought as an inspiration to which he is to do reverent and careful service; as imposing a duty on him—the duty of developing it with suitable words and worthy harmonies. In keeping with this great merit, we must mention the severity and purity of Mr. Trench's English, a praise which we cannot accord to other of his contemporaries, whom, in some respects, we rate very highly.

His first volume, "The Story of Justin Martyr," &c., attained, we believe, very considerable popularity; and well it might. Without any vicious or *ad captandum* ornament, it had a free movement, and an impetuosity of feeling about it, which is apt to strike the public

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mind. It also referred to what is always so interesting—a past and tempest-tossed state of being. It was obvious that the Justin Martyr who spoke in such eloquent numbers was the poet himself. Except in the picturesque circumstance of meeting the aged messenger of good things by the sea shore, the poem of Mr. Trench has no correspondence with the narrative of Justin, who recounts no previous misery, nay, who describes himself as having been in a high state of elation at the moment of the providential rencontre. But this matters not. In reading the poem, we trouble not ourselves with the early Greek father. Any other name than Justin would have done as well. We think only of most picturesque circumstances adjusted to a state of feeling, oftener perhaps experienced in the present age than in any other—the feeling thus eloquently and imaginatively described :—

"I told him all, I did not hide
My sin, my sorrow, or my pride;
I told him how, when I began
First to verge upward to a man,
These thoughts were mine—to dwell alone,
My spirit on its lordly throne,
Hating the vain stir, fierce and loud,
The din of the tumultuous crowd;
And how I thought to arm my soul,
And stablish it in self-control;
And said I would obey the right,
And would be strong in wisdom's might,
And bow unto my own heart's law,
And keep my heart from speck or flaw,
That in its mirror I might find
A reflex of the Eternal Mind,
A glass to give me back the truth—
And how before me, from my youth,
A phantom ever on the wing,
Appearing now, now vanishing,
Had flitted, looking out from shrine,
From painting, or from work divine
Of poet's, or of sculptor's art;
And how I feared it might depart,
That beauty which alone could shed
Light on my life—and then I said,
I would beneath its shadow dwell,
And would all lovely things compel,
All that was beautiful or fair
In art or nature, earth or air,
To be as ministers to me,
To keep me pure, to keep me free
From worldly service, from the chain
Of custom, and from earthly stain;
And how they kept me for a while,
And did my foolish heart beguile;
Yet all at last did faithless prove,
And, late or soon, betrayed my love;
How they had failed me one by one,
Till now, when youth was scarcely done,

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My heart, which I had thought to steep
In hues of beauty, and to keep
Its consecrated home and fane,
That heart was soiled with many a stain,
Which from without and from within
Had gathered there, till all was sin,
Till now I only drew my breath,
I lived but in the hope of death."

The only other long and elaborate poem in Mr. Trench's first volume is the singular one entitled "The Monk and Bird," which is perhaps the most powerful he has ever given to the public. His "Solemn Lines to a Friend entering the Ministry," his "Descent of the Rhone," his "Ode to Sleep," and many others of similar scope and dimensions, together with some fifty admirable sonnets, make it nearly the most delightful volume of its length with which we are acquainted. Its successor was not, we believe, nearly so popular; nor do we see any thing to wonder at in the circumstance. In the first place, the poem from which it takes its title, Sabbation, is not a very pleasing one. The Jewish legend on which it is founded is a mere monstrosity—an ugly conception. When we come to turbid rivers, not of water but of stones, we turn away from them, as subjects for poetry. The only form in which such distorted imaginings can be carried off, is that vast sweep of plan and those plunging melodies wherewith Southey has contrived to divert our attention even from the portentous impossibilities of his Kehama. The Sternhold and Hopkins measure in which Mr. Trench has told us of Sabbation, and the bald simplicity at which he has aimed, leave us full leisure to see and to dislike the whole conception.

But if the faults of Sabbation may in part account for the want of success of Mr. Trench's second volume, the very beauties of the remainder may do so equally. For they are not like those of his first, broad and striking. We have scarcely any deep, full-toned melodies, like "The Descent of the Rhone," or "The Monk and Bird," little or no oratory like "The Story of Justin," and no passionate record of a past and cured disease of the soul, like the "Ode to Sleep," and the two or three poems around it. But we have a perhaps increased delicacy of thought and expression; a yet more chastened, and withal more expansive religious sentiment; and the poet's mind seems to have been fed meanwhile by richer and choicer learning. The following lines perhaps are as favourable a specimen of the volume as we could possibly extract:—

"REJOICE EVERMORE.

"But how should we be glad?
We that are journeying through a vale of tears?
Encompassed with a thousand woes and fears;
How should we not be sad?

"Angels that ever stand
Within the presence chamber, and there raise
The never interrupted hymn of praise,
May welcome this command.

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"Or they whose strife is o'er,
Who all their weary length of life have trod,
As pillars now within the temple of God,
That shall go out no more.

"But we who wander here—
We that are exiled in this gloomy place,
Still doomed to water earth's unthankful face
With many a bitter tear—

"Bid us lament and mourn,
Bid us that we go mourning all the day,
And we will find it easy to obey,
Of our best things forlorn.

"But not that we be glad,
If it be true the mourners are the blest,
Oh! leave us, in a world of sin, unrest,
And trouble, to be sad.

"I spake, and thought to weep
For sin and sorrow, suffering and crime,
That fill the world—all my appointed time
A settled grief to keep:

"When lo! as day from night,
As day from out the womb of night forlorn,
So from that sorrow was that gladness born,
Even in mine own despite.

"Yet was not that by this
Excluded, at the coming of that joy
Fled not that grief, nor did that grief destroy
The newly-risen bliss.

"But side by side they flow,
Two fountains flowing from one smitten heart;
And ofttimes scarcely to be known apart,
That gladness and that woe.

"Two fountains from one source,
Or which from two such neighbouring sources run,
That aye for him who shall unseal the one,
The other flows perforce.

"And both are sweet and calm;
Fair flowers upon the banks of either blow;
Both fertilize the soil, and where they flow
Shed round them holy balm."

Still more eloquent is the following from the same volume:—

"THE DAY OF DEATH.

"Thou inevitable day
When a voice to me shall say,
Thou must rise and come away.

"All thine other journeys past,
Gird thee and make ready fast,
For thy longest and thy last.

"Day deep hidden from our sight
In impenetrable night,
Who may guess of thee aright?

"Art thou distant, art thou near?
Wilt thou seem more dark or clear?
Day with more of hope or fear?

"Wilt thou come, not seen before
Thou art standing at the door,
Saying light and life are o'er?

"Or with such a gradual pace,
As shall leave me largest space
To regard thee face to face?

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"Shall I lay my drooping head
On some lov'd lap, round my bed
Prayer be made, and tears be shed?

"Or at distance from mine own,
Name and kin alike unknown,
Make my solitary moan?

"Will there yet be things to leave,
Hearts to which this heart must cleave,
From which parting it must grieve?

"Or shall life's best ties be o'er,
And all lov'd things gone before
To that other happier shore?

"Shall I gently fall on sleep,
Death, like slumber, o'er me creep,
Like a slumber sweet and deep?

"Or the soul long strive in vain
To get free, with toil and pain,
From its half-divided chain?

"Little skills it where or how,
If thou comest then or now,
With a smooth or angry brow;

"Come thou must, and we must die.
Jesus, Saviour, stand thou by,
When that last sleep seals our eye."

This is deep toned and solemn. Before bidding adieu to it, we will take this opportunity of remarking how suitable are triplets to religious poetry. Their recurring rhymes, and, as it were, sombre monotony, are in true keeping with that subdued and awe-struck feeling which is surely the native one of the saints, as seen in the restrained utterance of liturgies, and the unvaried austere character of true Catholic music.

Mr. Trench's two volumes abound in short effusions of blank verse, from every one of which it would be a delight to quote. We must content ourselves, however, with the following extract from "Lines to a Friend," in the second volume, declaratory of Nature's insufficiency to "show" the troubled spirit of man "any good."

"And Nature's self, our foster mother dear,
What could she do for us, what help impart?
Or when we felt that we were orphans here,
Or when our orphan hearts within us mourned,
And fled into her bosom, there to find
Pity and Love—there were no beatings there,
There were no pulses in her cold cold heart,
She had no happy family of love
In which to adopt us; beauty without love
How should it cherish, or make less forlorn
The forlorn heart of man; what comfort yield;
Yea rather must it be a tearful thing.
And such we felt it: such it was to us,
Who gazed upon the incense breathing flowers,
Trees and rejoicing rivers, sun and stars
Keeping their courses in untroubled joy;
While we, the first fruits of creation, we
For whose dear sake all other things were made,
Were as we were, but they appeared to us
Like the hired servants whom the prodigal
Bethought him of as satisfied with bread,
While we, the children of our father's house,
Were perishing with hunger far away.
What longing had we then to be as these—
To be as flowers or trees, as rocks or stones,
Glad might we have relinquished and put by
The burden of our immortality,
And all the drear prerogatives of man."

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Mr. Trench's main strength perhaps lies in the sonnet, and we own he seems to us nearly the only religious poet younger than Wordsworth who can play on that difficult yet ravishing instrument. In point of exact conformity to rule he about comes up to Wordsworth, and, like Wordsworth, his diction never seems for a moment cramped by the laws he imposes on it. The following sonnets, gathered from his two volumes indiscriminately, may take rank with the very noblest in the language, and we assure our readers that they are but samples of Mr. Trench in this department.—

"What is the greatness of a fallen king?
This—that his fall avails not to abate
His spirit to a level with his fate,
Or inward fall along with it to bring;
That he disdains to stoop his former wing,
But keeps in exile and in want the law
Of kingship yet, and counts it scorn to draw
Comfort indign from any meaner thing.
Soul that art fallen from thine ancient place,
Mayest thou in this mean world find nothing great,
Nor aught that shall the memories efface
Of that true greatness which was once thine own,
As knowing thou must keep thy kingly state,
If thou wouldst reascend thy kingly throne."

"TO THE EVENING STAR.

"Sole star that glitterest in the crimson west,
'Fair child of beauty, glorious lamp of love,
How cheerfully thou lookest from above,'
With what unblinking eye and jocund crest.
Yet grief from thee has passed into my breast;
For all surpassing glory needs must be
Full unto us of sad perplexity,
Seen from this place of sin and sin's unrest.
Yea, all things which such perfect beauty own
As this of thine is, tempt us unto tears;
For whether thou sole-sittest on thy throne,
Or leadest choral dances of thy peers,
Thou and all nature, saving man alone,
Fulfil with music sweet your Maker's ears.

"All beautiful things bring sadness, nor alone
Music, whereof that wisest poet spake,
Because in us keen longings they awake
After the good for which we pine and groan,
From which exiled we make continual moan,
Till once again we may our spirits slake
At those clear streams, which man did first forsake
When he would dig for fountains of his own.
All beauty makes us sad, yet not in vain,—
For who would be ungracious to refuse,
Or not to use, this sadness without pain,
Whether it flows upon us from the hues
Of sunset, from the time of stars and dews,
From the clear sky, or waters pure of stain?"

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"A PASS OF BAVARIA, BETWEEN THE WALCHEN AND THE WALDENSES.

'His voice was as the sound of many waters.'

"A sound of many waters! now I know
To what was likened the large utterance sent
By Him who mid the golden lampads went:
Innumerable streams, above, below,
Some seen, some heard alone, with headlong flow
Come rushing; some with smooth and sheer descent,
Some dashed to foam and whiteness, but all blent
Into one mighty music. As I go
The tumult of a boundless gladness fills
My bosom, and my spirit leaps and sings:
Sounds and sights are there of the ancient hills,
The eagle's cry, or when the mountain flings
Mists from its brow,—but none of all these things
Like the one voice of multitudinous rills."

To appreciate this last superb sonnet, the reader must have been in a mountainous country. If he has, he is likely to have been in a cave, and if so, will enter into the leading image of the following:—

"Our course is onward, onward, into light:
What though the darkness gathereth amain,
Yet to return or tarry both are vain.
How tarry when around is thick night?
Whither return? What flower yet ever might,
In days of gloom, and cold, and stormy rain,
Enclose itself in its green bud again,
Hiding from wrath of tempest out of sight?
Courage—we travel through a darksome cave,
But still, as nearer to the light we draw,
Fresh gales will reach us from the upper air,
And wholesome dews of heaven our foreheads lave,
The darkness lighten more, till, full of awe,
We stand in the open sunshine unaware.

Lord, what a change within us one short hour,
Spent in thy presence, will prevail to make;
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower.—
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear:
We kneel, how weak: we rise, how full of power:
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with thee?

To feel that we are homeless exiles here;
To listen to the world's discordant tone,
As to a private discord of our own;
To know that we are fallen from a sphere
Of higher being, pure, serene, and clear,
Into the darkness of this dim estate;—
This thought may sometimes make us desolate—
For this we may shed many a secret tear:

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But to mistake our dungeon for a throne,
Our place of exile for our native land;
To hear no discord in the universe,
To find no matter over which to groan;
This—oh! that men would rightly understand—
This seeming better, were indeed far worse!"

We must not quote more from Mr. Trench. What we have extracted, on supposition of our readers sympathizing with ourselves, will prove, we think, sufficient to justify our placing him at the head of our present religious poets. One remark more. His theology is altogether catholic, and four of his finest poems are on holy baptism. What a beautiful whole would not Herbert's, Keble's (in the "Christian Year"), and Trench's poems, on this subject, make? They might be printed, we think, as a tract, with one or two suitable annotations, such as would enable even those of imperfect education to understand their import, and enter into their spirit.

We must now pass to the "Christian Year," one of the most important contributions that has ever been made to our sacred literature; indeed, its adjustment to the Prayer-Book renders it, as a poetical manual, altogether unrivalled. And we rejoice to think that, as far as we know, none of the odium attaching in the popular mind to certain opinions of the author and his friends, seems to hinder the efficacy of this great devotional benefaction. Putting aside, for a few moments, all thought of the merits of the poetry, we must notice, in the first place, the depth of the theology, presenting that combination nowhere to be found but in the catholic mind, of fine insight into the human heart, its springs of action and fountains of rebellion, and of objective faith, occupying itself not with technical abstractions, but with the person of the Saviour, with the living, present, exalted, and life-giving Jesus. Thoughts of this sort, moving harmonious numbers, are what give its great value to the "Christian Year." In addition to this, we must notice an exquisite occasional delicacy, both of thought and expression, to which the language hardly affords a parallel. Having said thus much, in all sincerity of admiration, we may now be excused, perhaps, for a little cavilling. Besides the obscurity so often complained of, we must charge Mr. Keble with not being enough of an artist, with not labouring after that perfection, the aiming at which is so honourably characteristic of Mr. Trench. His hymns very often want unity of scope; seldom indeed do they present us with an uniform *finish* of execution. He surely has something to answer for at the critical tribunal, who, possessed of real poetical power, can nevertheless leave a stanza in such a shape as the following most discordant one—

"But where is then the stay of contrite hearts?
Of old they leaned on Thy eternal word;
But with the sinner's fear their hope departs,
Fast linked as thy great name to thee, O Lord;"

and who can disfigure one of his finest compositions with the fol-

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lowing, of which, we know not whether the thought or the expression be harsher and more awkward :—

> " Who would not shun the dreary, uncouth place?
> As if, fond leaning where her infant slept,
> A mother's arm a serpent should embrace:
> So might we friendless live and die unwept."

Now it may be said, that a man at Mr. Keble's time of life, and following moreover his other grave and engrossing pursuits, is not very likely to correct faults of this sort, and therefore that there is no use in dwelling on them. And had he no followers, perhaps, we should feel it best, and indeed, most becoming towards such a man, to take what he gives us, and be thankful for its great beauty and excellence, without cavilling at its faults. But Mr. Keble has followers, and it is to be hoped will have many more; and for their sake it is right to mention his faults. Nor do we see why the amendment of them on his own part should be considered hopeless. Let him be impressed (and such a man will not surely think it above him to learn from any quarter) with the importance of labouring for perfection, of reverently finishing every corner of what we offer to the glory of God and the good of man ; and even now we may hope to see all the gifts which peculiarly belong to him as a poet combined with a fineness of execution, which at present he is without. The poet surely labours under no natural incapacity, either of ear or of utterance, or of the unific power of art, who has produced any thing so perfect as the following lines on the

" FORMS OF PRAYER TO BE USED AT SEA.

> " The shower of moonlight falls as still and clear
> Upon the desert main
> As where sweet flowers some pastoral garden cheer
> With fragrance after rain.
> The wild winds rustle in the piping shrouds,
> As in the quivering trees;
> Like summer fields beneath the shadowy clouds,
> The yielding waters darken in the breeze.
>
> " Thou too art here, with thy soft inland tones,
> Mother of our new birth,
> The lonely ocean learns thy orisons,
> And loves thy sacred mirth:
> When storms are high, or when the fires of war
> Come lightening round our course,
> Thou breath'st a note like music from afar,
> Tempering rude hearts with calm angelic force.
>
> " Far, far away, the home-sick seaman's hoard,
> Thy fragrant tokens live,
> Like flower-leaves in a precious volume stored,
> To solace and relieve
> Some heart too weary of the restless world;
> Or like thy sabbath Cross
> That o'er the lightening billow streams unfurl'd,
> Whatever gale the labouring vessel toss.

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"Oh! kindly soothing in high victory's hour,
Or when a comrade dies,
In whose sweet presence sorrow dares not lower,
Nor expectation rise
Too high for earth: what mother's heart could spare
To the cold, cheerless deep,
Her flower and hope? But thou art with him there,
Pledge of the untired arm, and eye that cannot sleep.

"The eye that watches o'er wild ocean's dead,
Each in its coral cave,
Fondly as if the green turf wrapped his head
Fast by his father's grave.—
One moment, and the seeds of life shall spring
Out of the waste abyss,
And happy warriors trumph with their king
In worlds without a sea,* unchanging orbs of bliss."

We might please ourselves long, did time permit, in quoting from the "Christian Year," but we trust that in so doing we should not be adding to the information of our readers, as we hope that few of them are otherwise than familiar with that precious manual. We will therefore pass on at once to its companion, the "Lyra Apostolica." This is distinguished from most other collections of poetry by direct inculcation of opinion—a characteristic somewhat perilous in an artistic point of view. The "Lyra Apostolica" does not come scathless out of the ordeal, but much pure and lovely poetry remains intact within its compass notwithstanding. We believe we are taking no great liberty in identifying the signature γ with Mr. Keble, and if so, we venture to cite the blank verse lyrics on the Burial of the Dead, as a proof how consummate an artist, as well as how happy a thinker, he can be when he pleases. Well known, as they surely must be, we yet cannot resist the luxury of quoting them.—

"I thought to meet no more, so dreary seemed
Death's interposing veil, and thou, so pure
Thy place in Paradise
Beyond where I could soar.

"Friend of this worthless heart, but happier thoughts
Spring like unbidden violets from the sod,
Where patiently thou tak'st
Thy sweet and sure repose.

"The shadows fall more soothing, the soft air
Is full of cheering whispers like thine own,
While Memory by thy grave
Lives o'er thy funeral day.

"The deep knell dying down, the mourners' pause,
Waiting their Saviour's welcome at the gate;
Sure with the words of Heaven
Thy Spirit met us there;

"And sought with us along the accustomed way
The hallowed porch, and entering in beheld
The pageant of sad joy,
So dear to Faith and Hope.

* "And there was no more sea."—*Rev.* xxi. 1.

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"Oh! hadst thou brought a strain from Paradise
To cheer us, happy soul, thou hadst not touched
The sacred springs of Grief
More tenderly and true,

"Than those deep warbled anthems, high and low,
Low as the grave, high as the Eternal Throne,
Guiding through light and gloom
Our mourning fancies wild;

"Till gently, like soft golden clouds at eve
Around the western twilight, all subside
Into a placid faith,
That even with beaming eye,

"Counts thy sad honours, coffin, bier, and pall,
So many relics of a frail love lost,
So many tokens dear
Of endless love begun.

"Listen! it is no dream—th'Apostles' trump
Gives earnest of th'Archangel's; calmly now,
Our hearts yet beating high
To that victorious lay,

"Most like a warrior's to the martial dirge
Of a true comrade, in the grave we trust
Our treasure for awhile;
And if a tear steal down,

"If human anguish o'er the shaded brow
Pass shuddering, when the handful of pure earth
Touches the coffin lid;
If at our brother's name,

"Once and again the thought, For ever gone,
Come o'er us like a cloud; yet, gentle sprite,
Thou turnest not away,
Thou know'st us calm at heart.

"One look, and we have seen our last of thee,
Till we too sleep, and our long sleep be o'er;
Oh! cleanse us ere we view
That count'nance pure again.

"Thou who canst change the heart and raise the dead,
As Thou art by to soothe our parting hour,
Be ready when we meet
With thy dear pardoning words."

Nobody could go beyond this, but we think Mr. Keble might oftener come up to it. We ask for nothing more, but from him we are content with little less.

Of the remaining writers in the Lyra Apostolica we could speak at length did our limits permit. No one can have opened the volume without being struck with the large proportion of it occupied by him who signs himself δ; and this activity, joined to sundry other characteristics, makes us feel that "we do know that fine Roman hand." The author is a poet, and a poet in no ordinary degree equipped with the gifts of feeling, the sense of harmony, and "the shaping power of imagination," requisite for his art. He has, indeed, the faults of his school, the imperfect execution, and the

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rough jaw-breaking and ear-stunning morsels of verse in which its leader indulges. But he has a greater power than Mr. Keble of sounding deep bass notes, and we think his imagination takes a wider range.

With the exception of the lines just quoted, the whole department entitled "Saints Departed" is his, and deep and beautiful it assuredly is. We will not, however, quote from it, but will lay before our readers a specimen of the author's powers, which, if not displaying all his shades of feeling and fancy, is perhaps one of his most perfect works. And as we have once before presented them with a comparison, we will do so now again. We will beg them to remember Addison's celebrated hymn, "When all Thy mercies, O my God," with which we presume they are all abundantly familiar, and to contrast its frigid polish, and faint moonlight reality, with the warmth, the earnestness, the depth, of the verses we now lay before them, following out, as they do, the same train of thought:—

"Lord, in this dust, Thy sovereign voice
First quickened love divine;
I am all Thine, Thy care and choice,
My very praise is Thine.

"I praise Thee, while Thy providence
In childhood frail I trace;
For blessings given ere dawning sense
Could seek or scan Thy grace.

"Blessings in boyhood's marvelling hour,
Bright dreams and fancyings strange;
Blessings when Reason's awful power
Gave Thought a bolder range.

"Blessings of friends, which to my door,
Unasked, unhoped, have come;
And choicer still, a countless store
Of eager smiles at home.

"Yet, Lord, in Memory's fondest place
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad.

"I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

"Yes! let the fragrant scars abide,
Grace-tokens in Thy stead;
Faint shadows of the spear-pierced side,
And thorn-encompassed head.

"And such Thy loving force be still,
Midst life's fierce shifting fray;
Shaping to Truth self's froward will,
Along Thy narrow way.

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"Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness Love,
And Faith in this world's shame."

We have sometimes thought that the writer who signed himself β gave promise of becoming a truer and greater poet than all his fellows. We say *gave*, for it would be affectation to keep up the form of uncertainty as to who the authors are, no secret we believe having ever been made about the matter. At all events, the publication of Mr. Froude's Remains enables every one to identify his compositions. Whatever estimate there may be formed of one or two of his opinions, however unsafe a guide for the young, the unworldly, and the romantic, we may think the writer to be, whose veneration was sent back some centuries, with a chasm interposed of men and of matter, for which he felt no regard, and to which he attributed no authority; wherever we like to range ourselves with respect to the questions with which Mr. Froude's name has been generally connected; we think no one, with an eye for true poetry, will fail to recognise it in the verses, "Alas, too few!" for which the Lyra Apostolica is indebted to him. There is a purer English, and a freer movement, we think, in his diction, than we find among his friends. His ear, we suspect, was more finely tuned than Mr. Keble's, and his power of adjusting his words to it greater than Mr. Newman's; while the pitch of his verse is precisely that subdued worshipping one, which belongs perhaps exclusively to the catholic mind. The lines on Tyre, and those on Daniel, and the dialogue between Old-Self and New, have a greater range of thought, and accordingly display greater power, than those we are about to quote; but these latter suit our space and illustrate our meaning quite as well:—

"O Lord, I hear, but can it be
The gracious word was meant for me;
O Lord, I thirst, but who shall tell
The secret of that living well;
By whose waters I may rest,
And slake this lip unblest?

"O Lord, I will, but cannot do,
My heart is hard, my faith untrue;
The Spirit and the Bride say Come;
The eternal ever blessed home
Oped its portals at my birth,
But I am chained to earth.

"The golden keys each eve and morn,
I see them with a heart forlorn;
Lest they should iron prove to me,
Oh! set my heart at liberty.
May I seize what Thou dost give,
Seize tremblingly and live!"

But this article, like all things human, must come to an end; and like most things human, must be contented with doing much less

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than it contemplated. The names of Alford, Moultrie, Sterling, and Williams, must therefore be left for the present to commend themselves. When we join them to the true and delightful poets of whom we have been speaking; and remember, too, that there are others, of whom, as we have already intimated, we have every reason to think that they are not unworthy of being admitted into the same society; we feel that the croaker about our poetical prospects can be well and completely answered. What does he mean by calling ours an unpoetical age? An age, the beginning of which was glorified by Wordsworth, Coleridge, Southey, Scott, Campbell, and, viewing them merely as poets, by Shelley and Keats! And now, that those forms of light have either disappeared from among us, or are, alas! passing into the distance, have we a right to say that they are unworthily succeeded by Tennyson, Taylor, Trench, Milnes, Alford, Keble, and a pretty copious *et cetera?* It is true none of these either are, or ever will be, the *great* poets that one or two we named in our former list are now on all hands confessed to be. What then? We have no right to ask for *great* poets—it is enough if such an one appears once in a century; but if the age be in a healthful state, we have a right to look for *genuine* ones. Conscious that they "derive their light from Heaven," such men for the most part will "shine in their place and be content;" and let us be content too to see them there. There is, as we conceive this article demonstrates, a rich abundance of true poets amongst us; and, as it has been our purpose to show, of religious ones. Let us cease then to complain. All that is wanted is for the taste of the young to get directed to them; and every year makes the task of doing so look brighter and more promising. There are bad models and vicious styles enjoying favour with some, no doubt; but supply the wholesome, and you will soon expel the taste for unwholesome diet.

At the same time there is still unremedied the want of congregational and catholic poetry, to which we have so often alluded. All that we have been citing with praise, and all the remainder of their authors' works, belong to the private and personal department. Two attempts, indeed, have recently been made to supply our churches with better words to sing than the uncouth stanzas of Sternhold and Hopkins, or the smooth inanities of Brady and Tate; and they have been made by two of our most distinguished men, one of them a true poet, and the other, one of the finest English as well as classical scholars of the day—Mr. Keble and Archdeacon Hare. We need scarcely say, that neither the Psalter of Mr. Keble, nor Archdeacon Hare's version of some of the Psalms, are other than very interesting works; but we see no prospect of thorough success in the undertaking. Mr. Keble, in his preface, has, we think, settled the question. He thus speaks: "It (his Metrical Psalter) was undertaken, in the first instance, with a serious apprehension, which has since grown into a full conviction, that the thing attempted is, strictly speaking, *impossible;* it being obvious, from the structure of

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the Hebrew Psalms, that they were intended, not for singing, but for chanting. The system of parallel members and clauses, on which they are constructed throughout, seems to have been even providentially framed (if one may venture on such conjectures) with a view to the expression in other languages of their form as well as substance, with as little loss as possible of meaning and beauty. But the more encouragement it gives to versions merely rhythmical, such as those of the LXX, the Vulgate, or the English Prayer-Book, the less chance does it leave of success in any modern metre, the form and tone of the two being not only different, but, generally speaking, irreconcilable." Accordingly it is only from considering that the custom of singing metrical versions, rather than chanting the Psalter, prevails among us too extensively to open any speedy prospect of its abandonment, that Mr. Keble seems to have been induced to prosecute his task. We confess, viewing the matter as of some consequence, and looking at the increasing attention now paid to sacred music, the juster appreciation of it which is beginning to prevail, and the efforts made to promote its cultivation, we are not without hopes that the next generation may give their due force to the Psalter, the Te Deum, &c., by chanting them, and consider the doing so as the chief part of their provision for singing praise in the church. We have, however, some good psalm tunes, of which it would be a pity to lose the advantage. Let them be used for christian hymns,* to composing which, rather than to the impossible task of rendering the Psalms into English verse, we wish our poets would betake themselves. The time, we think, has come for it. Having borne its witness to the protestant principle, the sacredness of the individual conscience, and the paramount importance of personal religion, our Church is resuming the task of witnessing for the catholic principle, and drawing men out of their *mere* individuality into the body of Christ. Doubtless catholic sentiments at present appear in a somewhat antagonistic way, unfavourable to their taking the form of poetry. But events are bringing men into closer union than perhaps they know. The movement, in far more and other quarters than the only one of which newsmongers take cognizance, is towards true catholicism. Future poetry, when called forth, will express and help forward that movement; and so may the Church of England complete her spiritual equipments, by a body of sacred song, such as may be sung in the great congregation, and may raise its individual members to the glories and blessedness of their Zion, merging their own poverty and nakedness in the unsearchable riches of Christ, spread throughout the communion of saints.

* Till, however, such Christian hymns appear and are recognised, and whilst our grand old Psalm tunes must be used, if used at all, to the words of either the Old or the New Version, we beg leave to suggest that the doing so need not delay the introduction of chaunting the prose Psalter, &c. where practicable. In a church in London, under the care of a distinguished dignitary, *both* are carried on, the Psalm taking its rubrical place, as a metrical anthem, we believe with a success which may well encourage others to go and do likewise.

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The Playfellow; a Series of Tales, to be published quarterly. By HARRIET MARTINEAU. *I. The Settlers at Home. II. The Peasant and the Prince.* London: Knight & Co. 1841.

EVERY revolution has its portents. When the crown of Scotland passed from the head of good king Duncan to the worthless brows of his murderer, the coming event was foreshadowed by various alarming tokens:

> "A falcon, towering in her pride of place,
> Was by a mousing owl hawk'd at and kill'd.
> And Duncan's horses, (a thing most strange and certain)
> Beauteous and swift, the minions of their race,
> Turn'd wild in nature, broke their stalls, flung out,
> Contending 'gainst obedience, as they would
> Make war with mankind."

In the first French revolution, an infuriated mob of women marching from Paris to Versailles was a sight well calculated to horrify, and fill the mind with dire forebodings. And so in our own revolution of 1832, those who had eyes to see, and ears to hear, could hardly fail to observe both

> "———— Omens dire,
> And strange, unnatural conjunctions,"

which were as revolting at the time, as they are now curious to look back upon. Among the minor portents to which we allude was Miss Martineau, a lady, till then, we believe, never heard of beyond her own domestic circle, but who at that epoch committed herself to the troubled sea of politics, and ever since, like a Mother Carey's chicken, flapping, screaming, screeching, before the coming storm, has taken care to let her voice be heard when the horizon is darkest, and (for, like the pigs, she can see wind) the hurricane is approaching.

About the period when that gigantic lie, the Reform Bill, was hatching,—a measure devised, framed, and executed (as Sydney Smith is reported to have said, and as we verily believe) "solely for the extirpation of the Tories,"—Miss Martineau burst upon the world as a literary phenomenon who had undertaken to produce a novel every month, and (like Sheridan's comedy-writer, who, by the mere force of humour, was to put housebreaking in so ridiculous a light, that if the piece had its proper run, bolts and bars would be useless by the end of the season) to make the science of political economy so simple, attractive, and entertaining, as to make it their own fault if every footman and kitchen-maid in the kingdom did not know as much about it as Adam Smith, M'Culloch, and Mill. The attempt failed, indeed, in the last respect, for up to this present 12th of July, 1841, the footmen and kitchen-maids have shown that they either do not comprehend, or will not admit Miss Martineau's

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brilliant theories: they occasionally are weak enough to marry, and then are wicked enough to have a family, and we fear are still so prejudiced as neither to deprecate charity, nor a provision for the poor, all of which things are of course highly reprehensible. Still, though the fair writer did not work that moral revolution in the habits and opinions of her countrymen which she had anticipated, she obtained for herself no slight degree of *éclat*, and her novels caused a very great sensation in the literary world. And no wonder. She is very clever; her style of writing is agreeable; she has a good deal of insight into character; has considerable powers of description; a sufficiency of poetical feeling; and has evidently mixed with various classes of society. These are points enough to constitute a popular writer, be the subject written upon what it may. But Miss Martineau had other advantages: she was a whig when whiggery was rampant, a reformer when innovation was at a premium, a dissenter when it was the amusement of the day to ride roughshod over the Church.

No wonder that Miss Martineau had plenty of readers. Some read and admired; many more read and shuddered; but her books were upon every body's table; and while not a few "skimmed the story and skipped the political economy," the majority of those who studied the scientific part found it beyond their comprehension, and so, like modest people, laid the blame upon themselves. By the time, however, that our authoress had written novels enough to fill eight or ten close-printed volumes, the most persevering of her readers began to grow tired; the most modest began to be staggered at her conclusions; and the most obtuse to question them. And so it came to pass in the end, that people were very much of a mind with respect to the character of her productions, and were satisfied that although she contrived to administer poison in a very agreeable medium, still it was *rank poison;* that her theories for the most part were absurd, or mischievous, or both; that her religious principles were deeply tinged with heresy; and that much of what she had written was so unfeminine as to be absolutely disgusting. And so Miss Martineau's politico-economical series came to an end.

Since that period she has appeared before the public more than once, but her works do not seem to have excited much interest, and we were in hopes that she had had her day. We lately heard, however, that she had undertaken a series of *children's* books, and this announcement decided us on making our readers acquainted with their contents, and, if necessary, entering our protest against them; for although Miss Martineau's principles are no longer unknown, there is such an apathy among parents with respect to the books they allow their children to read, that it is quite as likely as not that "the Playfellow" might have been admitted without question into many a school-room.

Now there is one insuperable objection at the very outset to Miss Martineau's stories, an objection, however, which we lament to say is

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equally applicable to Miss Edgeworth's, (an authoress whose works are in the hands of every child,) namely, that her virtuous characters have not one spark of anything beyond merely worldly principle to make them so; if they have truth, it is because the world looks down upon a dishonourable man; if they are generous, it is because the world admires liberality; if they are sober, it is because no drunkard can "get on in the world;" if they are persevering, it is because such a quality is as needful for the worldling as for the Christian. It is not merely that no religious discussions are introduced, (which is neither necessary nor desirable,) but decisions are made, and actions performed, upon almost any motive rather than the *one* which ought to be paramount, namely, that God has forbidden or enjoined such or such things. Of course, being herself a dissenter, Miss Martineau cannot be expected to advocate Church principles: but why should parents who are Churchmen keep from their children those principles of action which ought to be carried into the minutest details of daily life? At least, let our children reap the advantage of our own dear-bought experience. We in the present day are striving to win our way back to ancient paths; and that which impedes us most in our progress, arises from the settled nature of our habits, and the difficulty of breaking through practices and modes of thought which have been familiar to us from childhood. We were never taught to think much about the guilt of schism, never heard anything of the strictness of ancient discipline; fasting and mortification of the flesh were never inculcated upon us; we hardly knew, perhaps, what is meant by a saint's day, and so with many other things. Well, we have discovered that after all it is *not* a matter of indifference whether or no we obey the Church's ordinances, and identify ourselves with her system. Now, why should we put books into our children's hands which will keep them in the profoundest ignorance of all these matters? Why should we leave them to steer their dim and perilous way amid rocks and shoals, where, and when, and how they please, instead of teaching them from the first that there is one only route of safety, and making them familiar with the chart of their voyage from their earliest years. The time was, indeed, when there were no such things as books for children; when there was nothing intermediate between Cinderella and Jack the Giant-killer, and works written for persons of mature age: and again, there was a period when the option seemed to lie between Mrs. Barbauld and Miss Edgeworth, and a host of nameless writers of the extreme ultra-protestant school. But this evil no longer exists; the labours of Mr. Gresley, and his companions, in the Englishman's Library, of Archdeacon Wilberforce, of the authoress of "the Fairy Bower," and of the anonymous writers of Mr. Burns's juvenile series of books, make it perfectly easy to supply the nursery and schoolroom with works of the soundest and safest teaching, and at the same time render it quite unnecessary to go to Unitarians, or anything-arians, for the education of the children of the Church.

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Miss Martineau's story books are not worse,—they are in many respects better,—than many of a similar description which have fallen in our way; but (beyond mere amusement) we are unable to conceive any one advantage that a young person could derive from the perusal of them. Moral to the first story (The Settlers at Home) there is none; and all we gain from the second, is the somewhat trite conclusion, that "to be a king, or one of the king's family, is not the same thing as to be perfectly happy." Both stories are interesting, well put together, and cleverly told; and in the first there is hardly anything that is positively objectionable; but there is nothing in them to make them desirable books for children.

The first tale has for its scene the isle of Axeholme, and for its date the period of the great rebellion. The district so denominated, is not, as is well known, an island, but a piece of land surrounded by the Trent and Humber, which for many ages was a dismal swamp, inhabited only by fowlers and a few monks. It was, however, at length drained, and brought into a high state of cultivation by some Dutch colonists, who found, to their cost, that they had undertaken a very thankless office. They experienced all manner of injury and evil treatment from their neighbours, who "had been long accustomed to fishing and fowling in the swamp, without paying any rent, or having to ask anybody's leave, and had therefore no mind to settle to the regular toilsome business of farming." But this was not all: The poor Dutchmen being the king's tenants, and being very helpless, were first the objects for puritan persecution; and accordingly a parliamentarian commission sitting at Lincoln gave orders one fine morning to break through the sluices and destroy the dams which kept up the water, and thereby, of course, drowned the whole territory, without giving the unhappy colonists the slightest warning of the atrocity which was about to be perpetrated. It was a deed worthy of puritanism and its father.

Miss Martineau's tale turns upon the fate of a family of children, who, occupying a dwelling on the highest part of the levels, were not drowned, like their neighbours, at once, but by inches, as it were, and with all the additional horrors of starvation and miasma: they are, however, rescued just when their condition seems hopeless. The characters of the children and their various expedients are cleverly, indeed beautifully described, as also the characters of two other persons, a maid servant, who never does anything till she is driven to it, and then gets no credit for what she has done, and an active, odious, clever little monster of a boy, one Roger Redfurn, the nephew of a fowler, who escaping the flood, torments the children, acts the tyrant, and is in all things the very reverse (except in selfishness and a smattering of mechanics,) of what the government system of education would pretend to make the children of our agriculturists. The main incident in Miss Martineau's tale, namely, the irruption of the flood, is very naturally and powerfully told; but some of the incidents (such, for instance, as the finding the mummy

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of an ancient Briton, and the respectable father of the family being carried down the Humber, and so into the German Ocean, *in his own windmill!*) are absurd to the last degree.

It will be seen by this brief abstract that there is no great harm in "The Settlers at Home;" indeed, so far as it sets puritanism in its true light it is valuable: but after all, there is nothing in it which is at all profitable reading for children, or specially adapted to their tastes. Indeed we felt this so forcibly while we were perusing it, that we could hardly help suspecting Miss Martineau of a bit of quiet mischief; and that while professing to write a book for the young, which she nevertheless felt sure their elders would read, she was in fact producing, in an allegorical form, a severe satire on the tactics of the various political parties in this country. The turbid flood which laid waste the well-cultivated fields, and uprooted the ancient dwellings in the isle of Axeholme, is no bad illustration of what has taken place in England during the last ten years of whig misrule: the children, few and helpless in the midst of the inundation, might fairly represent the conservative party; and we are not without our misgivings that Sir Robert Peel, as the author of the Church Commission, and on some other occasions, has acted very like the nurse-maid Ailwin. Not a few gentlemen might be named who, since the whig flood set in, have, like Mr. Linacre, been carried out to sea in their own windmills. Roger Redfurn, the eccentric, mischievous boy, is the very image of Miss Martineau's patron, Lord Brougham; and the lad's protegé, a dog called Spy, has points in its character which have reminded us of a writer on politico-economical subjects, whose name Miss Martineau will excuse us from mentioning.

The second volume of the series, "The Peasant and the Prince," is, in our opinion, a much more objectionable volume than the first. It is a history of the unhappy child of an unhappy father, Louis Duke of Normandy (afterwards Dauphin), the son of Louis XVI. of France, and upon his parent's murder, the rightful king. We have seen from our authoress's former publications that she was disposed to espouse the side of democracy in that most horrible revolution; but on the present occasion she seems to have gone out of her way to heap all the abuse in her power upon Marie Antoinette and her unfortunate husband. Nothing is brave, or wise, or virtuous, but the tiger-monkeys of the revolution; *their crimes* are mistakes or misfortunes, while poor Louis deserved to lose his head, if it was only for its dulness. We do not mean to say that Miss Martineau words all this as strongly as we have done; but of this we are sure, that no *child* will rise from the perusal of her interesting, clever, and most mischievous book, with any other impressions than that the revolution was justifiable, and its victims contemptible.

Every thing that can be alleged against the unhappy monarch and his queen is carefully brought forward; and many, if not most, of the noble or touching traits in their characters suppressed. There is,

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however, one striking anecdote of Louis *the Fifteenth*, in the early part of the volume, which Miss Martineau was bold to introduce.

"One day he (Louis XV.) was hunting in the forest of Lénard, when he met a man on horseback carrying a coffin. 'Where are you carrying that coffin?' asked the king. 'To the village yonder.' 'Is it for a man or a woman?' 'For a man.' 'What did he die of?' 'Of *hunger*.' The king clapped spurs to his horse, and rode away."

This story is told by way of illustrating the vile character of Louis, and the grinding oppression of the aristocracy: but we would ask Miss Martineau whether France is the only country in which such an answer would have been given, and how often such an answer might have been given in *this* country since the introduction of her favourite *poor law?* We suspect that if some political economist a century hence should get hold of the coroners' reports for the last few years, he would be able to draw a picture of cruelty surpassing in infamy all that was ever enacted in France in the most disastrous and profligate days of its monarchy. Well will it be for us if the same writer have not to describe (we quote an expression of Miss Martineau's) "the storm that burst on all of us, *when the poor could endure no more.*"

There is no necessity why we should dwell further on the contents of the book under review. We have made our readers acquainted with its subject, and the manner in which that subject is treated, and we now revert to our former question, Is this profitable reading for children? Why should tales of confusion and anarchy, irreverence and lawlessness, cruelty and bloodshed, be set before them *by way of amusement* for their leisure hours? And if they *are* to read such things, why should the tremendous moral conveyed by the progress of that revolution be withheld from them? Why (as in Miss Martineau's book) should it be concealed that the monsters who imbrued their hands in the king's blood, ere long proclaimed that there was no God? If we must have the bane, at least let us have the antidote.

For ourselves, however, we confess that we would not willingly put such subjects into children's hands at all; we can see no advantage to be gained from familiarizing their minds with all which it is most revolting to contemplate. True, it may be useful by way of warning; but we would rather convey our warning in a different manner. We would teach them that their own path as churchmen lies in the road of suffering; and we would teach them from the church's records, and the example of our Lord, how suffering is to be met. We would not lead them through chronicles of revolutions, and tell them to expect that the same things are at hand among ourselves; but we would teach them in calm faith to be prepared for *all* which the Almighty may see fit to lay upon us. We would teach them as they hear of wars and rumours of wars, and see distress and perplexity

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among the nations, to remember of whose coming such things are the token; we would say to them, in the words of one of the most hopeful of our youthful poets,

> " A blight hath pass'd upon the church;
> Her summer hath departed;
> The chill of age is on her sons,—
> The cold, the fearful-hearted;
> And sad, amid neglect and scorn,
> Our mother sits and weeps forlorn.
>
> " Narrow and narrower still each year
> The holy circle groweth;
> And what the end of all shall be
> Nor man nor angel knoweth:
> And so we wait and watch in fear;—
> *It may be that the Lord is near!*"*

CHAPTERS ON ECCLESIASTICAL LAW.

No. I.

DILAPIDATIONS.

THE majority of persons who have not chosen the law as their profession, but to whom the dryness of its study would be little discouragement, are yet very often deterred from gaining information on legal matters by the oft-repeated dictum, that, "a little law is a great evil." As far as the knowledge of a few unconnected technicalities is meant, the truth of the proverb may very fairly be admitted; though, at the same time, it may be thought, and that with some reason, that even that little is far less evil than no knowledge at all. When, however, the little knowledge, is a knowledge of a few broad principles, based on and fortified by precedents, the case is very different. To assist our readers in the acquirement of the latter kind of knowledge, is the object of this paper, which, as one of a series, it is hoped may enable the clergy in particular to obtain a fair insight into the principles on which the spiritual and temporal courts profess to be guided in their decisions in cases respecting the persons, the offices, and the property of their order.

Few legal claims are in appearance more harsh than that which is ofttimes made, by means of the action at common law, by an incumbent against the representatives of his predecessor, to recover the amount of his dilapidations. This may arise, partly from the claim being made on those who have perhaps in no way profited by or assisted in committing the injury to the benefice for which the claim is made; and partly from this claim being now universally made through the medium of the temporal courts, rather than through the

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* Faber's Poems, p. 48.

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courts ecclesiastical, by which means the true character of the claim is obscured, and the claim itself appears as a mere assertion of common law right to so many pounds from those whose liability seems doubtful. It may likewise be traced to a neglect of the original principles on which the revenues of benefices were given, and to the gradual assumption of the fatal position, that the sacred office is merely one of those genteel professions by which, without losing caste in society, fortunes may be amassed for the glory of man and of his offspring.

"Dilapidation," says Sir Simon Degge, the reputed originator, and certainly the restorer, of the present action at common law, "is the pulling down, or destroying in any manner, any of the houses or buildings belonging to a spiritual living, or the chancel, or suffering them to run to waste, decay, or ruin; or wasting or destroying the woods of the church, or committing or suffering any wilful waste in or upon the inheritance of the church."* The words of this definition are by no means too large. The woods and timber on a benefice may not be felled by an incumbent except for repairs or fuel; and if he does to the contrary, his successor has a clear right to be repaid by his executor. Under the general term of inheritance of the church, or perhaps rather under the term "buildings"—if we may be guided by the parallel interpretation of the same word in the statute of the 13th of Elizabeth—the hedges and fences of the ancient glebe are included. "Indeed, there never has been a doubt," says Bishop Gibson, "that as to the fences and walls of the ancient glebe, the executors of an incumbent are liable to the successor for dilapidations."† By the decision of the Court of King's Bench, on a late case,‡ the liability, at common law, of the executors of a vicar for non-repair of the fences of lately-acquired land (in that case of an allotment made in lieu of a portion of the tithes) has been established. And this with great reason. For, if it be argued, that no common law right can be claimed over lands not assigned to the vicars previous to the time called, in technical language, legal memory—the reign of Richard the First: it then requires to be explained, how it happens that this right has been claimed over lands not allotted until very many years, and even a century and more after that time; and that this common law right has been admitted, and judgment on it allowed to go by default, from the reign of William and Mary to the present day. Had the principle that was contended for in that case been admitted, there is hardly a vicarage in England, the lands of which would be affected by the claim now so long established, as hardly any vicarages were created before the reign of Richard the First. Common consent warranted the judges in saying, that, until that case was brought, "they had never heard a doubt expressed, but that *all* the lands of vicarages, whether upon

* Parson's Councillor, p. 134.
† Lyndewood, 254. Gibson's Codex, 793.
‡ Bird *v.* Relph. 2 Adolphus and Ellis's Reports, 773.

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very old or more modern endowments, fell within the rule as to dilapidations."

Of this injury to the inheritance of the church, the spiritual and temporal courts take cognizance;—the former acting, during the life of the incumbent, by the means of its prohibitions, monitions, sequestrations, and even deprivations; and after his decease, over the recipient of his "bona ecclesiastica;"—the latter exacting from the incumbent's executor the restoration of the various fabrics to a good and sufficient state of repair.

By the canon law the committing dilapidations was looked upon as implicit sacrilege;* and there are instances on record of bishops having been suspended by their metropolitan, and their revenues sequestered, until the episcopal palace has been restored, though not of actual deprivation being inflicted, unless for continued disobedience to the warnings and commands of their superior. The earliest known provision on the subject is one of the constitutions of Edmund Archbishop of Canterbury, in the year 1236. "Si rector," says the primate, "alicujus ecclesiæ decedens, domos ecclesiæ reliquerit dirutas vel ruinosas, de bonis ejus ecclesiasticis, tanta portio deducatur quæ sufficiat ad reparandum hæc, et ad alios defectus ecclesiæ supplendos. Idem statuimus circa illos vicarios, qui solvendo modicam pensionem, omnes ecclesiæ habent proventus. Nam cum ad præmissa teneantur, talis portio deducta satis poterit, et debet inter debita computari. Semper tamen," concludes the constitution, "rationabilis consideratio sit habenda ad facultates ecclesiæ cum hæc portio fuerit deducenda." About thirty years after, the legatine constitution of Cardinal Othobon, after speaking of the wicked covetousness through which many of the clergy were led to neglect their chancels and their own dwellings, commands all the clergy to make such repairs as their bishop or archdeacon shall admonish them to execute. At the same time it gave power to the ordinary, in case of neglect of the monition, to cause a survey to be made of the necessary repairs, and to order their execution at the expense of the incumbent. In conclusion, the cardinal's constitution commanded all archbishops, bishops, and other inferior prelates, to see to the decent reparation of their own cathedrals and dwellings. Up to this period, the only rule by which the nature and amount of the repairs were to be judged, was the opinion of the bishop or archdeacon who had issued the monition. This system seems not to have worked well, and to have given rise to so much dispute and complaint, as to call for the further interposition of the Church. In the third year of the reign of Edward the Third, the then primate, Simon Mepham, ordained that previous to the repairs being enforced by the ordinary, a fair and true valuation and survey should be made by a competent and sufficient person on oath, beyond which the ordinary should not be permitted to sequester for the dilapidations.

* Ayliffe, Parer. 217.

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Traditional custom, reduced into writing in these earlier constitutions, seems to have prescribed three separate remedies. The most severe—deprivation, as we gather from the case of the Bishop of Salisbury, might be, though it rarely was, awarded against any ecclesiastical person for committing or suffering dilapidations. A milder course was to proceed first by a prohibition, to restrain the incumbent from proceeding in his commission of dilapidation; whilst a third course, apparently founded on the already cited constitution of Cardinal Othobon, required the ordinaries to admonish their clerks decently to repair their several edifices, and if they neglected for the space of two months, enabled the bishop to cause the same, on a proper survey, to be effectually done, at the costs and charges of the offending cleric, by sequestrating so much of the proceeds of the benefice as was required for the payment of the repairs. Previous to the reign of Henry the Eighth, the amount to be sequestered was left to the discretion of the ordinary. But by the injunctions of that monarch and of his successor, it was confined to one-fifth of the annual proceeds, and afterwards reduced, in conformity to the suggestions in the "Reformatio Legum," to one-seventh, and again once more raised to the former amount by the circular letter of Archbishop Bancroft. The latter of these methods of procedure still remains in force, though seldom called into operation, on account of the preference given to the action at law; and in obedience to Bancroft's letter, the ecclesiastical courts rarely allow more than one-fifth of the income to be sequestered. These remedies, it will be observed, only obtained during the life of the incumbent; and as it might and did frequently happen that the incumbent might die before the repairs could be completed, or at least paid for from the sequestration, it became necessary to make a further provision to meet this contingency. To this effect, it is supposed, was the early constitution of Archbishop Edmund, before quoted, continuing the remedy against the representative of the incumbent, so far as he had in his possession his "bona ecclesiastica." Here, however, arose the question, as to what part of the property of the deceased was to be considered as derived from his benefice, on which the dilapidations had been committed, and how far that could be separated from the rest of his assets. The endless discussions consequent on this question, drove men, in much later times, to have recourse to the assistance of the common law.

This right, which has now almost entirely superseded the older one,—though it is clear, from the admission in the act of Elizabeth of the right of the ecclesiastical courts at that day to the sole cognizance of dilapidations, that it had slept until some time after that act,—yet had undoubtedly existed, and grown up collaterally with the relief granted by the spiritual courts. In the earliest precedents of the thirteenth and fourteenth years of Henry the Eighth, it is thus laid down by Lutwidge. "Whenever any ecclesiastical person having benefices shall not hand down his chancel

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and his dwelling-house to his successors "reparata et sustentata," then, during their lives, they shall be liable to pay to their successors, "tantam pecuniæ summam, quantam pro reparatione vel necessariâ re-edificatione hujusmodi domorum et ædificiorum expendi aut solvi sufficiat."

It might, perhaps, be thought that sufficient remedies had now been provided to meet the exigencies of every case. Far from it. The ingenuity of man could still invent methods to defraud the Church of her right. The spiritual as well as the temporal jurisdiction was confined to such of the goods of the deceased incumbent as came to the hands of his executor and administrator. Deeds of gift, therefore, and other colourable alienations were sometimes made by an incumbent during his life, preventing his property from coming to those on whom alone the legal claim could be made. "To the intent and to the purpose," says the preamble of the statute of the 13th of Elizabeth, "after their deaths to defeat and defraud their successors of such just actions and remedies as otherwise they might and should have had for the same against their executors and administrators of their goods by the laws ecclesiastical of this realm, to the great defacing of the state ecclesiastical, and intolerable charges of their successors, and evil precedent and example for others, if speedy remedy be not provided."—13 Eliz. cap. 10. The remedy which the act provided, was to make void all such deeds, and to give the incoming cleric the same remedy against the person to whom the property had been conveyed by the fraudulent conveyance as he had in the spiritual courts against the executors and administrators of the deceased incumbent. In the year following, another enactment was made to guard against another fraud —the retention of the money awarded for the repairs, sometimes for many years, during which the dilapidations were allowed to increase and the repairs delayed, to the injury of the inheritance of the Church. Within two years, said this act, shall the money so awarded be expended on the benefice, under the pain of a forfeiture to the queen of double the sum originally recovered for the dilapidations. The provisions of these two acts, originally made for the spiritual courts alone, were in later days assumed as authorities by the temporal courts, and followed out with as much rigour as in those courts for the defence of which they had been enacted.

To proceed in our history. By the acts passed in the 59th of George III. and in the first year of William IV.* augmented curacies, churches erected under the state building acts, and chapels to which districts should have been assigned, were made subject, among all the jurisdictions and laws, ecclesiastical and common, relating to benefices, to the spiritual and temporal laws concerning dilapidations. The last time that parliament volunteered its assistance, in the session of 1838,† it professed to award to the ordinary the

* 59 George III. c. 134; 1 & 2 Will. IV. c. 38.
† 1 & 2 Victoria, c. 106.

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power of admonishing non-resident incumbents of the dilapidated state of their benefice-houses, and causing a survey to be made of the repairs required, and of compelling the incumbent, unless he showed good cause to the contrary within one month, to complete the repairs thus declared to be necessary within ten months, to the perfect satisfaction of the ordinary. It may very well be doubted, whether all this power, and more than this, did not exist *in* the Church long before this enactment. However, one thing the act did invent—a punishment for the disobedient incumbent, rather unintelligible and nearly impossible of execution. The act, it must be observed, was about non-residence in particular, and some half-dozen other things besides. However, non-residence was its chief burden; and according to the non-resident theory there advanced, every thing was to be judged. Accordingly, when speaking of these disobedient non-resident dilapidators, it renders them liable for "all the penalties" imposed by this very act for non-residence. Now, as all these self-same penalties are, after the nature of a sliding-scale, proportioned to the duration of the non-residence, it is difficult to see how all these penalties were to be brought into action. On one theory it admits of explanation. The non-residence was to be the rule of punishment, not the amount of the dilapidations, or the neglectfulness or disobedience of the dilapidator. So that he who was non-resident for three months might commit twice as much dilapidation as he whose non-residence extended over six months, and receive a punishment commensurate with his time of non-residence, and not with the extent of his dilapidations!

We have now traced, with sufficient minuteness, the rise and progress of the spiritual and temporal jurisdictions in this matter; we have seen the spiritual courts, besides exacting a sufficient sum to restore the wasted edifices from the incumbent or from his representative, inflicting spiritual punishment on the offender; we have seen the temporal courts extending the mere claim for compensation from the "bona ecclesiastica" of the dilapidator to every kind of property that may come to the hands of his executors or administrators. Before we proceed to the principles on which the dilapidations are to be estimated, one striking difference between the jurisdictions may be noticed—the respective precedence given by the one to dilapidations before debts and legacies; by the other, to debts before dilapidations, though the latter does permit the Church to claim her rights before the proposed gifts of her spoliator, contenting itself with satisfying private debts out of the spoils of the Church.

The question by what rule the claim for dilapidations is to be estimated, next requires consideration. The constitution of Archbishop Edmund directed the repairing the "domos ecclesiæ dirutas vel ruinosas;" on which Lyndewood remarks, "et intellige, hanc reparationem fieri debere secundum indigentiam et quantitatem rei reparandæ; ut scilicet impensæ sint necessariæ, non voluptuosæ." The constitution of Othobon having imputed to the clergy such a

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neglect of the "domos ecclesiarum et cætera ædificia, ita ut integra ea non conservent et diruta non restaurent," commands them, "domos et cætera ædificia prout indiguerint reficere condecenter." The statute of Elizabeth spoke of the ruinous and decayed state of ecclesiastical edifices, and how they had been permitted "*in some part utterly to fall to the ground*," which by law, said the act, they are bound to keep and maintain in repair. The act of the 57th of George III. requires non-resident persons to keep their house of residence in *good and sufficient repair*; and, lastly, the old common law precedent, as given by Lutwidge, claims the right of compelling all prebends, rectors, vicars, &c. reparare et sustentare all the edifices of their prebendaries, rectories, and vicarages, and to be liable, either by themselves or their executors, for such a sum of money, quantam *pro reparatione aut necessarid re-edificatione* hujusmodi domorum, &c. expendi aut solvi sufficiat. Upon these grounds, the court of King's Bench was called upon to decide in the year 1829, in the case of Wise *v.* Metcalf, a case well worthy the attentive perusal of all such as are not frightened at a calf-bound volume of dry law reports; and whom, should there be such among our friends, we refer to the tenth volume of Barnewell and Cresswell's Reports. In that case three rules were proposed to the court. First, that the predecessor ought to have left the premises in good and substantial repair,—the painting, and papering, and whitewashing, (we must descend to particulars,) being in proper and decent condition for the immediate occupation of the incomer; and that such repairs were to be ascertained with reference to the state and character of the buildings, which were to be restored when necessary, according to their original form, without addition or modern improvement. The second rule proposed to omit the papering, painting, and whitewashing, and only sought such repairs as an outgoing lay-tenant might be compelled to perform, under a covenant to leave the house in good and sufficient repair, order, and condition. The third rule sought such a state as would exclude wind and water, and no more.

After going through the statements of the common and canon law cited above, Mr. Justice Bayley deduced these two propositions. First, that the incumbent is bound, not only to *repair* the buildings belonging to his benefice, but also to *restore* and rebuild them if necessary. Secondly, that he is bound only to *repair* and to *sustain* and *rebuild when* necessary. "Both these rules," said the judge, "are reasonable; the first, because the revenues of the benefice are given, not for a clergyman only, but also for a suitable residence for that clergyman and for the maintenance of the chancel; and if by natural decay, which, notwithstanding continual repair, must at last happen, the buildings perish, these revenues form the only fund out of which the means of replacing them can arise. The second rule is equally reasonable, in requiring that which is useful only, not that which is a matter of luxury or ornament." It followed, from the first of these propositions, that, the *third* mode of computation

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offered for the opinion of the court was insufficient; inasmuch as it required only such repairs as an outgoing lay tenant, *not* under a covenant to repair, would be compellable to execute, because such a tenant is not bound to rebuild or replace; and the landlord is the person who, when the subject of occupation perishes, is to provide a new one, if he think fit. "And if the second proposition be right," said Mr. Justice Bayley, "a part of the charges contained in the *first* mode of computation must be disallowed; for papering, whitewashing, and such part of the painting as is not required to preserve wood from decay, by exposure to the external air, are rather matters of ornament and luxury, than of utility and necessity." The *second* mode of computation approached most nearly to what the court considered as the proper rule, being deficient in nothing but its non-requirement of such painting as might be necessary for the preservation of wood-work from the influence of the atmosphere. Were this decision merely the private opinion of the judges who concurred in it, its value would be very great: as the deliberate opinion, given after much investigation, of that court to which in the present day, and in the present state of the law, the clergy are accustomed to look for relief against the permitted or wilful dilapidations of their predecessors, it is of the highest value.

It would be an infraction of the rule laid down at the commencement of this paper, were we to delay at all on the questions, of what constitutes a legal entitlement in one incumbent to sue, or in another to be sued; or how many separate actions may be sustained for the dilapidations of one benefice. These are technicalities especially to be avoided by non-legal readers, interesting alone to the mind legally educated, to the possessor of which they are as the gems of the work, whilst to any other person they do but serve as buoys to warn them off quicksands.

In conclusion, we have spoken of the apparent hardship of the claim which has been the subject of this article: let us now cite one case of real hardship. Where an incumbent succeeds to one who has either intentionally or through neglect suffered decay and ruin to creep over the buildings on the benefice, and through his misconduct or his misfortunes has died all but in abject poverty; his successor not only suffers all the inconvenience and expense of the grievous state of the benefice, but should death take him away ere he can restore by gradual repairs the almost desolate fabrics, his property is seized upon by the law to satisfy the default of his predecessor. This is indeed a case of hardship, and one in which the state might advantageously interfere, as by the law of the state alone—for the spiritual did afford relief—this hardship is inflicted.

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CHURCH MUSIC.—No. IV.

"Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam."—Joan. Diac. Lib. II. cap. i.

At the conclusion of our last paper on this subject we expressed our intention of recurring to the writings of the earlier fathers of the Church, for the purpose of discovering what portions of the offices of devotion were chanted during the first ages of Christianity; but finding that an inquiry of this kind would lead us away from the main drift of our discourse, involving, as it must, in some measure, the origin of the offices themselves, we have thought it better to proceed at once with our historical sketch of ecclesiastical music.

The quotations already cited have been, it is hoped, sufficient to exhibit the rise of the style of music which afterwards came to be considered the peculiar song of the Church, and on which St. Gregory had to work when he set himself to the business of arranging it systematically. We are informed by historians, that it was about the end of the sixth century that the good pontiff associated with himself certain men practised in the art of music, to assist him in the work; and that the method he adopted was threefold.

In the first place, following, as it is probable, in the footsteps of Boetius, whose writings on music seem to have suggested a simpler notation than that employed by the ancient Greek musicians, St. Gregory reduced the fifteen sounds and names of the ancient scale to seven, and substituted the first seven letters of the Roman alphabet for the mutilated, inverted, and doubled Greek letters formerly used. Having thus simplified the scale and its notation,* his next step was to collect all the music which had been employed in Church service; and of this, we are told, he chose the best, changing, curtailing, or amplifying it as his own or the taste of his coadjutors suggested. Some have imagined that much of the music in his Antiphonarium was new, and introduced or composed by himself; but the title of *compilation* or *patchwork*, given by all ancient writers to his labour, and probably by the saint himself, does not seem to warrant this.†

The third step in his pious course tended to the practical improvement of the Church service; and for this he adopted various

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* It is uncertain whether besides these letters St. Gregory employed *notes* or conventional marks to express the sounds of the scale. With us, the letters A, B, C, D, &c., are the *names* of the notes or marks by which sounds are expressed, but they do not themselves signify any sounds; but it is probable that in the Antiphonarium of St. Gregory the letters were used actually to express sounds, after the fashion of the Greek notation.

† Antiphonarium *centonem* compilavit. Joan. Diac. Lib. II. c. 1. Proprie labor S. Gregorii hoc designatur vocabulo (centone sc.) in manuscriptis et editis: plerumque etiam voce *centonizare*, ut apud Sigebertum; "Antiphonarium regulari musicæ modulatione *centonizavit*:" quia nimirum opus non invenit primus suo marte, sed congessit, ordinavit, ut Rupertus Tuitensis dicit: "Antiphonarium regulariter centonizavit et compilavit."—Gerbert. de Cantu et Mus. Sac. Lib. II. pt. 2.

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means, among the chief of which was, the establishment of a singing school for the education of boys.

For the accommodation of these he erected two houses, one near the steps of the church of St. Peter, on the Vatican hill, and the other at the patriarchal palace and church of St. John Lateran. In the prosperity of these establishments, particularly of the latter, the good pontiff seems to have taken the liveliest interest; and his biographers present to us a charming picture of the old man, when so feeble and infirm as to be unable to rise from his couch, still continuing to superintend the instruction of his young choristers, singing with them, and holding in his hand, as John the Deacon tells us, a "*flagellum quo pueris minabatur*," * which, with the couch on which he lay, and his own Antiphonarium, were still preserved in the Lateran palace, when his biographer wrote.

This establishment, however, appears to have been more than a mere singing school. It was termed the *Orphanotrophium*, and was a sort of seminary in which children of noble, or at least of respectable, birth who were intended for the Church received a careful education, and were trained to the due performance of the rites of the Church; on which account music formed an important part of their studies. The management of the institution was vested in a prelate, who was termed "Dean of the Choristers," and whose office (which was one of great authority in all ritual matters over the clergy of Rome) seems to have been something like an union of the deanery and precentorship of our cathedrals. After continuing in force for a period of about 780 years, the school, with its office of dean, ceased to exist; or rather, shortly after the return of the papal see from Avignon, in 1377, the situation of dean merged in the new office of *Maestro della Capella del Papa*, who, with his choir, formed, and indeed still form, a kind of college, though differing a good deal from the ancient *orphanotrophium*.

To have been educated in the school of St. Gregory, and to have manifested at the same time talent and piety, seems to have been a sure passport to the clerical office, and even to the highest dignities in the Church. The names of several pontiffs are recorded who there received their early education; such as Gregory II., Stephen III., Paul I., and Sergius II.; and the latter, about the year 845, rebuilt from the foundation, in a more splendid form, the house occupied by the *Orphanotrophium*. On the translation of the papal see to Avignon, after the death of Benedict XI., in the year 1305, the singing school still continued to perform its accustomed functions; but the French popes having created a similar school in Avignon, the Roman establishment gradually fell into decay and was neglected; and on the return of the papal court to Rome, the two schools were

* We still need a St. Gregory with his *birch*, not merely to threaten, but to chastise some of our singing boys, whose manners have not mended as the world has grown older.

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united, and the modification above noticed took place about the commencement of the fifteenth century. The French singers, favoured by the popes of their own nation, then, as they did in Charlemagne's days, claimed the preeminence in musical skill, and continued to maintain, either for themselves or for Spaniards or Flemings, to the almost entire exclusion of Italians, the management of the papal choir. Even as late as 1545, Pietro Aaron* thought it necessary to defend the Italians from the proverbial injustice done to them in comparing their singing to the *noise of goats*, while it was said, that the French alone, of all the nations of Europe, were able to sing.† "These censures," says he, "can only have proceeded from envy and malignity, as nature has not been so partial to Frenchmen, but that the Italians and other people have had as excellent musicians as they." The wonderful powers of the school of Palestrina, however, put an end for ever to all hope of rivalry on the part of the French, and, at the same time, to the artificial supremacy which the patronage of the French popes had allowed them for a century to maintain.

To return to St. Gregory's school. The first stage in the functions of the boys educated in the *orphanotrophium* was to assist the regularly appointed singers in churches in the antiphonal chanting of the Psalms; and at this point they were termed *Paraphonistæ*, or *Psalmistæ*. After this, they were made subdeacons, and entered the papal choir, following the pope to the various stations where service was performed, and chanting litanies and psalms in the processions in which he assisted. If, after this step, they were advanced to the diaconate, they ceased to be regarded as choristers, and were forbidden, by a canon of the council of Rome, held in 595, to exercise the office of singer.

It appears that certain of the papal choristers having been ordained deacons, and being possessed of fine voices, had given occasion to some scandal—not only by attracting the attention and unduly exciting the admiration of the people, by their singing, but by having been more studious of their skill in music than of the holiness and integrity of their lives as clergymen. To repress this abuse, the above-mentioned canon was framed by St. Gregory; and deacons were forbidden, on pain of anathema, to chant any but the gospel at communion.

Does it appear, then, that St. Gregory thought the chanting of the service, with the exception of the gospel, might be committed to *laymen?* By no means. It is obvious, not only by the institution of the singing school and clerical college combined, that he reckoned chanting to be a necessary part of the education and duty of a clergyman, but by the very canon itself, which limited, on account of an abuse, the fulfilment of the duty to a specified portion of the

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* Lucidario di Musica.

† The old proverb was:—"Galli cantant, Angli jubilant, Hispani plangunt, Germani ululant, Itali caprizant.

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service. The canon does not set out with a preamble to the effect, that chanting is inconsistent with the character of a clergyman, but that a very reprehensible abuse had arisen, viz. that certain deacons, who had been elected from the regular choristers, instead of giving themselves to preaching and works of charity, had paid more attention to the exercise of their voices, as singers: and on this account it ordered that in future they should abstain from singing any but the gospel. "*Psalmos vero*," continues the canon, "*ac reliquas lectiones*, censeo per subdiaconos, *vel si necessitas fuerit per minores ordines, exhiberi.*" So that it was only in case of necessity that (*not mere laymen*, but) *laymen permanently employed about the church*, and ranking as inferior clergy, were permitted to chant the service. We shall leave our readers to contrast with this godly order of the sanctuary, the state of matters in our modern cathedral and other churches in which chanting is maintained.

The part of the church allotted to the choir, and named after its use, was in the nave, immediately in front of the enclosed space termed the presbytery, or sanctuary, in which the altar was situated. We mention this, not as a matter of which we imagine any one to be ignorant, since the arrangement may be seen in most of our cathedral churches, but because it appears now to be entirely forgotten that *the same arrangement ought to be adopted in every church where there are singers.* Considering the small scale of most parish churches, and the necessity of providing for a large number of worshippers, it would be absurd to expect that a portion of the whole width of the nave should be converted into a choir, after the manner of cathedrals: but this is by no means necessary. The smaller the church, the more limited in number the choir need be, and consequently the smaller the space occupied. All we contend for is, that according to the practice of the early Church, there was a space enclosed, or unenclosed,* in the centre of the nave, and in front of the altar, which was termed the choir, and was occupied by the singers. This was the case, whatever the size of the church might be. If the church was cathedral, or collegiate, the choir occupied the whole width of the nave, and, together with the altar and its sanctuary, formed the chancel. If parochial (and we now allude to the earliest Roman and other churches built on the model of the ancient basilica) there was, strictly speaking, no chancel, but the choir was a space marked off in the middle of the nave, in front of the altar. Of this arrangement, an example still exists in a perfect state in Rome, viz. the church of St. Clement, in which the choir is a large oblong *pew*, constructed of marble and mosaics, and having two pulpits on one side, and one on the other. Of the two on the *epistle side*, one (according to Mabillon) was for the lessons addressed to the clergy,

* In some French churches, we have seen the singers ranged round a large four-sided *lectern*, standing in front of, and near the altar rails, though there was no enclosure.

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who at this time formed another choir behind the altar, in the absis, and towards whom the desk was turned; the other was for the Epistle of the Communion, and was turned to the people. By the side of the single pulpit, on the *gospel side*, there is a large candelabrum, or column, for a taper. It does not appear that any of these pulpits was used for preaching; and Ciampini tells us that they fell into disuse during the residence of the popes at Avignon; and that, though still remaining in some churches, they have been removed from the greater number, as obsolete.

Towards the sixth century, we find the choir assuming an appearance more nearly resembling the chancel of the middle ages. It was now distinguished from the nave by being raised some steps higher than the floor of the latter; thus forming a kind of platform across the whole width of the nave, from which it was shut off by *cancella*, or a low marble wall. There are many examples of ancient churches arranged thus, though the rails, or enclosure, have been removed along with the pulpits:—such are, S. Lorenzo and Sta. Maria, in Cosmedin; Sta. Maria, in Araceli; S. Cæsario, and other basilicas, in Rome. In some churches, built in the eighth and ninth centuries, such as St. Zeno, in Verona, we find the platform of the choir raised so high as fifteen or twenty feet above the floor of the nave, to make way for a crypt, or subterraneous chapel, the floor of which is but a few feet below the level of the nave. But, indeed, in this case there is nearly as great a descent from the vestibule of the church into the nave, as there is an ascent from the latter to the platform of the choir.

The arrangement we have been now describing, by which the choir is carried across the whole width of the nave, and raised a few steps, seems to have become the established order of church building during the middle ages. If the church had aisles, these either formed a passage round the chancel (as we see in most of our cathedrals), or they terminated in side chapels or vestries at the east end. If there were no aisles, the walls of the choir or chancel were not made so far apart as those of the nave,—the proportion of the chancel to that part of the church westward of the cancella, including both nave and aisles, apparently remaining much as before; and hence that form so common in the ancient parish churches of England, in which we see, as it were, two distinct buildings of a different height and width joined together lengthwise.

Whatever the arrangement was, and however it varied, one thing is certain, that for at least fifteen centuries the choir was uniformly *nearer the altar than the people;* and we are sure that any one who gives the matter a moment's consideration must be convinced that this is consistent with the right principles of church order.* If a

* The case of Westminster Abbey church may be adduced as an exception to this rule;—but in the first place, the choir in its present form dates only from the middle or end of the last century; and we are not sure that it is now situated

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choir is reckoned to be a set of mere laymen, hired to sing in the church on Sunday, just as they are hired to sing at a public dinner on Saturday, it matters little perhaps where they are placed: they may be perched up in the organ-gallery, or any where else; but if their office be a sacred one,—if we hold with the ancient Church that singing the service is an essential part of the clerical functions, which for convenience sake alone is performed by deputy,—if we look upon the choir not only as the priests' deputy, but as the mouth-piece of the congregation by which their praises are offered up, we shall perceive how inconsistent it is to deprive the choir of its appearance of participation in the sanctity of the priestly office, by removing it from the chancel, or by abandoning the use of the clerical vestments which, with the exception of the *orarium* or *stole*, were of old common to all the functionaries of the Church, whether priests, deacons, or laymen.

It may seem very superfluous to adduce arguments in favour of a practice, of which, as it is obviously maintained in cathedral service, no churchman will be disposed to question the propriety. And yet we fear there are very few (if indeed there be any) who, looking on cathedrals as the models for minor churches, endeavour to imitate the pattern set them to the extent that their means will admit of. Can any of our readers point out to us a modern parish church with a chancel,—that is, with a choir and a sanctuary? We have never seen one. We have plenty of churches in which there is singing after a sort, but we have none with ecclesiastical choirs. Does it occur to any one that this is a great defect—a corruption—a despoiling the service of its beauty and decorum? Do we make any efforts to correct this evil? Alas! no. Sunday after Sunday, year after year, passes away, and the service of our parish churches remains the same lifeless, cold, spiritless routine. Instead of the busy, energetic and animated antiphonal chanting of the Psalms by a choir at the altar, we have them read by a solitary priest and his clerk. Instead of the figured music of the hymns, we have (and that not everywhere) a chant drawled out by a few charity boys and girls; or more frequently we have no chant at all,—the only music being that sung to a metrical Psalm or two *which form no part of the service.*

Such being the case, can we wonder that dissenters find a greater charm in the lusty bawling of a congregation, no matter how untuneable it be, and their feelings more warmed and excited by its hearty earnestness, than in the coldly correct reading of Psalms with us? Is it any matter for surprise if they seek elsewhere that food for the flame of devotion which the Church denies to them? We have heard some Churchmen ridicule the Psalm-singing propensities of dissen-

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as it originally was; but if it be so, in the second place, the shrine of Edward the Confessor takes up so much room, that the chancel, contrary to the usual practice, may have been on that account carried beyond the transepts.

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ters; but we may depend upon it, their propensity is a catholic propensity; which, had the Church been true to herself, they would never have sought to gratify beyond her pale. It has been said, and with great appearance of justice, that most of our modern sects have originated in some departure of the Church from catholicity. Some catholic truth has fallen into oblivion, some practice declined; and the Church, too securely resting on the stability of her foundation, and neglecting the cravings of her children, has been punished for her neglect by their desertion;—she has denied them the food they sought, and they have forsaken her and wandered in search of it beyond the fold of Christ. That very propensity to Psalm-singing,—that habit of exciting devotion by hymns and sacred songs, now unhappily characteristic only of dissenters, was *peculiarly characteristic of the earliest followers of Christ.* It was so of the Church in her best days; and had she continued in this respect catholic, her erring children would never have had the opportunity (the honour, may we term it?) of maintaining that fragment of forgotten catholicity. It is related, that in pagan times many infidels, who in the end became converts, were in the first instance attracted by the music of Christian temples; and we do not see why in these days the same argument should not be employed;—the Church might become even more attractive in that respect to many who at present are kept aloof by her cold and lifeless formality. We hear daily of this and that plan for repairing the rents in the seamless garment of Christ; but it is not by this negotiation or that,—it is not by a compromise on our part,—that the lost unity of the Church of England can be restored, but by her own assumption of her true character. The catholic system, fully carried out, makes provision for all the doctrines, the practices, the opinions, the tastes, and sentiments, in search of which men have become sectarians. The advocates, for instance, of the voluntary principle of contribution to the maintenance of the Church, are undoubtedly the advocates of a catholic principle, which, though it is even embodied in her formularies, the Church in her pride had till very recently forgotten or kept out of view. And so of nearly every other point on which sectarians lay stress. If we held out to Wesleyans, Independents, or Presbyterians, an active, heartfelt, energetic, and stirring music of the Church, we may rest satisfied that they would soon feel how superior the catholic hymnody or psalmody is to any of its counterfeits; they would find in it all the excitement they seek without making the sacrifices its attainment now costs them.

What we want, however, in the first instance, is not fine singing, so much as earnest, heartfelt, and stirring participation anyhow in the choral and antiphonal parts of the service. We want a set of living, vigorous, robust men, associated with the priest, and dressed as clergy, who shall respond, with sonorous and united voices, to the popular parts of the Liturgy; so that, whether they can sing well or ill, they shall at least give an appearance of life and spirit to its recital.

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We must get rid of the puny squeak of the voices of a few ill-taught charity boys and girls, accompanied, or drowned rather, by an unwieldy organ. The priest and the choir must be identified; they must appear to be—as in reality the construction of the daily service supposes them to be—engaged about the same thing. But to accomplish this, they must occupy the same locality in the church; and if this be conceded, it will require no argument to enforce the necessity of clothing the choir ecclesiastically: right feeling would of itself bring about this.

We are quite sure that we do not overrate the importance of restoring the ancient order and use of the chancel, or the influence it would have in giving to parochial service the life and heartiness now wanting. Our advocacy does not merely rest upon the authority of ancient practice, but is grounded on common sense. If a public meeting is held, in which certain speakers take upon them to express the sentiments of their auditory, do we place the chairman in a box at one end, and allow the speakers to find such places as they can get, or perch them in a gallery at the greatest possible distance both from their auditory and the chairman? No; every one would consider such a proceeding ridiculous and totally destructive of the unity of effect which is necessary in addresses to all popular assemblies, and which gives rise to the collocation of the chairman and speakers on one elevated platform. And what is the Church, but a popular assembly, giving utterance to its sentiments by appointed speakers? What its *amen*, but a plaudit of the sentiments expressed? How preposterous, then, to make a few children the organ of a multitude, and these, too, placed almost out of sight!

The most ancient form of the chancel which we have described was obviously no more than a contrivance by which the choir, acting as the delegates of the whole body of worshippers, were brought up to the altar, and into immediate contact with the priest; thus being so placed that their *constituents* could best hear and assent to the recital that was made on their behalf. The next form, by which the chancel was raised a few steps above the nave, and which seems to have been the one universally adopted in after ages, was only an improvement on the former, intended to make the choir more conspicuous. But in either case the object attained was the same; the service was performed by a body of men, having all the advantages of locality, dress, and position, to give unity and strength of effect to their exertions. This, in truth, is the chief point to which we wish to direct the attention of our readers. We may have fine singing, or mere rude intonation; but without a choir surrounding the priest, we cannot give the kind of unity, vigour, life, and earnestness to the service which it ought to have. For our own parts, we would rather a thousand times have a choir of men capable of no more than reading the Psalms and responses, with firm and united voices, standing before the altar, than a full chorus of practised singers after the modern taste placed in the organ gallery; because, do as we will, the latter

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will never unite with the part of the priest—it must give a disjointed and *unchoral* effect to the service. Many people indeed imagine that the choral service of the Church signifies nothing more than the performance of Church music by a band of singers; but this is a great mistake; our choral service is that part which is performed in the *choir*, as distinguished from that done in the *sanctuary*. The communion office, it is true, is, to a certain extent, also choral, or rather responsorial; but the daily service, including the Morning and Evening Prayer, and the Litany, if it is appointed to be said, forms, properly speaking, the choral service, during the performance of which the priest ought himself to be in the choir, taking his part in the antiphonal singing or recitation, and not stuck up in an elevated pulpit. Choral service, accordingly, does not necessarily signify the use of figured composition, any more than it necessarily implies the use of music at all. The choir may simply recite the Psalms, &c. antiphonally, and yet give the service its choral character; for this depends on the union of many voices, rather than on the particular use to which, musically considered, the voices are applied. The music may be very elaborate, or it may be very simple; there may be no more than synchronous reading; but, in relation to the Church's institution, and the sentiment of unity which she intended to inspire by the consonance of a multitude of voices in one object of prayer or praise, the choral character of the service remains the same.

It is the want of this choral character, that, we conceive, gives to the service the cold and heartless aspect of which dissenters complain—and they complain with good reason; for the service is incomplete without it; and not only incomplete, but misrepresented. Those who contend for the necessity and advantages of congregational singing, are quite right; the principle is a catholic one, that, in certain portions of the service, the whole body of worshippers ought to take a part; it is a principle fully recognised in the frame-work of our Liturgy. But how is it carried out in practice? Why, it seems to be almost forgotten. The antiphonal chanting of the psalms and hymns in prose,—the true *congregational singing of the catholic church*,—is almost every where abandoned,—nothing is left us but the wretched substitute of the solitary voice of a priest, on the one part, and the voice of a clerk on the other, aided by the whisperings of the few worshippers who have courage enough to break silence. It is no wonder, therefore, that dissenters find more of the life and soul of sacred music in their own worship than they do in ours. Their metrical psalmody is better, because more hearty and earnest than ours—and we have nothing else to offer them. The singing of the Psalms in metre forms no part of our authorized service; and being employed merely, like a voluntary on the organ, to fill up some space otherwise unoccupied, it never can assume the place or importance of the legitimate chanting of the Psalms. It never can become, as it is with dissenters, a thing of affection—the vent of religious feel-

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ing; at least, it is a fact that it never has become so; people have always looked upon it as a kind of interlude, a *passatempo*, to give the priest time to go from the reading-desk to the altar, or to change his vestments. No—if we are to attract dissenters by the music of the Church, it must be by its real and legitimate use, and not by exhibiting to them, in an inferior form, the very counterfeit invented by themselves.

NOTICES OF BOOKS.

Extracts from the Works of Travellers, illustrative of Passages in Holy Scripture. Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. London: Parker. 12mo. Pp. 320.

THE objections which we have to bring against this book relate as much to the class to which it belongs, as to the individual specimen before us. Assuming instruction to be the object proposed in such a compilation, its usefulness is very inconveniently limited by the form which is given to it. If the object is to explain Jewish and other oriental customs, why limit the explanation to what happens to have been noticed by "travellers?" 2. A work of this sort, however intended, unless a contrary spirit be very apparent in its contents, will practically be regarded as a species of evidence in support of the truth of revelation—which is very much to degrade the word of God. For example, the kindness which Mr. Buckingham chanced to meet with from an Arab Sheik, is brought forward as a testimony to the verisimilitude of the hospitality offered by Abraham to the three angels. Now we ask, if the mind of the believer is taught to lean on such evidence as this, what is to prevent an inference unfavourable to the veracity of the Bible, supposing that the ex-member for Sheffield had happened to have been rather roughly received by the sheik in question? Faith surely does not need such support as this. 3. We object to the principle (a fundamental one in all such publications) of attempting to account for *every thing* stated in Scripture; as if the truth of God depended upon our being able to assign a reason for it; for where then would be the fault of the unlearned? Take this example: a description is given of Eastern houses, to account for the incident (Acts xx. 8,) of Eutychus falling "from the third loft." So far is well; but when the Rev. Mr. Jowett is further called in evidence as noticing in his "Christian Researches" "the great plenty of oil about Troas, which would enable them to have many lamps, and the heat would increase the drowsiness of the youth, and *account for the windows being open;*" one is tempted first to smile at the simplicity of the compiler, till the smile is banished by thinking of the insult offered to an *inspired* apostle whose word should be thought to need *such*

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corroboration. 4. A large mass of illustrations are simply superfluous. *E. g.* A traveller need surely not have gone to Damascus to "illustrate" the surprising fact, that when "untempered mortar has been soaked with wet, the wind cracks it, and occasions the rain in some succeeding shower to get between, and dissolve everything." Again, to illustrate the manner "of the purifying of the Jews" we have an engraving of six water-pots, the original of which, we will undertake to say, may be found in Mr. Spode's Warehouse, in Portugal Street. Nor do we see that a particle of illumination is thrown upon the subject, by quoting two learned "travellers" to show that the infant Jesus was more probably laid in a "stone trough," in the inn at Bethlehem, than in a wooden "manger."

We really fear that we may be considered but to be trifling in the observations which we have thought it our duty to make. Such an intention is farthest from our thoughts; but an absurd book is only to be exposed by displaying its absurdities. And the book before us belongs to a class, (the "Pictorial Bible"—the "Bible Cyclopædia"—the "Illustrated Commentary," &c. &c.) which, in our judgment, is doing great injury.

Romanism and Anglo-Catholicism. Lectures by JOSEPH SORTAIN, A.B., of Trin. Coll. Dublin. Ward & Co. 8vo. 1841.

MR. SORTAIN is, we believe, a dissenting teacher at Brighton, whose avowed friendship for the Church, and sedulous keeping aloof from her assailants, has procured him a certain amount of notice and regard from the clergy who come in contact with him. The feeling that dictates such mutual exhibition of friendly signals is no doubt a highly natural and amiable one; but yet we think it would be well if the clergy would remember that the less a man objects to the Church, the less excuse he has for his schism; and that if they are seen to overlook the guilt of it, simply because it does not stand so much in their way as in other cases, it will be hard for them to persuade men that they are in earnest when they speak of it as a sin in itself, apart from all consequences. It would be worth their while, too, to consider how far the friendship for the Church which a non-conformist may profess is likely really to reach; how impossible it is that his attachment should go much beyond the accidents of the system, and how sure he is, equally with his rancorous and obtrusively hostile brother, to take offence whenever its distinctive and sacred features are brought forward. Mr. Sortain, as far as his meaning can be made out, is a case in point. If his work have any real drift at all, it is an attack not on one particular school in the Church, but on the Church and sacramental scheme of theology altogether, as opposed to the individualizing sectarian one.

His lectures would seem to have caused some local sensation; and their tone of pretension and their mock depth are such, that we doubt not many will readily ascribe to them the merit which they claim, and feel sure that a death-blow has been administered to—they know not what, indeed, but something very dreadful, however, which all good and safe men must sedulously eschew. How far anything or any-

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body is likely to be the worse for Mr. Sortain's logic, may perhaps appear from the following brief sketch of it.

His lectures have for their main scope, the upholding the old scheme of interpretation, which finds for St. Paul's predictions of the man of sin, and of the perilous times of the last days, a fulfilment in the papacy. His argument here, we admit, is both able and well informed. For every feature of apostasy contained in the predictions, he finds, as he thinks, a satisfactory counterpart in Romanism, and then exhibits what he considers a reflection from the same in certain teachers and writers among ourselves. This latter appendage to each leading division of his subject, is all that he gives us in fulfilment of the promised lectures on Anglo-Catholicism, the fearful progress of which constitutes his pretext for writing a book at all. Not a word is said on the following important questions, such as would naturally have occurred to a mind that in the least degree united earnestness with accuracy of thought,—a mind, too, professing friendship towards the Church, and appealing to her members.

1st. Whether, assuming the correctness of the main argument, which interprets the predictions in question of the papacy, the resemblance in each or in some of the features of the case found between that and Anglo-Catholicism be not the witness borne by the latter for the truth which the former perverts and corrupts.

2dly. Whether the opinions alluded to belong to a peculiar and newly risen school, or whether some of them, at least, may not have been held at all times by the great body of orthodox clergy.

3dly. Whether the resemblance found by the author in Anglo-Catholicism to Romanism be not also to be found in the ordination service and other parts of the Liturgy. As an illustration of what we mean, Mr. Sortain handles the subject of absolution as treated in the Romish Church and by the Oxford divines, but never intimates that the Church of England has a doctrine of absolution of her own. Yet as his work is addressed to members of the Church, and abounds in professions of attachment to her, it seems that he ought to have discussed this, and anyhow explained that he did not mean to include the Church's doctrine in his censure.

So much for Mr. Sortain's book, which will carry no man a step beyond where he was before. We will only add, that the style is worthy of the matter, being vicious, inflated, pedantic, and presumptuous.

The Poetical Works of JAMES MONTGOMERY. In 4 vols. *Edited by* HIMSELF. London: Longman, &c. 1841.

WE apprehend that the public have pretty well made up their minds concerning the poetical merits of Mr. James Montgomery. A certain clique, with whom a maudlin sentiment of liberalism in politics and religion makes amends for all defects, have long since exalted him among the demigods of their faction. Those who look with more critical eyes are ready to acknowledge the existence of a considerable number of "prettinesses" scattered among his verses; but they altogether deny him the higher characteristics of the poet.

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Indeed, it seems providentially ordered (regarding the power of poetry over the mind and passions) that a mean subject cannot inspire "the lofty song." What wonder then that reform, dissent, revolution, and most of all, "I MYSELF," should have failed to stir up Mr. M. to any very great effort of genius.

So much as regards his poetry; but inasmuch as the author has devoted nearly 100 pages to his personal history, it would be unkind of us not to make some allusion to the various matters therein discussed. It appears, then, that Mr. M. had the misfortune in his youth, to suffer martyrdom both in the cause of poetry and politics: the former at the hands of the Whig Edinburgh Review—the latter, at the hands of the Whig Secretary of State, the Duke of Portland. But his history is so curious that we must give it more in detail. On the subject of his earliest years, he is quite silent; save that he incidentally informs us he received his education from the Moravians. At the age of twenty, he went as an adventurer to Sheffield—as to a sort of "exile"—in his own opinion a perfect Simon Pure. From whence he came does not appear; we conjecture, however, that it must have been from Scotland. By fortuitous circumstances, as he would lead us to suppose, he became connected with the "patriotic" press of that *loyal* town; and to his astonishment was twice imprisoned for libel and sedition. How this mischance should have failed to recommend him to the kindred spirit of the Edinburgh Review in its then temper we know not. A malicious person might say, that it must have been bad poetry indeed, which in spite of such recommendation was yet censured in that Journal. But be this as it may, Mr. Montgomery was again a martyr. And these events appear to have given a colouring to his whole subsequent life; they have never for a moment faded from his recollection; and are now his glory and boast. And it must be confessed it is not every one who has such illustrious "persecutors." For the twenty succeeding years of his life he continued to edit a local journal; till at length some qualms of conscience seem to have come over him, and he resigned his occupation in 1825—in a most awfully long and egotistical address to his readers. We can only hope that conscience may continue the work which she has (rather late in the day) began. At all events he has our best wishes.

The Progress of the Reformation in England; to which are added, Two Sermons by Bishop Sanderson: 1. *Of Conformity and Non-Conformity;* 2. *Teaching for Doctrine the Commandments of Men. By the Rev.* FRANCIS FULFORD, M. A. *Rector of Trowbridge, Wilts, Chaplain to H. R. H. the Duchess of Gloucester.* London: Rivingtons. 1841.

OF the historical portion of this very interesting little work we cannot give a better description than in Mr. Fulford's own words, at the conclusion of his brief but comprehensive narrative.

"Thus then I have endeavoured to trace the progress of the Reformation in this country, and to mark the superintending hand of Providence directing the whole

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course of events. I have shown that the Reformation did not consist of any one single isolated act; but that it was a succession of acts gradually completing the work, which can hardly be said to have been definitively established, until after it had been tested both by popish and puritan persecution, and had come forth unscathed from each; and that, consequently, if we wish to study the true character of the English church, we must look for it in the writings of the divines of the seventeenth century, rather than in those of an earlier period. And I have proved, that the principle laid down by our first Reformers, as the basis of their work, and their rule of faith, was the united testimony of Scripture and catholic antiquity. I have remarked also, how even apparently afflictive dispensations were overruled by God for the good of the Church; that while the personal quarrel of Henry VIII. with the Pope led to the first abolition of the papal jurisdiction in this country, his inconstant humour prevented the adoption of any precipitate measures of reform; while the accession of Edward opened a way for more effectual progress, his early death preserved the Church from the dangerous influence of Genevan and continental protestantism; while the work of the Reformation was suppressed, and many of the leading reformers put to death during the reign of Mary, those very persecutions prepared the great body of the people for the more ready abandonment of Romanism; that if the interference of the civil power kept the Church in some measure in subjection, it also gave support to her in her day of weakness, so that the violence of Nonconformity was kept in check until she was prepared to meet it; and lastly, that as soon as her children were ready, the full fury of the storm was let loose upon her, in order that she might have opportunity to testify to the reality of her claims, and the truth of her apostolic principles."—P. 58.

To which we may add, that all this is concisely and lucidly done. Mr. Fulford was impelled to the republication of the portions of two sermons, to which his history of the Progress of the Reformation is designed as an introduction, by the conviction that "the same evils against which Bishop Sanderson was anxious to provide a remedy, seem to be threatening the English Church again in these latter times;" and that he could not find any more effective medicine for the disease than that which the bishop had applied to it in his times. And truly it would be well if the dissenters of the present day could be persuaded to consider the facts and arguments collected in this little volume relating to that Church against which they ramp and rave with so much violence. They would find in it a brief and simple statement of the true foundation and character both of that which they abuse and that which they admire. But more, much more is to be hoped from the exertions of the Church itself, than from the love of truth or candour of investigation to be found among her opponents. We believe that were the Church more active in her zeal, more patient and persevering in her love; did she more fully display her maternal character; in a word, did she revert to her ancient custom of daily service and more frequent communion; many, very many of those who now oppose and revile her would soon become sensible to filial yearnings towards her, and would ere long gradually return to her arms. And when it is found that there are no less than twenty-six different and definite—besides various other nondescript—sects of separatists from the Church, and that these comprise a very large, and it is to be feared increasing portion of the population of the country, not only every minister, but every individual churchman, will feel it his bounden duty to exert himself to his utmost to remove the plague of so wide-spread an error, not indeed by cavilling, reproaches, or expressions of contempt, but by calm reasoning and affectionate exhortation, not unconnected

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with a good example in his life and conversation. As an aid in this labour of love, Mr. Fulford's book will be found very acceptable. It fills up, in striking colours, the outline, of the period given in Mr. Palmer's Compendium; and may be said, in some manner, to take up the thread where Mr. Churton lets it fall, carrying it on to the death of Charles I.

The Old Red Sandstone; or, New Walks in an Old Field. By Hugh Miller. Edinburgh: Johnstone. 12mo. pp. 275.

To the scientific merits of this book we have the testimony of Buckland, and Agassiz, and Murchison. Many, and especially foreign geologists, had disputed the existence of the old red sandstone as a distinct formation in the earth's crust. It was considered a mere local deposit, and destitute, almost entirely, of fossils. The employment of our author as a quarryman (so humble is his calling) during twenty years, has enabled him to carry on a lengthened series of examinations,—the result of which has been to establish, beyond question, the exact contrary of the theories above named. And the discovery is certainly one of the most interesting illustrations of what may be effected by the persevering exertions of an individual, however humble his station. But we have a much higher gratification in commending this volume. It is the product of a contented and healthy mind; and we promise our readers, besides, that they will find the author to be a thorough master of the English language, and to possess an imagination truly poetic. It is quite refreshing to meet with such a writer.

Notes Critical and Dissertatory, on the Gospel and Epistles of St. John. By the late Rev. R. Shepherd, D.D. F.R.S. *Archdeacon of Bedford, &c. Chaplain to the Right Rev. Thurlow, Lord Bishop of Durham, and Bampton Lecturer in* 1788. London: Murray, 1841. 8vo. Pp. 423.

We are indebted to our able and vigilant contemporary, the Irish Ecclesiastical Journal, for calling attention to this most disgraceful work; which, in spite of its author's high station in the Church, is actually replete with Arian heresy. What officious *friend* can have thus cruelly exposed to shame the unfaithfulness of the Archdeacon? We need scarcely say, this is *not* the author of the Commentary on the Prayer-Book.

Mr. Murray has just published a second edition, in two vols, of "Elements of Geology," by Charles Lyell, Esq., which we content ourselves at present with simply naming, as we hope soon to say something more at length on this interesting science.

We beg pardon of our readers for not having directed them before this to Mrs. Hamilton Gray's "Tour to the Sepulchres of Etruria," (1 vol. Hatchard.) The history of the ancient people who occupied that country is surpassingly interesting; and in Mrs. Gray's volume will be found a pretty full summary

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both of what has been discovered and conjectured, as well as a variety of engravings illustrating the finest remains. The subject might certainly have fallen into better hands; but our author endeavoured very laudably to compensate for her own entire ignorance of it, by attending a regular course of lectures, and visiting sundry collections at Rome, and extracting, with true female tact, as much information as possible from every one whom she found engaged in the inquiry.

"The Present Condition of the Labouring Poor in Manchester; with Hints for Improving it," by the Rev. R. Parkinson, B.D. Canon of Manchester, (London, Simpkin and Marshall,) is a practical pamphlet on a very important subject, and deserves circulation among all our great manufacturers. Mr. Parkinson considers that the main cause of all the evils both moral and physical which affect the population of great towns is "ignorance of each other;" and the remedy which he proposes is simple, inoffensive, and feasible.

"Evening Readings for Day Scholars," by Mrs. Hippisley Tuckfield, in Three Parts,—1. Scripture Readings; 2. Proverbs, Maxims, and Anecdotes; 3. Facts in Natural History, Natural Philosophy, &c.,—are printed on separate cards, and are meant to be used in the following way: Each child carries one home in the evening, and is required either to say it by heart, or to be able to read it perfectly, (according to circumstances,) the next morning. The granting a card is considered a favour; and the refusal is found to be the best mode of punishment. Such is Mrs. Tuckfield's plan. Under her energetic management, we should not doubt of its success: but we confess that it appears to us too artificial for ordinary schools.

"Tales for my Grandchildren," (Hatchard,) is another very miserable imitation of Archdeacon S. Wilberforce; only that the author, not having had the art to discover that the great beauty of the Archdeacon's "Similitudes" consisted in so far veiling the well-known Scripture story, by change of scene and personages, as to exercise the ingenuity of the youthful reader in discovering the resemblance, (a feature which is of the essence of a parable,) relates the tales in an undisguised baldness. The style of narration is infinitely below that of Mr. Champneys'. In one story the children are represented very unnaturally as being acquainted with the distinctive principles of Quakers, Romanists, and Methodists, and are then soundly scolded for presuming to think that these several religionists would do better by coming to Church. Is this the doctrine that Church-people wish their "grandchildren" to be taught? We trow not.

"The Lives of George III., and the Duke of Marlborough," in "Turner's Select Biography," or "New Magazine of Biography," (Caleb Turner, Hackney; Houlston and Stoneman, London,) are two little volumes not displaying any badness of principle, but feebly executed. There are circumstances, however, connected with their present appearance, by no means creditable to the parties concerned, which we are called upon, as reviewers, to notice. The advertisement states that they are "published this day;" but in point of fact they are old, unsaleable books, brought out with a new title-page. The Society for the Diffusion of Useful Knowledge recently attempted this plan, by taking an unsaleable work of Dr. Vaughan's, (one of the Gower-street Professors,) and producing it fresh, under the euphonious title of a "History of the Protectorate;" but we do not wish to see the custom spread beyond that rather equivocal quarter. Persons who have characters to lose, must not venture on such practices.

A *very cheap* reprint of Harris's Works, in one volume, has just issued from the press, (Oxford, Vincent; London, Tegg.) The philological treatises of this author (especially his well-known "Hermes, an Inquiry concerning Universal Grammar") are works of very considerable merit,—and we scarcely know a more healthful study for the mind than the science of language. In matters of general criticism, Harris does not appear to have risen at all above the low standard of the generation in which he lived.

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Among the most recent publications of the "General Literature Committee" of the "Society for Promoting Christian Knowledge," is a religio-medical Tract, entitled "The Recovery," which attempts (we quote the Preface) to "combine religious instruction with the knowledge of the means adopted by the Royal Humane Society in case of suspended animation!!" This reminds us of an advertisement we lately saw in the "Record," of a "House to be let," which the proprietor averred to be "near to a church, in which the gospel is faithfully preached, and at a convenient distance from the railroad station." This tract also recommends early marriages—advice which, to say the least, is superfluous.

A translation of Racine's *Athalie* has just made its appearance, along with some original verses, by the late Thomas Fry, of Tunbridge Wells, (Rivingtons, 1841.) We have hardly done more than look at it; but we may say that it seems elegantly done.

"The Invocation of Saints contrary to Scripture, and to Primitive Christianity," by Lusitanius, (Simpkin and Marshall, 1841,) is the work of a man of moderate temper and fair information. We wish he would not concede to Romanists the name of *Catholic*. He does so, it seems, because "the word Catholic is generally used in this country to contradistinguish *it* (what?) from the word Protestant," and "without any reference to criticism." Words, we can assure Lusitanius, are more important than he thinks. The reality they stand for is apt to follow in their wake.

"The Amenities of Literature," by Mr. D'Israeli, (Moxon, 1841,) is a book sure, we take it, of a considerable sale; the author's own name, and the *prestige* resulting from his old form of title, both conspiring in his favour. We have but glanced at its contents enough to see how interesting they are. We confess, however, we are not fond of that modern abstraction, *Literature*. A man should make a point of having one pursuit, and then avoid being enslaved in its trammels, by taking an occasional look at the intellectual world on each side of him. So only may he escape that *poco curanto* habit of mind, compared to which ignorance itself is a blessing. These remarks are not meant as personal to the author now before us, but as a warning which we think is very generally needed. Of course they do not apply to the case of men of business refreshing themselves with general literature; for they do fulfil a vocation besides.

"Masterman Ready, or the Wreck of the Pacific," by Captain Marryat, (Longman,) is the result, as Captain Marryat informs us in his preface, of a promise made to his own children, who, very naturally, demanded something in the style of Robinson Crusoe. Of its attractive character our readers will scarcely need to be assured; but we are glad to be able to award to it much higher praise. Free from every offensive expression, it contains much useful and interesting information, and is calculated as well to awaken the curiosity of the young, as to show the value of integrity of principle and prudence. The danger of such books, perhaps, is, that they may encourage a romantic or erratic disposition; against such a tendency, however, Captain Marryat has guarded with very great skill. The book is adorned with numerous engravings, which are, in this case, really what they profess to be, "illustrations,"—drawn with great fidelity, and executed in the first style of the art. We trust that a second part will speedily follow. Children cannot have more wholesome reading.

"The Church Committee, &c." (Burns, 1841,) is one of the liveliest and most amusing tales we have for some time met with. The leading moral, too—how a man of lax obedience to the Church may be carried by a torrent till he finds himself among her sworn foes—is excellently brought out. The only fault of the book consists in a slight excess of the satirical.

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The Rev. Mr. Thompson, Assistant Master of the Church Proprietary School at Blackheath, has published a very useful little Dictionary of Scripture Proper Names, indicating the true pronunciation. We observe in such cases as Samaria, Mr. T. sensibly enough conforms to existing usage, instead of inculcating a pedantic accuracy.

A pamphlet on an important subject has just appeared, by the Rev. W. Gresley ("Remarks on the Necessity of Attempting a Restoration of the National Church," 8vo, Rivingtons,) which will be read both on account of the importance of the subject and the name of the writer. We may have to advert on a future occasion to some of the points which Mr. Gresley has handled, and can only extract at present the following statement, in connexion with a subject which has already been treated of in our pages.

Number of souls placed under the spiritual superintendence of the Bishops of the English Church, as compared with other countries :—

"Italy, Sicily, Corsica, and Sardinia, with a population of at least 24 millions, have in round numbers, 270 sees.

"We, with 16 millions in England and Wales, have only 26.

"Greece, with less than a million population, has 36 sees.

"France, before the Revolution, had 145 sees, and 28 millions.

"Spain, 60 Bishops, and 10 or 12 millions.

"Romanists in Ireland, 6½ or 7 millions, and 30 Bishops.

"American church (less than a million) has 20 Bishops.

"Ancient Asia Minor, about twice as large as England, had 400 sees.

"From which statement it will appear that a single Bishop in these several countries has had the following numbers committed to his spiritual charge :—

"In Italy, Sicily, Corsica, and Sardinia	88,000
In Greece	27,000
In France, before the Revolution	193,000
In Spain	183,000
In America	50,000
In Ancient Asia Minor	80,000
In England	666,000."

We are sure our readers will rejoice equally with ourselves in seeing Archdeacon Manning's First Charge. It is every way worthy of its author; embracing, however, far too great a variety of subjects for us to notice at present. We commend, however, to especial notice, not, indeed, as being in itself the most powerful or interesting part of the Charge, Archdeacon Manning's announced intention of visiting every parish church in his archdeaconry, and his exhortation to churchwardens to make a *yearly* rate. Perhaps many of the difficulties that have arisen on the subject of church-rates are owing to their frequent long disuse, and the increase both of decay in the building, and of money required, that ensues in consequence.

"The Sanctity of Consecrated Places" (Chichester, Mason; London, Burns) is a Sermon by the same Author, preached at the Consecration of a New Church at Horsham, Sussex.

A Sermon has also appeared, by the Rev. S. Whittaker, entitled, "The Church the Ark of Salvation." (Rivingtons, 1841.) The title affords a promise of orthodoxy, which appears to be fulfilled by its contents.

Similarly attractive is the title of another Sermon, "One Rule and One Mind," by the Hon. C. A. Harris, (Burns, 1841;) and we have no doubt the good promise is similarly kept.

"The Great Object of the Christian Ministry" is a Sermon preached at the last Visitation of the Archdeacon ~~Hillyard~~ of Lincoln, by the Rev. William Hillyard, M.A. (Rivingtons, 1841.)

"Secession from the Church Plainly Set Forth," (Houlston, 1841,) is a very sensible and useful little tract.

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"Tracts on Christian Doctrine and Practice" (Burns) have reached a second volume. One of the most striking among them is entitled, "The Guilt and Danger of Sin Scripturally Stated." But surely it cannot be right to say, that fasting and almsgiving "*generate renewal of heart and life.*" They are rather the effect than the cause. There are other points in the tract which appear to us to be somewhat overstated, and, were it not for these faults, it would be a useful antidote to that most pernicious production, "The Sinner's Friend."

We may mention, too, a couple of tracts, by Mr. Buddicom, of Horley; one an Address to his Parishioners in Support of the Church Societies, and the other on the Unfrequent Attendance of Women at Morning Service, (Rivingtons, 1841,) as well deserving circulation.

The Colonial Society has thought fit to publish a rejoinder to the Bishop of Nova Scotia's recent Circular. This is, perhaps, natural enough with their views. As of course the Bishop will not get into a controversy on such a subject, the public have now the entire question before them, and must judge for themselves.

"The Church and the Sacraments, designed for Parochial Distribution," (London, Burns,) is a tract which we cannot commend. The author appears a right-minded person; but his views are rather ill digested, and his tract still more so. In the same paragraph, the reader is hurried from one objection against the Church to another quite unconnected with it; and neither are satisfactorily disposed of. The first part especially is a sad jumble.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT, OF CHURCH EXTENSION.

No. IV.

It would appear as if the Church System had sunk, like the Royal George, during the last century, and that it was now coming up piecemeal under the auspices of those who from time to time would personate Colonel Pasley. But this is a very false view of the case; the minds of churchmen may perhaps be under water, and covered with mud, but the Church System, especially that part of it by which she collects gifts into her treasury, floats upon the surface, and if we would but open our eyes we could not help seeing it. I propose on the present occasion to make rather a long extract from a recent publication illustrating the question under discussion, and I will conclude my paper with some further remarks on the meeting at Willis's Rooms.

"The praise of individuals is in all the churches, for their persevering efforts to promote christian knowledge by supporting religious societies; but the same praise, I think, cannot be due to the system they are supporting—a system which seems to operate favourably, if we judge by the reports which it issues, and the accidental good which it is effecting. It indeed grows the crop, but retards the improvement of the soil. It is a virtual recognition of the voluntary principle, in the popular sense of the word. It countenances the dangerous supposition, that to contribute of our substance in the cause of God's truth, is a kind of work of supererogation, some thing which we may do, or may not do; and that, accordingly, we may reap of the Spirit, without sowing *in this manner* to the Spirit. It helps us to

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forget, what we are at best never prone to remember, that to give in God's service *according to our ability* (though it be in one sense voluntary, inasmuch as the gift must be the free-will offering of the heart, yet) is a *positive duty* required of all who are baptized into the body of Christ. So perfect is the harmony of the divine dispensations, that Christianity, *properly so called*, contains within itself the principle of its own propagation.* No course will ever disengage the Church from her existing embarrassments, but such as leads to, or proceeds from, the acknowledgment of this deep principle. So far as parliamentary grants and subscription lists look this way, they will be useful; but we must recollect that they have *both* been tried, and have proved mere miserable, inefficient palliatives. In spite of them the evil has been constantly increasing, is increasing, and will continue to increase, till we can bring a remedy which will strike at the root of the disorder.

'Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi *causa morbi*
Fugerit venis.'

"Let me illustrate my meaning, and explain my views a little further on this point. The Bishop of London has expressed a pious wish that he might live to consecrate a hundred churches. A parliamentary grant or a subscription list might go towards accomplishing this object. But I have much more ambitious hopes for his Lordship. I hope that he may live to see the revival of such a spirit amongst us, as will build and endow a church whenever and wherever it may be required; that he may witness in mining, manufacturing, trading, and agricultural districts, the active operation of a sacred, but now, alas! forgotten principle, 'the dead bones' of which are now affording means of grace comparatively adequate to the wants of those who live in the rural parts of our country.

"Nothing short of this should satisfy us, if we would be real Christians, and be really in earnest about extending and perpetuating the gospel both at home and abroad. But in endeavouring to bring this principle into action, we shall be met with a host of objections. Some will say that it is not suited to the spirit of the age: and this I fear cannot be denied. In the next place, it will be looked upon as savouring of popery; and therefore, though the Church owes to it her present endowments, it will be in danger of being thrown aside as a relic of superstition. Now this objection might be answered by observing that a true philosophic spirit†, so far from hastily throwing aside defective systems, would carefully examine them, with a view to extract that element of truth, which, however mixed up with falsehood, it is probable each of them contains. But I choose rather to make my reply by a simple statement, that I am only recommending what is written in the Bible and enforced in the Prayer-book. The following is one of those passages of Scripture, a selection from which the Church requires to be read every Lord's day, and on other holy days, '*Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he*

* "*Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.* These are two verses of a chapter, (Proverbs iii. 9—16,) which the Church has chosen for one of her proper lessons, and in which we are reminded of a duty which is practically forgotten, and of a promise which is practically disbelieved. But it is further required of us, as well as of the Jews, that we should not *appear before the Lord* empty-handed. 'It is not enough,' as is observed by the learned Mr. Mede, 'to give at other times, but it is a piece of the worship *required at that time.*—Whatever worship God requires of any one alone, the same he requires also of all met together as one; for he is God, as well of the body of the Church as a body, as of any one in the Church as a Christian; and therefore requires some of them in both kinds, that is, confession, prayer, thanksgiving, and an *offering of the hand too*, of the body of the Church assembled, as well as of any one at any other time.'—*Mede's Works*, p. 270. London, 1672."

† Ar. Eth. lib. 1.

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also reap.' Gal. vi. 6, 7. A discretionary power is certainly given by the rubric to the minister, which it is probable he has exercised in such a way as those who gave it never contemplated. But why are the foregoing verses, and also 1 Cor. ix. 7, 9, 11, 13, 14, offertory sentences, so seldom read? Certainly as the duty which they enjoin is forgotten, so some points connected with it seem to be overlooked. If it could so happen that any person, who had ample means of subsistence, should come by inheritance into that which was bequeathed as a gift of charity, he would probably not appropriate it to his own benefit, but would either hand it over, or its equivalent, to some poor relations, (if he had any,) or in some way he would make others partakers of that bounty, to which, upon principles of equity, he felt that he had no reasonable claim. Church endowments are *charities* founded to furnish the means of grace to those who from their poverty might not have the power, or from their want of principle, the inclination to procure them. But many persons, who cannot be admitted into either of the foregoing classes, are unconsciously living, and without any equitable claim, upon what we may denominate the Spiritual Poor Fund. They are receiving spiritual things without making any adequate return of worldly things; forgetting their debt, because perhaps in their case God's ordained ambassador and priest has been provided with a suitable endowment. Is not this, however, in reality, trespassing upon the pious bounty of our forefathers, when, instead of this, we should be following their example?

"But here I would call attention to what appears to me a most important part of the Bishop of London's Charge. 'If we go back to those early times, *when the Bishop resided at his Cathedral, surrounded by his Clergy, who were maintained by the offerings of the faithful, and sent to preach and minister the sacraments throughout his diocese*, we shall find that the original design of these institutions was to accomplish that very purpose the commissioners had in view.' P. 34.

"And why not so, *mutatis mutandis*, in these times? Pious men of sober judgment and sound learning have thought that prayers offered up on the days of receiving the Holy Communion have an especial influence with Almighty God; so we may hope that alms are blessed more abundantly to those who give, and to the cause for which they are given, when they are presented to the throne of mercy, in connexion with the sacred memorials of our Saviour's death.

"'Behold, the voice of the Church will be heard from her holiest place, even from her altar of commemorative sacrifice; from whence she will call upon her children to aid in this good work, each according as God hath prospered them; not in a spirit of grudging or necessity, but with that cheerfulness of heart, which the God of all bounty loveth. And upon the altar she desires that the contributions of the faithful should be laid, there to become an holy oblation, acceptable to the Lord. It was thus that, in pure and ancient days, she gathered the bounty of her sons into her sacred treasury. She then lifted not up her voice in the streets; she made no appeal from the highways and thoroughfares of traffic; nay, she collected not her offerings at the door of God's house, lest the gate of the temple should be thought to show too much like a resort for the tables of money-changing. She spoke to the hearts of her people from the holiest spot in her domain,—even from the place where the eye of faith may behold the ever-present Saviour, with unseen bands of ministering spirits attendant upon Him, to whom every knee must bow, of things in heaven and things on earth. And the gifts thus offered she instantly hallowed, by humbly and gratefully presenting them to the Author of all good; with a prayer that He would graciously vouchsafe at her hands to receive back His own. And thus were the free-will offerings of the faithful converted into sacrifices of thanksgiving, with which, as an apostle has declared to us, the Father of all mercies is well pleased. Even so, then, let it be this day. And may He, from whom all holy thoughts, all generous counsels, and all righteous works do come, incline the hearts of them that are now present, to leave their gift upon the altar; and may He further listen to the prayer which, as I trust, will go up from the hearts of all, whose hands are prepared to honour His holy name, out of their *basket and their store*,—

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"'Prosper Thou, O Lord, the work of our hands upon us; yea, prosper thou our handy work.'*

"Here, again, is another indirect censure of the system of carrying about the box for contributions,† and which I suppose alludes to the practice of collecting pennies, shillings, half-crowns, and of advertising subscriptions in newspapers. But if, setting aside these things, we could be persuaded to 'bring presents into the courts of the Lord's house,' and to 'offer free-will offerings with an holy worship,' we could not but dedicate the choicest firstlings of our flock, and the very crown of our possessions, as unto Him who gave us all, and who would return sevenfold into our bosom.

"Westminster Abbey was rebuilt by Edward the Confessor, and endowed with the tenth of all his possessions, as a token of thankfulness for the peaceable times when he ascended his throne.‡ I certainly cannot find any express proof that these gifts were presented at the altar. But "it is not to be forgotten; though it be forgotten,' as is observed by Bishop Andrews, 'that whoever gave any lands or endowments to the service of God, gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed, and the tender of the gift was *super altare* by the donor on his knees.'§

"At all events the charter which secured to the Church her chief endowments was presented at the altar.

"'In the year 855,' says Leslie, 'King Ethelwolf did renew this grant (*De decimis dandis*) in a more solemn manner: dedicating and vowing the tithe of all the lands in England, *in sempiterno graphio, in Cruce Christi*, as it is expressed, and was the manner at that time of the most solemn vow; and tendered the charter by him signed upon his knees, offering it up, and laying it upon the *great altar* of St. Peter's Church, in Winchester, the bishop receiving it from him on God's part. And this was done, not only with the *consent* of both *Lords* and *Commons*, of whom an infinite number was present, but all the bishops, abbots, earls, and nobles did subscribe it, with the greatest applause of the people; and it was sent and published in every parish church throughout the kingdom.' As we might reasonably expect, the words of Malachi (iii. 10,) are quoted as the ground of the endowment.‖

"And, that this charter owed its birth to the pious practice to which the bishop alluded, seems, at least, no unreasonable conjecture; for that the offering should be proportioned, from time to time, to the increase, seems an essential feature in the system. But when this principle, of thus honouring God with our substance, according to our ability and our increase, has taken root in the heart, to give to his service a portion of our *yearly* increase, and that the portion which his own law has sanctified, seems almost a necessary result.

"If the practice which the Church prescribes had prevailed during the last century, who can tell but that a monarch of blessed memory, when he returned thanks for his recovery, at St. Paul's, might have left a lasting testimony of his gratitude, a temple to the glory of God amid some poor and populous district of the metropolis? and who can say what might have been the effect of that single example? On a tablet appended to the walls of a country church in Hertfordshire,¶ there is the following inscription:—'Under the adjacent marble lies interred the dust of Bridget, the daughter of Sir John Gore, of this parish, Knight, by Dame Bridget, daughter of Sir Edward Harrington, in the county of Rutland, Knight and Baronet, who, being the most desired fruit of many prayers, and the joy of her mother's heart, was, without reluctance, most cheer-

* A Sermon, in which some uses of the Offertory are considered, by the Rev. Charles Webb Le Bas, Principal of the East India College, Herts. London: Rivingtons. 1839.

† See Bishop of Llandaff's Address, quoted in No. III. of these papers.

‡ Dugdale's Monasticon.

§ Notes on the Liturgy, taken from a copy of Sparrow's Rationale upon the Common Prayer, where there is a print of King Charles the First kneeling at the altar presenting a deed, with the words—Deo et Ecclesiæ.

‖ Essay upon Tithes. ¶ Gilston.

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fully resigned to God that gave her, in the fourth year, the blossom of her age, the 10th of February, 1657. In testimony whereof, of her dearest affection to her most ravishing memory, she hath erected this small monument, and deposited in the hands of the officers of this parish £60, to be disposed of in land, the revenue of it for a perpetual, pious, and charitable anniversary of her eternal gratitude for the short enjoyment of so sweet a mercy.' Perhaps, too, the walls themselves, to which the tablet is appended, are the record of a ratified vow, or a thank-offering, or a sign of true and genuine repentance.

"Many of our countrymen and countrywomen are capable of better things than what are now being done, if an appeal were made to them in the right manner, and from the right place. I have been recently told of an individual, who, to testify his gratitude for the recovery of a very dear and near relation, deposited money at several charitable institutions. The list of subscribers to Bethnal Green Churches contains, 'Commercial prosperity, £2000,' 'A successful Emigrant of former days, £1000,' 'A Tithe-offering, £10,' and another considerable sum, with a similar title. These are indications of a right spirit, which do not proceed from our present system of gathering money, but exist in spite of it. Moreover, if the church rules of which we are now speaking were put in force, that kind of feeling, which now so frequently shows itself in making presents to the Clergy, and which seems to possess something of the wild olive, might, under proper management, be grafted upon a purer stock, and become a substantial mean of upholding, and perhaps, ultimately, perpetuating God's truth.

"Lastly, I observe, upon the same principle, that though, to abolish fees or Easter offerings, as a legal demand, might be considered by some an improper sanction to the voluntary system, I think that if these dues to the Clergy were received at the Holy Table, they would be paid in a more liberal spirit. Those that have much would give much—those that have little would give little; what is now a fee, being sanctified by the altar, and becoming a gift to God, would procure a blessing to the giver; and in the mean while, so far from tending to weaken, this would strengthen, the authority of the human law, by calling into action the feeling which in former times led to its enactment. It is no new lesson, which, if I may so say without presumption, I am endeavouring to teach, but an old duty which has been forgotten, and which, like all other duties, must be learned by continual practice. If the Clergy would but make, and continue to make, the appeal to the people, from the right place and in the right manner, church dues, like other dues, might be paid for the most part upon the right principle, and the human law we might lawfully use, by applying it to those who would not feel a higher sanction.

"Well, then, but this machinery must be called into action by our cathedrals. What is done in a parish church is but to carry a candle into the lowermost corner of a room; but what is done in a cathedral is as a burning light on a commanding station in the centre. If the Bishop of London should think it advisable to administer the Holy Communion at St. Paul's, as required by the statutes, on Christmas-day, Easter-day, Ascension-day, Whitsunday, and the other holidays before mentioned, as far as the Church observes them; and availing himself of his privilege, should signify his intention of appropriating the offerings towards supplying the means of grace to the populous part of his diocese; and if his Lordship should continue to make this appeal, festival after festival, in the passages of Scripture required by the Church to be read from the altar; we might confidently anticipate, *in course of time*, the most favourable results, especially if there should be a weekly celebration of the Communion, as enjoined by the Statutes and the Rubric. Many of our wealthy merchants might then be expected to pray, with the pious founder of the Charter-House, 'Lord, thou hast given me a large and liberal estate, give me also a heart to make use thereof.' If the cathedral, acting under the auspices of the bishop, should thus lead the way, other churches in the diocese, acting under the recommendation of the same authority, would soon follow. First, in the several mother churches, the appeal being made in the same solemn manner, *and in*

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the same words, the altar would furnish an auxiliary Curates' Fund for the several daughter churches; and in those parishes where there is only one church, with sufficient endowment, the altar would afford supplementary aid to the cathedral, which would again, as in times of old, be employed under the auspices of the bishop, the dean, and the chapter, in propagating the great work of Christianity throughout the diocese.

"It seems that the system has answered beyond expectation in America;* I think it must ultimately succeed in this country, if, in a spirit of faith, we confined our first attention to principles, and were not too anxious about immediate results; at least we have the more reason to hope for the blessing of God upon our endeavours, when we follow the sacred rules prescribed by his Church."

Now when we have such excellent machinery in existence, why not make use of it? why hold meetings at Willis's Rooms when we have two cathedrals at hand? I suppose that the use of Westminster Abbey or St. Paul's Cathedral, might, without breach of statute or etiquette, have been granted to the Archbishop on the occasion alluded to. Meetings to propagate the Church ought surely to be preceded by the service of the Church. It is a sign of an unhappy state of things when men are more anxious to hear speeches than to say prayers. "The day must come, so at least we hope in faith, when men shall look back with astonishment at their easy and contented acquiescence in the low condition to which the worship of God is fallen."† And if we want to judge how low this condition is, we have but to compare the number of persons in St. James's Church, and the number of persons in Willis's Rooms, on the 27th of April, 1841, *at the hour of Evening Prayer.*

"One undoubted cause of the present spiritual destitution, is to be attributed to the general disbelief, and consequently the general neglect, of prayer as a means of propagating the gospel. The apostles gave themselves continually to prayer, as well as to the ministry of the word; and if the Scriptures are to be our guide, it requires no boldness to assert, that the reason why there are so few labourers in the harvest, is because so few prayers have been offered up to the Lord of the harvest to send them. If to use prayer without other means, when they are in our power, is hypocrisy; to use other means, and to rest in them, without prayer, is presumption. First compare the religious services in London of this day, with those performed at the beginning of the last century,‡ and then institute the same comparison as to the proportion of church room and ministers to the population. The inference from these facts is surely sufficiently plain.

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* "'In 1835, the missionary income of the American Church was about 6000*l.* and in 1836 it became 12,431*l.* This increase is to be ascribed, in a great measure, to the growing prevalence of systematic contributions, in the form of weekly or monthly offerings. To Bishop Doane, of New Jersey, belongs the credit of having brought the latter subject fairly into notice. It had become sufficiently obvious, that with all the complicated machinery of agencies, charity sermons, newspaper appeals, and other expedients, the amount contributed to missionary purposes was exceedingly small, compared with the actual capabilities of the Church. It was plain also that the benevolent public was not so much indisposed to give, as under the influence of bad habits in giving. Excitement was a grand resource, and when this failed, the task of arousing to liberal action was difficult.'—*America and the American Church, by the Rev. H. Caswall, apud Brit. Crit. No. 52.*"

† Mr. Archdeacon Manning's Preface to a new edition of Bishop Beveridge on Prayer and the Holy Communion.

‡ See British Magazine, March 1838, on a tract entitled "Pietas Londinensis."

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If instead of a summons to attend a meeting at Willis's Rooms a pastoral letter had been circulated by the Archbishop, inviting the Clergy and Laity to attend prayers and receive the Holy Communion at St. Paul's Cathedral or Westminster Abbey, with the understanding that the offerings of the congregation should be applied to the endowment of Additional Colonial Bishoprics; in that case the 27th of April, 1841, would, in one important point of view, have been a memorable day in the annals of the Church. Outward impressions have their legitimate use. Let us imagine, then, the congregation assembled in one of our cathedrals, the archbishop and the bishops stationed on the sacred platform during the service. The Bishop of London would probably have been selected as the preacher. The sermon could not have been otherwise than most impressive, but the real effect would have been produced by the archbishop reading the word of exhortation from the altar. Let us imagine the bishops, the priests, and deacons, receiving the Holy Communion with each other, and with the laity, POOR as well as rich, after PENNIES, shillings, sovereigns, hundred pound notes, thousand pound notes, had been presented *indiscriminately* at the throne of grace, with prayer for their acceptance, and in conjunction with the oblation of the sacred memorials. This would indeed have been a glorious sight without, but it would have been still more glorious within, for the eloquence which prevails above for the divine blessing is the zeal and fervency with which we celebrate the Holy Communion.* One such meeting as this, and Willis's Rooms for church purposes will be closed for ever. One overture on the organ, and a full cathedral service, not omitting the Communion office, by one of our old masters, and all exceptionable instruments and anthems must once for all be inevitably discarded.

Independently of the tendency of such a meeting towards propagating the Gospel, it would cherish what we so much need, that most excellent gift of charity. It cannot be but that our present disunion is the result of our neglect of that holy ordinance, which is the sacrament of love and the bond of the communion of saints.

P.S. Since the foregoing observations were in type, it has been reported—whether truly or not—to the author, that Mr. Selwyn has signified a wish that his Consecration should take place at Westminster Abbey, or St. Paul's Cathedral.

It is to be hoped that such will be the case, and numbers, no doubt, of the clergy and laity will be anxious to be present. The Holy Communion could not be administered under more impressive circumstances; and there could not be a more favourable opportunity for collecting funds for the Endowment of Suffragan Bishoprics *at home.* The dioceses of Chester, London, and Lichfield, contain 4,650,000 souls; that is, these three dioceses contain 250,000 souls more than the whole of England in 1588. (*Hallam's Const. Hist.* chap. i.) The last census will of course exhibit a considerable addition to this number. There can be no necessity to point out the inference which results from these facts.

* Thorndike's Weights and Measures.

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Worcester, *at Worcester, July* 25.

DEACONS.

Of Oxford.—H. C. Claughton, B.A. Brasen.; F. W. Trenow, B.A. St. John's; J. Bearcroft, B.A. Oriel; E. Wheeler, B.A. Christ's; F. L. Colville, B.A. Trinity; H. W. Cookes, B.A. Worcester; C. E. Thompson. B.A. Trinity; C. Bellairs, B.C.L. New Inn Hall; J. Fletcher, B.A. late of Exeter, and now of St. Mary's Hall, (*l. d. Exeter.*)

Of Cambridge.—J. Christopherson, B.A. Qu's.

PRIESTS.

Of Oxford —H. Dupay, B.A. Corpus; E. Sleap, M.A. Brasen.; W. L. Darell, B.A. Christ Ch.; G. H. O. Pedlar, M.A. Magd. Hall, and late of Exeter, (*l. d. Exeter.*)

Of Cambridge.—M. Thomas, B.A. Trinity; F. H. Richings, B.A. Queen's.

Of Dublin.—J. O. Oldham, B.A.

By Bp. of Ripon, *at Ripon, July* 25.

DEACONS.

Of Oxford.—J. D. E. Jeubegus, B.A. Jesus; F. W. Mant, S.C.L., New Inn Hall, (*l. d. Down and Connor.*)

Of Cambridge.—H. Bailey, B.A. St. John's; H. L. Distin, B.A. Caius; W. T. N. Billobb, B.A. Emmanuel; J. Harris, B.A. Catherine Hall; E. Maxwell, B.A. Trin.; J. W. Irving, B.A. Trin.; W. C. Quant, B.A. Catherine Hall, (*l. d. York.*)

Of Dublin.—G. R. Blewett, B.A.; C. A. Graham, B.A.; J. Wrixon, B.A.

Literate.—T. A. Bolton.

PRIESTS.

Of Oxford.—W. R. Hall, B.A. Balliol; G. W. Hutchins, B.A. Magd. Hall; J. W. Mewce, B.A. Worcester; E. Lane, B.A. Magd. Hall.

Of Cambridge.—A. Lambert, B.A. Pembroke; W. D. Morrice, B.A. St. John's; W. H. Lewthwaite, B.A. Trin.; A. C. Fraser, B.A. Trin.; R. P. Brunels, B.A. Jesus; O. Sadler, B.A. Trin.; J. Murray, M.A. Trin.; C. J. Pearson, B.A. Trin.; E. Baylis, B.A. St. John's; E. P. Luscomb, B.A. St. John's; C. Easther, B.A. St. John's; F. Fowler, B.A. St. Peter's.

Of Dublin.—S. H. Atkins, M.A.; M. S. Daly, B.A.; R. Cornelly, B.A.; H. Stainer, B.A.; H. Kettlewell, B.A.

Literates.—E. N. V. Boydell, University Coll. Durham; S. Syber.

By Bp. of Bangor, *at Bangor, Aug.* 1.

DEACONS.

Of Oxford.—J. G. Jones, B. A. Jesus; L. Lewis, B.A. Jesus (*l. d. St. Asaph.*)

Of Dublin.—J. Evans, B.A.

PRIEST.

Of Oxford.—J. Jones, B.A. Jesus.

By Bp. of Norwich, *at Norwich, Aug.* 1.

DEACONS.

Of Oxford.—G. O. Hughes, A.M. Worc.; J. Liptrott, A.B. Worc.; T. Jones, A.B. Jesus; J.F. Reeve, A.B. Wad.; W. H. Webb, A.M. Mag. H.

Of Cambridge.—C. Blackden, A.B. Queen's; M. Booth, A.B. C. C.; C. N. Cooper, A.B. C. C.; J. N. Cooper, A.B. C. C.; F. Daubeny, A.B. Jesus; B. Smith, B.A. Fell. of St. Peter's; J. K. Tucker, A.B. St. Peter's; M. Turner, A.B. Emman.; W. F. W. Watson, B.A. Emman. at the request of the Bp. of Chichester.

PRIESTS.

Of Oxford.—T. Mayhew, B.A. Queen's; T. Preston, B.A. Exet.; W. Tattersall, A.B. Trin.

Of Cambridge.—H. Baber, A.B. Trin.; W. Eade, B.A. Sydney; G. Eller, B.A. Queen's; J. Fountaine, B.A. Emman.; J. Foy, B.A. Trin. H.; E. Gurdon, M.A. Trin.; Hon. Somerville Hay, Trin.; A. Hill, St. John's; A. Kemp, B.A. Caius; D. Packard, B.A. Caius; R. A. Rackham, M.A. Fell. of Jesus; F. C. P. Reynolds, B.A. St. John's.

Of St. Bees.—J. M. Rackham.

By Bp. of Sodor and Man, *at St. George's Ch. Douglas, Isle of Man, Aug.* 1.

DEACONS.

J. Howard, T. Reid, W. Tait.

PRIESTS.

— Lowe, W. Christian, G. Steven.

ORDINATIONS APPOINTED.

Bp. of Bath and Wells, *Sept.* 19.
Bp. of Exeter, *Sept.* 19.
Bp. of Lincoln, *Sept.* 19.
Bp. of Elphin, *Sept.* 19.
Bp. of Peterbro', *Sept.* 19.
Bp. of Salisbury, *Sept.* 19.
Bp. of Ely, *Nov* 28.
Bp. of Winchester, *Dec.* 12.
Bp. of Oxford, *Dec.* 19.
Bp. of Lichfield, *Dec.* 19.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Allen, J. T.....	Stradbrook, v.	Suffolk	Norwich	1527	Bishop of Ely.....	£712
Blackburne, G.L.	Long Ashton, v.	Somerset	B. and W.	1423	Sir J. Smyth, & Col. Gore Langton.....	*117
Bowden, H. J. ...	Slapton, P.C.	Devon	Exeter	665	Mr. W. Paige	96
Braune, C. M.....	Cawood, P.C.	York	York	1173	Dean of Norwich.....	*118

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PREFERMENTS,—*continued.*

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Cameron, J. H. L.	Fleet, v.	Dorset	Sarum	122	Miss Jackson	£66
Clayton, J.	Stratford-on-Avon, v	Warwick	Worcester	5171	Countess of Plymouth	*240
Daintry, J.	Patney, R.	Wilts	Sarum	144	Bp. of Winchester	*225
Despard, W.	Johnstown, R.	Kilkenny				
Davies, S.	Barnham, v.	Sussex	Chichester	148	Bp. of Chichester	67
Davies, E. W.	Nerquis, P.C.	Flint	St. Asaph		Vicar of Mold	
Day, G.	Baldwin Brightwell, R.	Oxford	Oxford	332	W. F. L. Stone, Esq.	*494
Dodd, H. A.	Sparsholt, v.	Berks	Oxford	874	Queen's Coll. Oxford.	*363
Dyer, W.	Imber, P.C.	Wilts	Sarum			
Foster, H. B.	Coln Rogers, R.	Gloucester	G. and B.	135	D. & C. of Gloucester.	225
Freeman, J.	Ashwicken. R. *cum* Leziate, R.	Norfolk	Norwich	239	Rev. J. Freeman	435
Freke, J.	Ardfield.					
Hardinge, H.	Theberton, R.	Suffolk	Norwich	537	Lord Chancellor	*354
Hastings, J. D.	Trowbridge, R. with Trinity & Staverton, C.	Wilts	Sarum	10,863	Duke of Rutland	*600
Hewson, M.	Clonfinest		Cloyne		Ld. Lieut. of Ireland.	
Hobson, S.	Butley, P.S.	Suffolk	Norwich	356	A. W. Roberts, Esq.	85
Hughes, J.	Nannerch, R.	Flint	St. Asaph	334	Bp. of St. Asaph	*292
Hutchinson, T.	Kimbolton *c.* Middleton, P.C.	Hereford	Hereford	1132	Bp. of Hereford	132
Kearney, T. F.	Kilbehenny, R.					
Kilton, J.	Houghton, P.C.	Cumberland	Carlisle		Trustees	
Kitson, J. B.	Pelynt, v.	Cornwall	Exeter	804	J. W. Buller, Esq.	*240
Lawton, M. A.	Salton, v.	York	York	355	John Woodall, Esq.	90
Ledsam, H.	St Mark's, Birmingham	Warwick	Worcester		Trustees	
Levy, G.	Emmanuel Church, Bolton	Lancashire	Chester		Bp. of Chester	
Long, W. D.	Dunany, Marlinstown, & Parsonstown, v.	Louth	Armagh		Marquis of Drogheda	
Lyon, R.	Bishop's Caundle, R.	Dorset	Sarum	70	Earl Digby	*143
Methold, T.	Illington, R.	Norfolk	Norwich	91	R. K. Long, Esq.	140
Mooney, P.	Old Leighlin, P C.	Carlow				
Patteson, T.	Hambledon, v.	Hants	Winchester	2026	Bp. of Winchester	*529
Penny, C. J.	Bobbenhall, P.C.	Warwick	Worcester		Bp. of Worcester	
Quaine, W.	Derryloran, R.	Tyrone				
Ready, H.	Waxham, R. *cum* Palling, v.	Norfolk	Norwich	402	J. Blake, Esq.	330
Riching, F. H.	Atherstone, P.C.	Warwick	Worcester			
Rogers, A.	St. Peter's, Leighton	Cheshire	Chester			
Sanders. W. F.	Harford, R.	Devon	Exeter	210	T. Sanders	
Savile, B. W.	Okehampton, v.	Devon	Exeter	2055	Rev. H. B. Wrey, & H. C. Millett, Esq.	480
Tattershall, W.	Howe, R. with Little Poringland	Norfolk	Norwich	119	Mrs. Wheeler	*400
Thurlow, J.	Worstead, v.	Norfolk	Norwich	830	D. & C. of Norwich	251
Tooke, A.	Morden, v.	Dorset	Sarum	813	Mrs. Drax	*237
Triphook, J.	Drinagh					
Veitch, W. D.	St. Thomas, Winchester, R.	Hants	Winchester	1665	Bp. of Winchester	145
Williams, T.	Pitcombe, P.C.	Somerset	B. & W.	85	Sir H. H. Hoare	480

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Berry, W.	Rur. Dn. A'dn. of Middlesex.
Boulton, W.	Mast. of Free Gram. School, Worcester.
Bowen, C.	Lect. of Amley, Leeds.
Braithwaite, F.	Clk. & Sexton of St. Maryleb.
Brown, T.	Surrog. for Archdeaconry of Chichester.
Browne, H.	Princip. of Chichester Dioc. Theol. College.
Buckle, Archdn.	Prebend. of Sarum.
Campbell, —	Chaplain to the Workhouse, Belfast.
Chandler, J.	Rur. Dn. S. W. Dio. of Stoke.
Clark, T.	Chaplain of Eng. Consular Chapel at Calais.
Creed, J. C.	Rur. Dn. Dioc. of Limerick.
Dale, T.	Examiner of Candidates for Haileybury.
Dansey, W.	Prebend. of Sarum.
Denison, G. R.	Prebend. of Sarum.
Dombrain, —	C. of Bray, Dioc. of Dublin.
Fane, A.	Vic. of Warminster, Surrog. for granting Licenses.
Fowle, F. W.	Prebend. of Sarum.
Harris, G. A.	Prebend. of Sarum.
Harvey, W. M.	Surrog. Deal & Walmer.
Hastings, J. D.	Surrog. for Dioc. of Sarum.
Honey, W. E.	Canonry in Salisb. Cath.
Hook, W. F.	Canon of York Minster.
Hussey, H.	Preachership of Whitehall.

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APPOINTMENTS,—*continued.*

Johns, C. A. ..... Cler. Super. of Nat. Society's Boarding Ho., Westminst.
Irwin, A. L. ..... Princip. of Madras Seminary of S.P.G.
Law, W. ..... Domestic Chaplain to Earl of Hardwick.
Lowther, G. P.... Prebend. of Sarum.
Mant, F..... Cur. Carrikfergus.
Maude, J. ..... Dom. Chapl. to Bp. of Sodor and Man.
Miller, J. F. ..... Chapl. to Ulster Magdalene Asylum.
Miller, T. F. ..... Chapl. to Ld. Lieut. of Ireland.
Moore, R..... Prebend. of Sarum.
Mount, C. M..... Rur. Dn. of Bath.

Noel, B ..... Chapl. in Ord. to Her Majesty
Pendrill, J..... Brit. Chap. at Ghent.
Powell, W. P. ... Chapl. E. I. Comp.'s Madras Estab.
Reeves, W. ..... Cur. of Balliclog, Co. Antrim.
Reid, J. ..... Cur. of Down, Co. Down.
Sandford, J. ..... Chapl. to Bp. of Worcester.
Shortland, V..... Dom. Chapl. to Earl Talbot.
Sikes, T. ..... Surrog. for Co. of Herts, in Ardeaconry of Hants.
Simpson, H. W... Prebend. of Chichester Cath.
Stewart, — ..... Perp. Cur. of Carradore, Co. Down.
St. George, C. B.. Chapl. to Kensington Union.
Swann, E. ..... Chapl. of Bedfordsh. Infirm.

CLERGYMEN DECEASED.

Name.	*Preferment.*	*County.*	*Diocese.*	*Pop.*	*Patron.*	*Val.*
Archer, F.....	Knocktemple.		Cloyne			
Cobbold, W. R...	Selborne, R.	Hants	Winchester	924	Mag. Coll. Oxford.....	*
Davenport, J.	Stratford-on-Avon, v.	Warwick	Worcester	5171	Countess of Plymouth	*240
Davey, B.....	Bampton, v. Calverleigh, R.	Devon	Exeter	1961 91	C. Chichester, Esq....	*118 161
Davies, W.....	Nevern, R. & Meliney, R.	Pembroke	St. David's			
Duddell, J.	Preb. of Limerick	Cath.				
Frere, E.	Finningham, R.	Suffolk	Norwich	497	Rt. Hon. J. H. Frere.	*350
Isdell, C. D.	St. Thomas, Winchester, R.	Hants	Winchester	1665	Bp. of Winchester ...	145
Johnson, C.	South Brent, v. Berrow, v.	Somerset	B. & W.	890 496	Archdn. of Wells.....	*548 *186
Nares, E.	Biddenden, R.	Kent	Canterbury	1658	Archbp. of Canterb...	*436
O'Connor, R.....	Shrule & Slutey		Leighlin			
Roberson, H.....	Liversedge, P.C.	York	Ripon	5265	.....	93
Robertson, H. C..	Bridstow, v.	Hereford	Hereford	596	Bp. of Hereford	276
Utterson, A. G....	Layer Marney, R.	Essex	London	275	M. Corsellis, Esq.....	*341
Williams, J.	Llandyfriog, v.	Cardigan	St. David's	147	Bp. of St. David's	*854

Croke, W. R..... At Cove, Cork.
Hayes, P. ..... At Guernsey.
Hore, T. ..... At Ham Common.

Roberts, J..... At Harrowweald.
West, W. ..... At Bloxham, Banbury.

UNIVERSITIES.

OXFORD.

July 17.

Saturday being the last day of Trinity or Act Term, at a Congregation for granting Degrees, the following were conferred:—

D.D.

Shipton, Rev. John Noble, Balliol Coll.

D.C.L.

Tancock, Rev. Osborne J. Wadham Coll.

July 26.

The Rev. Jas. Bowling Mozley, M.A. John Earle Welby, B.A. and Robert Drummond Burrell Rawnsley, B.A. all of the diocese of Lincoln, were admitted Actual Fellows of Magdalen College: and at the same time, Harris Smith (Scholar of Oriel, and late Hereford Latin Scholar) was admitted a Lincolnshire Demy of Magdalen.

At the Visitation of Abingdon School, Mr. Gardiner Humphreys was elected a Scholar of Pembroke College, on the Foundation of Thomas Tesdale, Esq.

Dr. Arnold has been appointed to the Professorship of Modern History at Oxford, in the room of the late Dr. Nares.

August 24.

Mr. James Meyrick, B.A. was elected and admitted Fellow of on the Michel Foundation at Queen's Coll. Same day, Mr. Henry B. Barry was elected and admitted Scholar on the same Foundation

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CAMBRIDGE.

Mr. Robert Anchor Thompson, of Catharine Hall, and Mr. John Hays, of St. John's Coll. in this University, have been appointed by the Dean and Chapter of Durham to two of the Scholarships founded by Dr. Hartwell, lately vacant.

July 5.

Francis Hildyard, Esq. Barrister at Law, Junior Fellow of Clare Hall, in this University, was elected a Senior Fellow of that Society.

July 6.

Alfred Williams, of King's Coll. was admitted Fellow of that Society.

July 16.

The Norrisian prize was adjudged to John Samuel Howson, M.A. of Trinity College.—Subject, "Both in the Old and New Testament eternal life is offered to mankind through Jesus Christ only."

The honours in Civil Law for the year 1840-41 have been this year adjudged in the following order:—

First Class. — Hows, Trinity Hall; Stonestreet, St. John's.

Second Class.—Jenner, Trinity Hall; Caldwell, ditto.

Third Class.—Roche.

July 28.

James Arthur Yonge was admitted a Scholar of King's College, in this university.

August 7.

Charles Anthony Swainson, B.A., of Trinity College, in this university, was admitted a Foundation Fellow of Christ's College.

August 11.

John Dowell Ridout, B.A, of Christ's College, was admitted a Foundation Fellow of the same society.

Mr. Octavius Budd, student of Pembroke College, in this university, has been appointed to a scholarship on that foundation.

A. Hume, scholar of King's College, has been elected Fellow of that society.

The Bishop of Ely's Fellowship, in St. John's College, at present vacant, will be disposed of by public examination, when Bachelors of Arts of all Colleges, whose testimonials are approved of by the Examiners, will be admitted as Candidates. Timely notice will be given of the day, &c. of the Examination.

COMBINATION PAPER, 1841.

PRIOR COMB.

Aug.	1	Mr. Walker, Chr.
	8	Mr. Groome, Pemb.
	15	Mr. Barlow, Sid.
	22	Mr. G. H. Porter, Cai.
	29	Coll. Regal.
Sept.	5	Coll. Trin.
	12	Coll. Joh.
	19	Mr. Stanton, Chr.
	26	Mr. Cattley, Regin.
Oct.	3	Mr. Simpson, Sid.
	10	Mr. Taylor, Cai.
	17	Coll. Regal.
	24	Coll. Trin.
	31	Commem. Benefact.
Nov.	7	Coll. Joh.
	14	Mr. Stacye, Chr.
	21	Mr. Green, Regin.
	28	Mr. Roe, Sid.
Dec.	5	Mr. Kenrick, Jes.
	12	Coll. Regal.
	12	Coll. Trin.
	26	Coll. Joh.

POST. COMB.

Aug.	1	Mr. Considine, Joh.
	8	Mr. N. Milne, Joh.
	15	Mr. Woodward, Joh.
	22	Mr. Dugard, Joh.
	24	Fest. S. Bart. Mr. Panting, Joh.
	29	Mr. W. Watson, Joh.
Sept.	5	Mr. Whiting, Joh.
	12.	Mr. E. Antrobus, Joh.
	19	Mr. J. E. Bromby, Joh.
	21	Fest. S. Matt. Mr. Shorting, Pet.
	26	Mr. Longmire, Pet.
	29	Fest. S. Mich. Mr. Ray, Pet.
Oct.	3	Mr. Cookson, Pet.
	10	Mr. Nind, Pet.
	17	Mr. Ludham, Pet.
	18	Fes. S. Luc. Mr. Cotesworth, Pet.
	24	Mr. West, Clar.
	28	Fest. SS. Sim. et Jud. Mr. Garlike, Clar.
	31	Mr. Stephens, Clar.
Nov.	1	Fest. Om. Sanct. Mr. Smith, Pemb.
	7	Mr. Goodday, Pemb.
	14	Mr. Eyres, Cai.
	21	Mr. Russel, Cai.
	28	Mr. G. H. Porter, Cai.
	30	Fest. S. And. Mr. Taylor, Cai.
Dec.	5	Mr. Hurnard, Corp.
	12	Mr. Edwards, Corp.
	19	Mr. Rowlands, Regin.
	21	Fes. S. Thom. Mr. Hough, Regin.
	25	Fest. Nativ. Mr. Bennett, Regin.
	26	Fest. St. Steph. Mr. Fysh, Regin.
	27	Fest. S. Joh. Mr. Harvey, Regin.
	28	Fest. Innoc. Mr. Pearson, Regin.

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Resp. in Theolog.	*Oppon.*
Mr. Slade, Em.	Coll. Joh.
	Mr. Pack, Chr.
	Mr. Gilderdale, Cath.
Mr. E. Simons, Jo.	Mr. Chafy, Sid.
	Mr. Easton, Em.
	Coll. Regal.
Mr Heald, Regal.	Coll. Trin.
	Coll. Joh.
	Mr. Deans, Chr.

Resp. in Theol.	*Oppon.*
Mr. Ogle, Jes...	Mr. Mandell, Cath.
	Mr. Ray, Clare.
	Mr. Pinder, Caius.

Resp. in Jur. Civ.	*Oppon.*
Mr. Hodges, Em.	Mr. Babbage, Trin.
	Mr. Leapingwell, Corp.

Resp. in Medic.	*Oppon.*
Mr. Price, Em.	Mr. E. L. Birkett, Cai.
	Mr. Simpson, Cai.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Bishop of Barbados has returned to this country for the purpose of resigning the see, which he has held since its creation in the year 1824. The rapid growth of the Church under his lordship's superintendence has been pointed out repeatedly in the Reports of this Society; and when so much has been effected in a period of time comparatively short, it would be wrong to regret that the Bishop is relieved from the heavy burden which he has borne in seventeen years, or to doubt whether the work, which has been made to prosper in his hands, will continue to flourish under his successors in the episcopal office. The unremitting attention which his lordship has given to the College and Trust-Estate at Codrington, forms a special and peculiar claim upon the gratitude of the Society. The College, indeed, may be said to have had a second founder in the first Bishop of Barbados, since, at his suggestion, it was made to assume a collegiate form; and the satisfactory state of the institution, together with that of the plantations from which it is maintained, may be ascribed, without derogating from the acknowledged merits of their respective officers, to the watchful care and superintendence of Bishop Coleridge. Nearly the last act of the Bishop in his diocese was to ordain ten deacons and three priests, on Easter Tuesday last, of whom eight had been under instruction at Codrington.

The address of the Clergy of Barbados, presented to his lordship before he took his departure from the island, contains the following observations upon the present state of the Colonial Church:—

"When we look back and reflect upon the disjointed and almost anarchical state in which the churches in these parts formerly were, and contrast it with their present union in one diocese, under the ever watchful superintendence of episcopal authority;—when we think of the difference which has taken place in the number, and, we humbly trust, in the efficiency of the Clergy, in their provision for the better maintenance, in the number or in the size of our churches and other consecrated places of worship, as well as of our schools, our religious and charitable Associations, our 'Friendly Societies,' and other beneficial institutions;—when we add farther (as we believe we may with all truth), the improved tone of moral and religious principle which pervades all classes, and see the numbers, of all complexions and degrees, who now resort on each returning Sabbath to the public worship of God, and even crowd to the holy communion;—when we look to our Diocesan College, and behold it, after more than a century, placed on the strictly academical footing originally contemplated by its sagacious and munificent founder;—when we advert to the abolition of slavery, and to the prominent part taken by your lordship, both as our Bishop, and as the representative of the Venerable Society for the Propagation of the Gospel, in expediting its final accomplishment, and, above all, in preparing the slave for the sober use of his freedom;—when we call to mind the calm, yet decided course, which you have from the first pursued, in promoting the welfare, especially the moral and religious welfare, of all to whom your influence could reach, without distinction of race or complexion, and consider how much of the good feeling which now exists in regard to such distinctions may, under God, be attributable to so wise and impartial an example;—when we refer to these and other similar benefits, almost too many to enumerate, which the churches in this colony, and the colony itself, in conjunction with other parts of this extensive diocese, have derived from your lordship's epi-

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scopate;—our hearts are filled with gratitude to the Giver of all good, for providing in our first Bishop so great a benefactor, both temporally and spiritually, to this church and country; and it is not without the deepest regret that we contemplate the probability that a connexion, productive of so many incalculable advantages to ourselves and our flocks, is now about to be dissolved.

"To wish, indeed, that after so many years of indefatigable vigilance and exertion, your labours should be prolonged in this trying climate, and in so arduous a station, would in us be selfish and unbecoming. Rather let us congratulate ourselves that your lordship has been spared to us so long, and that you leave us (blessed be God!) in the possession of your accustomed health and energy: and if we are no longer to enjoy the advantages of your personal direction and example, may we not hope that they will be continued to the Church in England, if not here, and that we too shall still benefit by your counsels, your prayers, and your exertions, even at a distance, on behalf of this portion of the same 'Church of the living God,' in which, by his favour, you have presided with so much wisdom, laboured with so much zeal, and met with such almost unparalleled success?"

The tabular returns of the Church Establishment Schools, &c., have reached this country; and large as was the increase in former years, that of the present year is still more gratifying. In the island of Barbados, containing 120,500 souls, the number of Clergymen, exclusive of the Bishop and Archdeacon, is 31; the number of churches in actual use, 35; the number of sittings, 22.502; of attendants at public worship, 20,055; of communicants, 2,787; the aggregate number of schools, 83; and of scholars, 6,726; besides catechumens under oral instruction, of whom the number is 1,765.

MISCELLANEOUS INTELLIGENCE.

BATH AND WELLS.—*Bath.*—Portland Chapel, situated in the parish of Walcot, late the Roman Catholic Chapel, has been purchased by the Rev. S. H. Widdrington, the Rector, under the sanction of the Lord Bishop of the diocese, and will be annexed to the Rectory of Walcot.

EXETER.—*Bradninch.*—A subscription has commenced for the purpose of raising a sufficient sum of money to enable the churchwardens to restore the splendid screen or rood loft lately discovered in the church at Bradninch. This elegant and interesting relic of antiquity is of the reign of Henry VII., and has been much admired by all who have seen it. The subject has been taken up by the clergy of the neighbourhood, and we hope the effort now making will be successful.

Mylor, Cornwall.—The Right Hon. Lord Rolle has presented a donation of 100*l.* to the Building Fund of St. Peter's Chapel, now nearly finished, at Flushing, in the parish of Mylor, Cornwall.

HEREFORD CATHEDRAL.—The tremendous task of supporting the weight of the tower while the necessary reparations are effected, is now partly accomplished: the immense superstructure, the buttresses, &c., being kept up and held together by prodigious blocks of wood. It is quite alarming to observe the dilapidations and the extensive fissures in the masonry; and although the fractures are not of recent occurrence, it is quite evident that it is high time to do something for the preservation of the noble edifice. When the alterations are completed, it will be one of the most striking and beautiful ecclesiastical buildings in the kingdom.

LICHFIELD.—*Bakewell.*—The Duke of Rutland has built a new schoolroom, in connexion with Bakewell Church, Derbyshire, at his own expense.

Knightley.—The Countess of Lichfield has given an elegant service of communion plate for the use of Knightley New Church, Staffordshire. The noble earl was a contributor towards its erection, having given the ground for the site, and the sum of 100*l.* in addition.

LONDON.—The Lord Bishop of London, as noticed in our last, has recently consecrated the new church of St. Peter's, erected by Richard Benyon De Beauvoir, Esq., upon his estate at

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De Beauvoir Town, in the parish of West Hackney, Middlesex, in the presence of many of that gentleman's friends, and a large concourse of the clergy and inhabitants of that neighbourhood. The church is built in the gothic style of architecture, and the interior is fitted up in a costly manner by English oak panelling. At the east end, over the altar, is a beautifully stained-glass window, by Miller, representing our Saviour giving the keys to St. Peter, with this inscription:—"Thou art Peter, and upon this rock I will build my church." The church is calculated to hold 1000 persons. A house is in course of erection for the minister. All this, as well as the endowment, has been done at the sole cost of the above-named gentleman.

WINCHESTER.—*Forton.*—On Friday, Aug. 13th, there was a united attendance of the choirs of Alverstoke, Fareham, Ryde, and Forton, at the church of the latter district. The service was chanted throughout by seventy-nine voices, the music being selected from the compositions of Attwood, Jackson, Handel, Gibbon, &c., and last, but not least, the celebrated TALLIS, whose Lesser and Greater Litany was sung for the first time in this part of the country. This has been declared by competent judges to approach as near sublimity as anything ever composed, and well did it bear out the character thus given of it. The time is gone past when such music will be longer confined to the cathedrals. A movement has been made, and the people, appreciating its beauties, begin to cultivate it in our national schools, and such solemn strains will ere long ring through the aisles of our smaller, but not less solemn churches, thus opening up a new source of religious study and delightful acquirement to the poorer classes of our population. The church on this occasion was thronged with an attentive and devout congregation, and a liberal subscription was made at the door for the support of the choral services. There was no confusion, and the appearance of a large body of children, all dressed in white surplices, was highly imposing. The sermon was preached by the Ven. Archdeacon Wilberforce; and in the afternoon a dinner was given by the Rev. Aubrey Veck to all the choristers and children of the schools. Altogether it was one of the most delightful things we have ever witnessed, and we hope the example will be followed in other places.—*From a Correspondent.*

The Bishop proposes to hold his fourth personal visitation on

Tuesday, September 14, at St. Olave's, Southwark.

Wednesday, September 15, at Reigate.

Thursday, September 16, at Kingston.

Friday, September 17, at Guildford.

Monday, September 20, at Alton.

Tuesday, September 21, at Basingstoke.

Wednesday, September 22, at Andover.

Thursday, September 23, at Winchester.

Friday, September 24, at Southampton.

Saturday, September 25, at Bishop's Waltham.

Monday, September 27, at Portsmouth.

Tuesday, September 28, at Newport, Isle of Wight.

WORCESTER.—The Bishop has fixed Wednesday in every week, from ten to one o'clock, for the future, instead of Thursday as heretofore, as the day on which his lordship will transact business at the palace, Worcester. The clergy who are to be instituted, licensed, &c., are requested to forward their papers on or before the preceding Monday, to Charles Evans, Esq., College Yard, Worcester, his Lordship's Secretary.

The Bishop has subscribed 100*l.* in aid of the Birmingham Church Building Society.

It appears by the last report of the above Society, that the sum of 25,000*l.* has been raised. Two churches have been completed, and a third commenced.

Northfield.—The Right Rev. Dr. Doane, Lord Bishop of New Jersey, attended by Mr. Haight, his lordship's chaplain, and Dr. Hook, Vicar of Leeds, has been visiting the Rev. H. Clarke, Rector of Northfield, during the last few days. The Bishop was received with a merry peal from the village bells, and during his stay took part in the daily services of the parish church. His lordship has also been on a visit to the Bishop of Ripon, and preached in the Cathedral, Ripon, on Sunday week, from Psalm li. 1, 2, 7, 9.

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YORK.—*Driffield.*—The ancient parish church of Driffield has just undergone a thorough repair and cleaning, and received other embellishments. The numerous sculptured heads which adorn the interior of the edifice, and had become defaced, have been neatly repaired by Signore Macetta, an ingenious itinerant artist from Italy.

Dunnington.—This church has just undergone a thorough repair, under the superintendence of the Rev. Thomas Egerton. It consists of a nave, two side aisles, and a chancel. The roof of the latter is a good specimen of simple ancient work, the ribs of which have been judiciously darkened by oil colouring and varnish. The seats are open; those in the nave, of deal. The rector's seat is in the chancel. The reading stall and pulpit are of oak. It only awaits colouring and varnishing throughout to be one of the nicest specimens of a village church in the kingdom. Under the arch of the tower is a small organ.

The Countess of Bridgewater has been a munificent benefactor in the restoration of this church.—*From a Correspondent.*

SCOTLAND.

INVERNESS.—Lately a very interesting scene presented itself in the church here, when there were present an American bishop, two clergymen of English ordination, and two of Scotch ordination, all of whom took part in the services of the day. This coincidence is worthy of being recorded, not only from its being undesigned, but also from the well-known fact, that the Church of the American States derived her episcopacy partly through English, and partly through Scottish ordination.

DUNFERMLINE.—The foundation-stone of a church has recently been laid in this town, in the presence of the Hon. Lord Bruce, Mr. Colville of Ochiltree, Mr. Robertson Barclay of Pearil, and other gentlemen of the Committee of Management. It is said that the non-intrusion controversy now going on in the kirk, has mainly contributed to this movement; but it is to be hoped, that better principles have been at work than a mere feeling of disgust, at the violence of two contending parties; and that in this and other cases, a thorough attachment to catholic principles will be the result, if it has not been the immediate cause, of union with the Church.

CHURCHES CONSECRATED.

Overseale	St. Matthew	Bp. of Peterborough	July 26	Style, Early Eng.
Houghton, Cumberland	St. John's	Bp. of Carlisle	July 29	
Welbecks, Swaledale	—	Bp. of Ripon	August 3	
Wellington Heath	—	Bp. of Hereford	August 5	
Foleshill	—	Bp. of Worcester	August 6	
Oldbury, Salop	Christ Church	Bp. of Worcester	August 11	
Summerhill, Birmingham	—	Bp. of Worcester	August 12	
Tynemouth	Holy Saviour	Bp. of Durham	August 18	
Darnall	Church and Schools,	near Sheffield	August 18	
Golden Hill, Staffordshire	St. John's	Bp. of Lichfield	August 18	Style, Norman.
Rayne	(Re-opened)	Bp. of London	August 25	
Watergrass Hill	—	Bishop of Cork	—	
Collierly	—	Bp. of Durham	—	
Bethnal Green	St. Peter's	Bp. of London	—	Style, Norman.

FOUNDATIONS LAID.

Amblecote, Worcestershire	—	—	July 31	
Dunaghy, Antrim	—	—	August 6	
Birmingham	St. Luke's	—	August 10	Style, Norman.
Salcombe, Devon	—	—	August 22	
Mow Cop, Staffordshire	—	—	—	

TO CORRESPONDENTS.

We entirely concur with "A Grateful Reader."

Mr. Bedford's letter has come to hand. We cannot, as he may easily see, get into arguments about our articles. At the same time, we shall much regret, if by inadvertence we have given him any pain that might have been spared. He will surely agree with us, that a personal misfortune must not always be allowed to shield a man who has done wrong; and very wrong we think he did on the occasion in question.

Will a gentleman, who wishes to hear from us privately, and who dates a communication from "Pembroke," inform us whether one of the Colleges, or the town *Pembroke*, be his real address? We have not the cover of his paper at hand, and therefore cannot consult the post-mark.

Our space will not permit us to print the little paper on Ecclesiastical Ornaments, with which we have been favoured by "S. W. Leeds."

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THE

CHRISTIAN REMEMBRANCER,

OCTOBER, 1841.

An Account of the Life and Writings of St. Irenæus, Bishop of Lyons, and Martyr, intended to illustrate the Doctrine, Discipline, Practices, and History of the Church, and the Tenets and Practices of the Gnostic Heretics, during the Second Century. By JAMES BEAVEN, M.A. London: Rivingtons. 1841. Pp. 334.

AMONG the refreshing fruits of that Catholic spirit which is now starting into fresh vigour in the Church, we may reckon the increasing number of works on subjects more or less connected with ecclesiastical history and patristic literature. To the lives, characters, and writings of the elder saints of the Church, we now recur in the spirit of the article, *I believe the communion of saints.* They are no longer treated as matters of mere curiosity, still less as literary monstrosities, as occasions of light and sarcastic remarks; but they are accounted worthy to exercise the highest powers, to employ deep learning, and to engage the warmest interest. At the end of the last century it would have demanded some moral courage to avow an exalted opinion of the moral and intellectual powers of some ancient saint, or some laborious schoolman; and to expend the labour of years in editing or translating the commentaries of St. Augustine or St. Chrysostom, or in reverently evolving the principles of the Church, and noting their effects on character, from the writings and conduct of a single father, however eminent, would have been accounted childish trifling. We looked down from too proud an eminence, forsooth, on those simple-minded men, to entangle ourselves in their vain speculations, or to interest ourselves in their individual struggles with heresy and with vice, with the world, the flesh, and the devil. Collectively they might be looked on as a vast phenomenon presented to the mind's eye; a wondrous vision of men toiling for they know not what; suffering for mere abstractions; reasoning with the weakness and ignorance of babes, yet enduring with the fortitude of men; misunderstanding and perverting whatever came to them from the apostles themselves, and yet by some marvellous and mysterious power transmitting scattered rays of saving and divine truth: these we beheld tinging the spiritual horizon with a gorgeous but unreal splendour; till the glorious Reformation, like

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some optical plaything, reversing the prismatic power of fantastic refraction, recombined the distorted object into a bright body of pure, effulgent light, which went forth illuminating the nations, and rising over the whole world like another Sun of Righteousness.

Such, at the very best, was the view generally taken by the generation now passing away of the fathers of the Church: and, of course, their works were proportionally neglected. But now, how different! Besides the labours of the Oxford editors and translators, who are bringing large portions of the works of the fathers before the public, and the smaller and less elaborate biographical notices, such as those of Mr. Evans, which are acquainting us in a general way with the lives and characters of the primitive saints, we have the Bishop of Lincoln applying his great learning and industry in illustrating the works of three ecclesiastical writers, in as many separate volumes; and finding in Justin Martyr, in Tertullian, and in Clement of Alexandria, a fair exercise of his intellectual acumen and literary acquirements. We have Mr. Poole's Life and Times of St. Cyprian, in which the same desire is apparent to deduce theological and ecclesiastical principles from the career and writings of an individual, though the biographical form of his volume gives it a less scholastic appearance than the more systematic arrangement under certain heads of divinity; and we have, last for the present, (but not, we are sure, to be long the last,) Mr. Beaven's admirable Account of the Life and Writings of St. Irenæus, in which the author avowedly takes the works of Bishop Kaye as his pattern: and it is no undeserved, and no light thing of both to say, that it is not the least praise of the Bishop's writings, that they have stimulated Mr. Beaven to the present undertaking.

In his Preface, Mr. Beaven has given some sound and judicious remarks on the right use of the writings of the fathers; and has cursorily noticed and answered some of the popular objections to the appeal which is properly made to their evidence or authority. We shall just notice two of the uses of the writings of the fathers which Mr. Beaven has enumerated, because we would draw from their authority, which must be so far admitted by all reasonable men, an inference or two which does not meet with so ready acceptance.

"We use them," says Mr. Beaven, "as *evidence* of the state of the Church, in their own and preceding ages, as regards *discipline*." And again—"We use the fathers as evidence of the *doctrine* which was taught by the Church, in their own and preceding ages." (Preface, pages vii. and viii.) Now it seems utterly impossible, except on such principles as would confound our use of all testimony whatever, to deny authority to the fathers *as evidence on matters of fact;* and it is clear that whether such and such a law of discipline, (as for instance, that Bishops were wont to excommunicate offenders and to restore penitents,) was observed at any time and in any place, is as clearly *a matter of fact*, as whether Brutus was the murderer of Cæsar, or St. Cyprian was condemned by Maximus, and in pursuance of the sentence lost his head. And so again of the reception and

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inculcation of *doctrine;* it is *a matter of fact* that the doctrine of the divinity of our blessed Lord was taught by Athanasius, and promulgated by the Nicene Council; just as much as that any thing else occurred which is accepted as a part of history, secular or ecclesiastical, as that Trajan reduced Jerusalem, or that Irenæus succeeded Pothinus in the see of Lyons. Now it would be monstrous to deny the integrity or the sufficiency of the fathers *as witnesses of facts;* it would be unreasonable and unworthy of common sense to withhold our credit because the facts are of a particular order; and most disingenuous to withhold it because they have doctrinal bearings, and a certain polemical value, which is the real reason why the evidence of the fathers is overlooked or unjustly weighed when it refers to *facts* of *doctrine* or of *discipline.* Let us then be ingenuous and reasonable, and admit that what they thus record is true; as, for instance, that there *were* bishops in the primitive church to whose office excommunication and reconciliation pertained; and that the doctrine of the proper divinity of our blessed Lord *was* taught by St. Athanasius, and authoritatively propounded by the Nicene fathers.

But it is impossible for the religious mind to rest here. Having got thus far, we must go on to ask—Which then have the most *authority*, the government and the doctrine which were thus taught and maintained, at such times, and by such men, and when the Church was such as it was then, and in so many places simultaneously, without any other possible account of such perfect unanimity, but that all received the same deposit from the same divine source—Which have the most authority, this government and doctrine, or the fancies of an individual some two hundred years ago, and the "*platform*" of a society originating in impatience of control some fifty years past? The individual and the voluntary will surely not bear the comparison in point of authority; and when the comparison has been made with each individual fancy and voluntary rule and order in its turn, (with every heresy and schism that is, that ever existed,) every one must separately succumb, and the primitive doctrine and discipline must stand without a reasonable competitor.

Neither will the pious mind rest here. Paramount in authority will he account the doctrine and discipline which are attested, *as a matter of fact*, to have existed at such and such times, and under such and such circumstances; but they will also, it may be, appear to be thus paramount, not *merely* from circumstances, but *essentially*, and *because they are divine in their origin.* The same holy fathers who relate the *fact* that such things were done and taught, record *another fact:* that they who so did and taught declared that they did and taught thus on the credit of the assertion, that each one of their predecessors had received the law and the doctrine from *his* predecessor, until at last the teacher and lawgiver was an inspired apostle, or it may be, the Lord Jesus himself. Now Polycarp was not ignorant of the *fact*, and would be a sufficient witness of it to Irenæus, that he received a doctrine from St. John. Irenæus was not ignorant of the *fact*, and would be a sufficient witness of it to

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those whom he taught and governed, that he had received a doctrine from Polycarp, *under the very notion that it was the teaching of St. John;* and so with regard to others in every like case: and when such traditions were soon recorded, as they were for instance in the works of Polycarp and Irenæus, allowing all that we can reasonably allow for human frailty, we have still a very high assurance indeed of their veracity, and of their consequent authority. Polycarp and Irenæus must have been very weak, (which we see not reason to suppose,) or very wicked, (of which we will not admit a thought,) to have much corrupted a tradition from the Apostle St. John. And what they delivered honestly and well, was to their successors, and to us, as far as the record is extant, but little removed from revelation. Thus setting the *authority* of the fathers at the lowest, we neglect their *teaching* at our peril; and it is marvellous how large a body of teaching is contained in their authentic works, to which, in a greater or less degree, the remarks here made apply.

Indeed, the number and size of their writings is one of the things captiously objected to the use of the fathers. Mr. Beaven has encountered an objection from their *scantiness;* we must say a few words on the objection, equally unreasonable, from their *multitude.* It is objected, then, that no man can read and digest them all, and that, therefore, they are practically useless; since it is to the consent of the fathers, and not to the individual opinions of any of them, that we would appeal in questions of faith.

But no one thinks it necessary to read all the works of all the fathers, nor yet a part of the works of each of the fathers, to arrive at their view of the truth: any more than the merest Protestant thinks it necessary, before he teaches the peculiar doctrines of his sect, to have read all the works of all the authors whom his school may chance to swear by, or all the critical and lexicographical compilations, all the travels, histories, and such like, on which his interpretations and mystical applications of Scripture may be based. The Anglo-Catholic has the authoritative deduction from the whole body of theology, primitive, and of all times besides, on the most important subjects, in the liturgies and articles of his Church; and when he is placed in the position of a teacher, he has only to obey a positive law, to keep himself within the limits of a Catholic interpretation of Scripture, when he is led to the treatment of other subjects. Let a young clergyman give the obedience of faith, which is their due from him, to the authoritative formularies of the Church; and the deference which they may well claim to the homilies, and other works of our greatest divines of scarce inferior weight; let him, besides this, apply himself, just so much as he may without a flagging interest, to the writings of the fathers, and in his preparations for the pulpit consult the commentaries of St. Jerome or Theodoret; or, it may be, adapt to his purpose, (which will often be little more than to translate) the sermons of St. Augustine or St. Chrysostom, and he will, long within the seven years which is judged sufficient to acquire any trade or "*mystery*," have acquired a sufficient body of sound theology

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from these sources, to be a practical refutation of the objection which we are labouring to overthrow. And besides the actual positive knowledge, he will have acquired a tact, an habitual sense and feeling, by which he will be enabled to say, almost with absolute certainty, whether such and such an interpretation is in harmony with a Catholic spirit. He may then fairly trust himself to his own prayerful study and painful exposition of the sacred text, not doubting that he will keep the right way, while he brings out of his own treasury things new and old. Nor need he hesitate to judge of the opinions of others, by the standard of which he has acquired the use. A connoisseur refers a painting to the school of Raffael or of Coreggio, without having seen every work of every pupil of those great masters; and with almost absolute certainty, as no one who understands the subject will question, even declares that a particular piece is by the hand of the master himself. He distinguishes not only between the Roman, the Venetian, the Spanish, and the Flemish schools, but between the works of particular persons in each school; and with equal certainty he separates the productions of one age from those of the ages preceding and following it. He does not confuse Leonardo da Vinci with Titian, nor Michael Angelo with Le Brun, nor Gerard Dow with Salvator Rosa. Now it is not more, it is even less, than this, that we require, when we say that one who takes on himself to teach, according to the doctrine of the Church, should at least be able to distinguish, by their very aspect, between the figments of modern schools, and the reverent proclamations of a defined theology by the primitive fathers; between the heresies revived from the ashes of Manes, or Montanus, or Aerius, or Arius, or Sabellius, and the Catholic faith once delivered to the saints, and by them ever reverently handled, and most carefully transmitted.

To the student thus applying his mind to the subject, even the heresies of ancient times, ugly and venemous though they be, bear yet a precious jewel in their head. They witness with an indirect, but not uncertain, evidence of the truth of the Church. They are, as well as the assertions of ecclesiastical writers, evidence of *the fact*, that such and such was the doctrine or the discipline of the Church at the time at which they arose. If the Gnostic has to assert *against the Church* that there are two antagonist first principles, the manner of his assertion does, by implication, attest that the Church held the unity of God, the Father Almighty, Maker of heaven and earth. If Arius has to conceal or disguise his false doctrine against Christ's proper divinity, in all the ambiginous windings of a thousand explanations and subterfuges, we collect that the Church so held that all-important doctrine as to hunt the opposite error out of all its recesses, to oppose the light of truth to every dark subterfuge, and the unaccustomed, though necessary subtleties of a heaven-directed wisdom, to the cunning craftiness of a satanical sophistry. This is one of the methods by which the divine alchemy produces good out of evil; one of the ways in which dissent has ever witnessed to Catholic truth; one of the things which teach us the

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application of the apostle's declaration to the Corinthians, "There must be heresies among you, that they which are approved may be made manifest."* But we shall find occasion to recur to the benefit to be derived from such impure sources before we conclude this article; we must now turn to Mr. Beaven's pages, and to the life of St. Irenæus.

The time and place of this father's birth are not known; but while he was yet a lad, he was a disciple of Polycarp, whose martyrdom took place A.D. 166, and he may probably have been about sixteen years of age when his spiritual father went to his crown. On the death of Polycarp, he probably found himself under the guidance of Papias, as he is called by Jerome his *disciple;* but we know nothing about his life until we find him a presbyter in the church at Lyons, of which Pothinus was then the bishop. In the year 177 he was chosen by the martyrs of Lyons, then in prison, to bear their testimony against the Montanists to Eleutherus, bishop of Rome, and also an account of the martyrdom of several of their brethren.

Pothinus, the bishop, was one of those who perished in this persecution.

> "Being upwards of ninety years old, suffering under infirmity both of age and sickness, dragged to the tribunal, and back again to prison, without any regard to his weakness and age, beaten, kicked, and assailed with every missile that came to hand, it is more wonderful that he did not breathe his last under their hands, than that he lingered out two days in prison."—Pp. 14, 15.

Pothinus succeeded Irenæus, and the same scantiness of information still remains with respect to the events of his life. Not that he was inactive, or in any way unworthy of the office to which he was appointed: on the contrary, Theodoret bears ample testimony to the well-earned estimation in which he was held, telling us that he was called "the light of the western Gauls," and that he is said to have "cultivated and enlightened the Celtic nations."

Tradition gives somewhat more particular accounts of his episcopal acts.

There is besides in Theodoret, mention of several epistles which Irenæus wrote to certain heretics and schismatics at Rome: none of these remain; but it is more than probable that, in the work which we possess, we have his maturer and collected thoughts on subjects which he discussed more cursorily on separate occasions. This work is against heresies in general; but more especially those of Gnostic character and origin. It was written during the pontificate of Eleutherus, and probably near its close; it may be about A.D. 190.

We propose to extract from Mr. Beaven's work an account of the tenets of a few of the many heresiarchs, who are fairly classed with the Gnostics.

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* 1 Cor. xi. 19.

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"Simon Magus was the first to give them a definite form. We learn from Theodoret, Elias Cretensis, and Nicetas, that he imagined an ogdoad of superior beings, all the rest of whom emanated from the first. He imagined one First Cause, the source of all existence, with whom he joined his Thought (Ἔννοια). Irenæus mentions no more than these. Simon taught that this Thought, issuing forth from the Supreme Father, and knowing his intentions, descended from above, and produced the angels and powers by whom the world was made, and who were ignorant of the Father: that they, not wishing to acknowledge any author of their existence, detained her, and subjected her to every kind of contumely, to prevent her return to the Father, and caused her to exist in this world in perpetual transmigration from one female form to another.

"He taught that he himself was this Supreme Father; and a prostitute, named Helena, whom he had purchased at Tyre, and with whom he cohabited, was his Thought, who had been formerly the Trojan Helen: that she was the lost sheep, and that he was come down upon earth to rescue her from the bondage in which she was held; and to rescue man by the knowledge of himself from the tyranny they were under to the angels who created the world. This tyranny was obedience to the moral law, which was imposed upon man by the agency of the inspired persons of the old dispensation, solely to keep him in subjection: and the deliverance he accomplished for his followers was to bring them to believe that all actions were indifferent in their own nature, and that the will of the creative powers was the only thing which made one action more just than another. To do away with this tyranny, he declared that he had transformed himself first into a resemblance to the angels, then into that of man; in which latter form he had appeared in Juda as the Son, and there apparently suffered; but only apparently; that he had afterwards manifested himself to the Samaritans as the Father, and to the rest of the world as the Holy Ghost. . . . . .

"The natural fruits followed from such doctrines and such an example. The priests of his heresy were sorcerers of various degrees of ability, and their lives were very impure. They taught their followers to worship Simon under the form of Jupiter, and Helena under that of Minerva."—Pp. 262—265.

We pass over the distinctive features of the Nicolaitans and Ebionites, and proceed to those of Saturninus and Basilides.

"Saturninus defined the number of the angels by whom the world was made to be seven, one of whom was the God of the Jews; and he introduced one of the remaining angels, who had not been concerned in the creation, under the name of Satan, as the opponent of the creators, and more especially of the God of the Jews. He represented the creation of man as having taken place at the suggestion of the Supreme Power, who exhibited to the angels a bright image of himself; which, as he immediately drew it up again to himself, they endeavoured to copy, and thus made man *after its image and likeness:* but not having the power to make him erect, he would have grovelled on the earth like a worm, had not the Supreme Power, taking compassion on this poor copy of himself, sent forth into it a spark of life, which gave it limbs and an erect posture. By an unaccountable inconsistency, however, (for having a system to make or improve at pleasure, he might as well have made its parts consistent with each other,) he likewise taught that there were at first created two sorts of men, one of which was not enkindled with the celestial spark; that those alone would be saved who possessed it; and that when they died, this heavenly portion of them would ascend to the powers above, and the other portions of their nature could be dissolved.

"The cause of the coming of the Saviour, or *Christ*, as they also called

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him, (who was unborn, incorporeal, and man only in appearance,) he declares to be the conspiracy of all the angelic princes, headed by the Jewish God, against the Supreme Father; which obliged him to come down to destroy the God of the Jews, together with demons and wicked men, and to save those who believed in him; that is, those who had received the spark of life. Who these demons were, or whether the whole of the angels were to be destroyed, we are not told.

"The prophecies of the Old Testament he attributed partly to the creators, and partly to Satan."—Pp. 270—272.

"Basilides taught that from the Unborn Father was born his Mind, and from him the Word, from him Understanding (φρόνησις), from him Wisdom and Power, and from them Excellences, and Princes, and Angels, who made a heaven. He then introduced a successive series of angelic beings, each set derived from the preceding one, to the number of 365, and each the author of their own peculiar heaven. To all these angels and heavens he gave names, and assigned the local situations of the heavens. The first of them is called Abraxas, a mystical name, containing in it the number 365; the last and lowest is the one which we see; the creators of which made this world, and divided its parts and nations amongst them.

"In this division, the Jewish nation came to the share of the prince of the angels; and as he wished to bring all other nations into subjection to his favourite nation, the other angelic princes and their nations resisted him and his nation. The Supreme Father, seeing this state of things, sent his first-begotten Mind, who is also called Christ, to deliver those who should believe in him from the power of the creators. He accordingly appeared to mankind as a man, and wrought mighty deeds. He did not, however, really suffer, but changed forms with Simon of Cyrene, and stood by laughing while Simon suffered; and afterwards, being himself incorporeal, ascended into heaven. Building upon this transformation, Basilides taught his disciples that they might at all times deny him that was crucified, and that they alone who did so, understood the providential dealings of the Most High, and by that *knowledge* were freed from the power of the angels, whilst those who confessed him remained under their power. Like Saturninus, however, but in other words, he asserted that the soul alone was capable of salvation, but the body necessarily perishable. He taught, moreover, that they who knew his whole system, and could recount the names of the angels, &c., were invisible to them all, and could pass through and see them, without being seen in return: that they ought likewise to keep themselves individually and personally unknown to common men, and even to deny that they are what they are; that they should assert themselves to be neither Jews nor Christians, and by no means reveal their mysteries."—Pp. 272—274.

It is quite out of the question to carry on these extracts, so as to embrace the separate shades of opinion of Menander and Carpocrates, and Cerinthus and Cerdan, and Marcion and Tatian, and of the Cainites, and of the Ophites; of Valentinus and Secundus, and of Epiphanus and Ptolemy, of Colorbasus, Marcus, and others;—a list, to which the defined modifications of scarcely any modern school of dissent can compare in number, though the great family of heresy and schism is now, as it has ever been, much more numerous. We must now be allowed a few general remarks on this catalogue of errors.

The system of the Gnostics, in all its varieties, is evidently derived from that of the far more ancient Persian magians, who taught that there are two supreme, co-eternal, and independent causes, always

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acting in opposition one to the other; one, the author of all good, the other, of all evil. The good being they called light. The evil being, darkness: that, when light had the ascendant, then good and happiness prevailed among men; when darkness had the superiority, then evil and misery abounded. Against these tenets, Bishop Lowth supposes that Isaiah especially addresses this divine declaration:—

> "I am JEHOVAH, and none else;
> Forming light, and creating darkness;
> Making peace, and creating evil:
> I, JEHOVAH, am the Author of all these things."*

To these words of Isaiah are exactly parallel, both in the truth which they confess, and in the error which they oppose, those of the creed, as it is recorded in many of the ecclesiastical records; as, for instance, in St. Irenæus adv. Hæres. I. 10, and in the Nicene Creed: Εἰς ἕνα Θεὸν, Πατέρα παντοκράτορα, τὸν ποιητικόν τὸν οὐρανὸν καὶ τὴν γῆν: and, again, Πιστεύομεν εἰς ἕνα Θεὸν, Πατέρα παντοκράτορα, πάντων ὁρατῶντε καὶ ἀοράτων ποιητήν; I believe in *one* God, the Father Almighty, that ruleth over all, in a μοναρχία, the maker of heaven and earth, and of all things visible and invisible:—the *one* God and Father opposing the Gnostic and Manichæan doctrine of two principles; and the τὸν οὐρανὸν καὶ τὴν γῆν, — the ὁρατῶντε καὶ ἀοράτων, the *heaven* and *earth*, the *visible* and the *invisible*, opposing the notions of the separate creations of the two principles of the Gnostics and Manichees: just as "I am Jehovah *and none else*, forming *light* and creating *darkness*," &c. in Isaiah, condemns the similar notions of the Persian magi.

But when the Gnostics, professing to receive the revelation of Jesus Christ, would propagate these most monstrous doctrines, they contrived to translate them, so to speak, into the language of the sacred Scriptures, and to give them an external aspect of truth. No heresies, indeed, are so monstrous but that they have been thus stated; and few separate opinions, but that some or other texts of scripture have been perverted into a warrant of their truth.

While, therefore, it is an exceeding great privilege to have the Holy Scriptures, to which we may appeal in all cases of controversy, —which are the first and the last resort of Churchmen,—we must not, unless we will shut our eyes against the experience of ages, take the *assumption* of scriptural religion for authority, or *every use* of the words of Holy Writ for proof. And the same thing is true with respect to a profession of greater sanctity and of higher privileges. It will probably surprise many to see that so close a parallel may be drawn, between the Gnostics, and certain pretenders to extraordinary sanctity, and maintainers of peculiar opinions in the generation just passed, as Mr. Beaven has drawn in the passage presently cited; but in truth heresies do but repeat one another, and as Simon Magus translated into the language of Christianity the tenets of his

* See Bishop Lowth on Isaiah xlv. 7.

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fathers the Magians, so do the teachers of false doctrine of the present day only bring forward in such garb as shall make them more inviting, the heresies which have been long since exploded, in an older form.

"If any one (says Mr. Beaven) is at all familiar with the high Calvinism of Toplady and his school, he will have found that it strongly resembled the Gnosticism of the age of Irenæus. It is of the essence of strict Calvinism to teach that *individuals* are *inevitably* destined to salvation; and so it was in Gnosticism. The spiritual seed must all be brought back again from earthly degradation; none can fail of being so, first or last. It may be destined to numerous transmigrations; but the spirit must finally be wafted upward to the eternal Fulness. Again, the spiritual pride and presumption of the genuine Antinomian is a very observable trait: his speaking of all as carnal who do not adopt his scheme, his placing religion not in holiness, but in *knowing* the truth; his assumption of superior illumination; his declarations that none but those specially favoured *are capable* of knowing the truth; all this is merely a repetition of Gnosticism. The Gnostic called himself spiritual, and the Churchman carnal; he was the elect and perfect, and the orthodox, the ignorant and simple; he derived his very name from his making *knowledge* paramount to all other things; he declared that none were capable of receiving his scheme but the spiritual seed; that to others good works were necessary and useful; but that their lot, however praiseworthy, could never be the same as that of the elect. So, again, the abuse of the doctrine of justification by faith is as early as those times. They declared that faith and love was the sum of their religion; that the law might be a restraint suited to inferior natures, but that to them it would be a degradation to submit their minds to its yoke; and that, in fact, whatever acts they might commit, it was impossible for them either to be polluted by those acts, or to fail of salvation. Who would not suppose that the modern Ultra-Calvinist was the speaker?" —Pp. 331, 332.

Such extreme Calvinism, as Mr. Beaven here compares with the Gnostic heresy, has now, we believe, retreated almost entirely within the ranks of dissent, whence it ought never to have emerged; and even there it will perish sooner or later for a time, to be perhaps revived again after an indefinite period.

And we may observe also, that however some portion of the heresies exposed by St. Irenæus may have their counterpart in the errors within and without the Church, in the present day they have, as a whole, become matters of mere history, and often of obscure research. They have no existence, no name, no avowed disciples in the present day, nor have had for ages past: indeed, the work of St. Irenæus seems to have given them a mortal blow, as Mr. Beaven tells us, and to have destroyed them, at least, in one of their manifestations. Transmigrations they may have experienced repeatedly, as Simon Magus taught that his Ἔννοια, or Thought, had;—but as repeatedly they have fallen beneath the strong arm of the Church and of the Lord of the Church. Meanwhile the Church herself continues, and ever hath continued, visibly the same;—the same in personality, the same in character. Still, however, heresy and schism will prevail in some form or other; this is even the promise to the Church, strange though the promise sound; for, as St. Paul saith (in a passage which we

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quoted above, to vindicate the view which we would take of heresy, and which we now quote again, to mark that we have still for ourselves retained the same point of observation, and would still present it to our readers in the light in which it is placed by the Sacred Scriptures), "there must be heresies among us, that they who are approved may be made manifest." One sect will give way to another, as one wave of the sea is swept away by its successor; but still the sea *will* rage, and the waves thereof toss themselves: but though they rage horribly, the Lord is mightier than they, and the Church is fixed on a rock for ever. The parish church, or the noble minster, looks down upon so many different conventicles, frequented by so many different sects, with as many errors, as many leaders, and as many names: those will be swept away, as it has always been, but others will arise. As of old there were Manichees, and Gnostics, and Apollinarians, and Priscillianists, and Novatianists, and Donatists, and divers others, which are now known only by the reports of elder ages, while the Church has outlived them all, individually and collectively; so now there are Independents, and Swedenborgians, and Quakers, and Ranters, and Wesleyans, and Southcotians, and Baptists, and Inghamites, and it may be a hundred others; but who shall say, where one and all of them shall be in a few generations, or what new and strange sects may occupy their places? Only we know that in the midst of heresies the Church shall stand, for it is founded on a rock for ever, and it hath the promise that the gates of hell shall not prevail against it.

We believe that the application which we have made of the historical view of the heresies mentioned by Mr. Beaven, will not diminish the interest of the reader in his work; and we are sure that such applications, where they are just, are really the profitable results of ecclesiastical history. We must refer to the work itself for the remaining portion of the life and actions of Irenæus, and especially for the account of his conduct in the controversy concerning the right season for celebrating Easter, in which pope Victor, who would have exercised an usurped and tyrannical authority, found in St. Irenæus of Lyons, as bold an assertor of the rights of the Church, as pope Stephen found in St. Cyprian of Carthage, when he would have acted a like tyrannical part in the controversy concerning the baptism of heretics.

And here we leave Mr. Beaven, well assured that he will not here close his patristic labours, if God give him life and strength; and not less convinced that whatever flows from his pen, will be worthy of the attention of the ecclesiastical student.

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Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa: a Journal of Travels in the year 1838, *by* E. Robinson *and* E. Smith, *undertaken in reference to Biblical Geography; drawn up from the Original Diaries, with Historical Illustrations, by* Edward Robinson, D.D. *Professor of Biblical Literature in the Union Theological Seminary, New York; Author of a Greek and English Lexicon of the New Testament, with new Maps and Plans, in five Sheets.* London: Murray. 1841. 8vo. 3 vols.

Seven cities claimed to have given birth to Homer: and it may be, that future historians will have scarcely less difficulty in determining what nation or country shall have the credit of having produced the very valuable work which stands at the head of this article. The author is an American; but the whole of his MS. was prepared in Berlin, in close correspondence with Neander, Hengstenberg, Tholuck, Von Buch, and especially with Ritter, who is himself the author of one of the most complete accounts of the Holy Land: the map is also engraved by a German artist, who has accompanied it with a very useful memoir, detailing the grounds and calculations on which it is constructed. And, lastly, the place chosen for publication is London, from whence the preface is dated, and where also, we apprehend, much additional information, to be found chiefly in the notes, respecting earlier discoveries, was procured. The volumes are likewise inscribed to an English nobleman (Lord Prudhoe) "in token of grateful acknowledgment for kindness and information received at his hands in Cairo and Jerusalem." These facts are not stated with a view of detracting from the merits of Dr. Robinson: on the contrary, they are his highest praise; for they prove that he has left no source unexplored, and refused no aid in the elucidation of the great subject on which he was engaged. This is our author's professed principle; and certainly it is the only satisfactory one on which works of this nature can be conducted, though in a few places even he is not quite true to it; as, for example, his conclusions respecting the passage of the Israelites through the Red Sea had been long ago anticipated by Niebuhr and Burckhardt, as may be seen even in so popularized a work as Milman's "History of the Jews."

Dr. Robinson's share in the work appears to be a fund of great good sense, and a considerable patience of research, pursued, we apprehend, under the guidance of the German scholars and others already alluded to. Of this latter quality the Appendix, containing the chronological list of works on Palestine, (amounting to upwards of 170,) all of which he professes to have consulted, is alone a proof; as are the very careful historical notices appended to the principal places that fall under review. Dr. Robinson was accompanied in his journey by Mr. Eli Smith, an American, we grieve to say, an Inde-

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pendent missionary from Beirut, who possessed a thorough acquaintance with the Arabic language, both written and spoken, and who had already considerable experience in oriental travel. Mr. Smith has added a very valuable Appendix, containing the Arabic names of places arranged according to the districts of the country, as he could gather them from the natives.

Dr. Robinson quitted New York in the July of 1837, travelling by way of London, Halle, Berlin, Trieste, Athens, and Alexandria, to Cairo, where he arrived at the beginning of the new year, and was immediately joined by his companion, Mr. Smith. On this long journey we shall not linger more than just to notice, that it affords additional confirmation of the extreme activity of American dissenting missionaries in Greece and the adjacent countries, and of the prevalence of lax principles in our own possessions, and among those who should know better. For instance, we read that "the government of the Ionian Islands, under the direction and influence of the English Lord High Commissioner, has established many schools in which the Scriptures are read. Mr. Lowndes, *the intelligent missionary of the London Missionary Society, is the general superintendent of all these schools throughout the islands*, and had just returned from a tour, in which he had visited eighty schools. No religious instruction is given in them beyond the reading of the Scriptures." This is indeed sufficiently portentous, that the English government should "establish" a dissenting society of London to be the director of education in the seat of an ancient branch of the Catholic church. No wonder that the native Clergy (as the next page informs us) are "in general opposed to such labours." We fear it is but a specimen of the way in which the national church has been undermined of late years in our foreign possessions. Will the Colonial Office look to it? And now that we are upon this subject—a subject to which we shall not have occasion again to return—we must anticipate the arrival of our travellers at Jerusalem, just to relate a circumstance, which in our minds has created great suspicion. The next day was Easter Sunday, when they "repaired to the house of Mr. Whiting, where in a large upper room our friends (writes Dr. Robinson) had long established regular divine service in English every Sunday, in which *they were assisted by Mr. Nicolayson, the able missionary of the English Church, sent out hither by the London Missionary Society for the Jews.*" The evening of the following sabbath (we again quote Dr. Robinson's journal) was "devoted to the celebration of the holy sacrament of the Lord's Supper." In the "large upper room" of Mr. Whiting's house, where "prayer was wont to be made," eleven sojourners in the holy city, all *Protestant ministers of the Gospel*, and ten of them from the New World, *sat down*, in company with several female friends and others, to celebrate the dying love of the Redeemer, near the spot where the ordinance was first instituted. Now, if this eleventh "Protestant minister of the Gospel" were not the kind Mr. Nicolayson, Dr. Robinson (and not ourselves) is chargeable with the

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inference; for no mention of any other individual answering to his description is made; and he had already told us that Mr. Nicolayson was in the habit of "assisting in the Divine service" of these Independents. We sincerely hope that we may be mistaken in our inference. We trust that the Society which sends him forth will try and prove us mistaken. Bishop Heber, we remember, met with a similar instance of clerical delinquency; and one of the earliest letters he addressed to the Archbishop of Canterbury, was to inquire how the offender might be punished. Our present book of Canons can be enforced, we fear, when enforced at all, only within "the realm of England," though we suspect that such of them as are applicable have jurisdiction *in foro conscientiæ*, over all who are in any way under the see of Canterbury. Might it not be desirable that the College of British and Irish Bishops should advise with their brethren stationed in the colonies, concerning the preparation of a body of Canons, founded upon those of 1603, which should be fitted to the use of the colonial churches? At all events, the first crime is of sufficient magnitude to call for the interference of the Society.

But, to return to the order of events. From Cairo our travellers, attended by two Egyptian servants, and an American friend, proceeded by the shortest route to Suez, and thence to Mount Sinai; and here commence their "Biblical Researches." The position of the land of Goshen; the journey of the Israelites to the Red Sea; and the passage through it; at once engage their inquiries. The former is placed by Dr. Robinson "on the Pelusiac arm of the hill, or the east of the Delta, the part of Egypt nearest to Palestine," which he proves still to be, as Moses has described it, "the best of the land." From thence they would have journeyed along the valley of the ancient canal, to the site of the modern Suez, a little to the south of which he supposes that they crossed the sea. But we will quote his words, not, as we have said, because that there appears to be any thing very original in the conclusion at which he arrives, but because it is a good instance of the very successful way in which he deals with controverted questions, which, in the hands of persons like Mr. Milman, had seemed to put science and Scripture in opposition.

"The first point to be considered is the means or instrument with which the miracle was wrought. The Lord, it is said, caused the sea to go, or flow out, by a strong east wind. The miracle, therefore, is represented as mediate; not a direct suspension or interference with the laws of nature, but a miraculous adaptation of those laws to produce a required result. It was wrought by natural means, surpernaturally applied. For this reason we are here entitled to look only for the natural effects arising from the operation of such a cause. In the somewhat indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter; and would include the north-east wind, which often prevails in this region. Now it will be obvious, from the inspection of any good map of the gulf, that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up to Suez, and also from the end of the gulf itself, leaving the shallower portions dry; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain

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covered with water. Thus the waters would be divided, and be a wall or defence to the Israelites on the right hand and on the left. Nor will it be less obvious, from a similar inspection, that in no other part of the whole gulf would a north-east wind act in the same manner to drive out the waters."

There is no lack of free criticism in our author; but we are glad to testify that we have not found a single instance of irreverence.

There is a very full description of the topography of Mount Sinai and the adjacent parts, which it would be impossible to convey to our readers in any moderate space. Suffice it to say, that in ascending to the convent, the travellers came upon a spot which appears never to have been before noticed, which extorted from them both simultaneously the remark, "Here is room for a very large encampment." It has been the fashion of late years to assert that there was no spot in the mountain corresponding to what is required by the sacred narrative. We learn, in a note, that Sinaitic inscriptions, which had so long been a stumbling-block to scholars, have at length been deciphered by Professor Bier, of Leipzig. From Akabah, which gives its name to the eastern gulf of the Red Sea, the most direct entrance into Palestine is by that extended valley, which, commencing with the sources of the Jordan, about the latitude of Sidon, terminates at this head of the Red Sea, with the title of Wady el Arabah. But not finding, as they expected, the tribe to whom belongs the privilege of escorting strangers through that district, they altered their course, and agreed with their previous guides to conduct them to Beersheba, from whence they purposed to proceed by Hebron to Jerusalem. Nothing can exceed the accuracy, we may state once for all, with which his various journeys are detailed by Dr. Robinson. The direction and fall of every Wady, the great landmarks in desert and mountainous countries, are distinctly stated; and the bearings of the various sites within the horizon, are uniformly given from every elevated spot. The value of such authentic statistical information is only to be estimated by comparing the maps which accompany these volumes with the best that had preceded them. Of all the countries of the globe, Palestine seems to be the worst mapped in Arrowsmith's large Atlas; but here we have the whole country placed before us, as in a panorama. We trust that Mr. Murray will shortly publish one entire map of Syria and Palestine, which may be had separately. To the superficial reader, these details of desert geography may perhaps be rather wanting in interest; but no sooner is the journey ended, than he is rewarded by a sketch like the following, which, if he has imbibed any thing of a biblical spirit, if he can enter into the patriarchal times, or has ever followed the Divine Redeemer, in imagination, as he has passed from city to city, doing good to the bodies of men, and preaching the message of mercy, cannot fail to kindle the most intense interest.

"At 2¾ o'clock we reached Wady-es-Seba, a wide watercourse, or bed of a torrent, running here west-south-west towards Wady-es-Suny. Upon its northern side, close upon the bank, are two deep wells, still called Bir-es-Seba, the ancient Beersheba. We had entered the borders

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of Palestine. These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry, apparently much more ancient that that of the wells at Abdeh. The larger one is 12½ feet in diameter, and 44½ feet deep to the surface of the water, 16 feet of which is excavated in the solid rock. The other well lies 55 rods west-south-west, and is 5 feet in diameter, and 42 feet deep. The water in both is pure and sweet, and in great abundance; the finest, indeed, we had found since leaving Sinai. Both wells are surrounded with drinking troughs of stone, for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn by the friction of the ropes in drawing up water by hand. We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the wells, we found them covered with ruins of former habitations, the foundations of which are distinctly to be traced, although scarcely one stone remains upon another. The houses appear not to have stood compactly, but scattered over several little hills, and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are squared and some hewn. It was probably only a small straggling city. This very expression I wrote in pencil on the spot; and was afterwards gratified to find that Eusebius and Jerome both describe it only as a 'large village,' with a Roman garrison. We could find no special traces of churches or other public buildings; though one or two large heaps of stone may possibly have been such edifices. These ruins are spread over a space half a mile in length along the northern side of the watercourse, and extending back about a quarter of a mile. Fragments of pottery are scattered over the whole. On the south side of the watercourse is a long wall of hewn stone under the bank, extending for several hundred feet, apparently intended to protect the bank from being washed away by the torrent. Probably gardens, or some important building, may have been situated on the bank above, of which, however, there is now no trace. On the same side are several heaps of stones, and the ground is also strewed with small fragments of pottery.

"Here, then, is the place where the patriarchs, Abraham, Isaac, and Jacob, often dwelt! Here Abraham dug, perhaps, this very well, and journeyed hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aran, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended 'from Dan to Beersheba.' Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats."

Or take the notice of Hebron, the next point in their journey:—

"It is doubtless one of the most ancient cities still existing, having been built, as the sacred writer informs us, 'seven years before Zoan, in Egypt,' and being mentioned in Scripture still earlier than Damascus. Its most ancient name was Kirjath-Arba, 'City of Arba,' so called from Arba, the father of Anak and the Anakims, who dwelt in and around Hebron. The town itself appears also to have been called Mamre, probably from the name of Abraham's friend; while the terebinth of Mamre is placed, by a tradition older than Josephus, at some distance from the town, towards Jerusalem. The ancient city lay also in a valley; and the two pools, one of which at least is as early as the time of David, (2 Sam. iv. 12,) serve unquestionably to identify the modern with the ancient site. Here Abraham, Isaac, and Jacob, lived and walked before God; and here (in the cave of

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Macphelah) they were all entombed. From Hebron or its neighbourhood Jacob and his sons went down by way of Beersheba to Egypt, to meet and dwell with Joseph. After the return of the Israelites from Egypt, the city was taken by Joshua, and given over to Caleb, who drove out the Anakims from the region; it was afterwards made one of the six cities of refuge, and assigned to the Levites and priests. Hebron became at length the royal residence of David, where he reigned for seven years and a half over Judah, and here, too, he was anointed king over all Israel. It was also at Hebron that Absalom raised the standard of rebellion; and here, too, was the pool over which he hanged up the murderers of his rival Ishbosheth."

There is one point connected with the antiquities of Hebron, in which we cannot agree with Dr. Robinson. The most remarkable feature in the place is the harem, or mosque, which is reputed to cover the site of Abraham's sepulchre. It is a large and lofty building, in the form of a parallelogram, with sixteen square pilasters on each side, and eight at each end; and our author ventures to attribute its erection to Jewish hands, of "much earlier" date than the time of Josephus. That such a building should survive the manifold reverses which this unhappy country has undergone in the course of thirty centuries, would be in itself sufficiently astonishing; but it does not appear to us that any resemblance is shown in it to early Jewish architecture. To our minds, it is much more akin to the architecture of Petra; and it surprises us that Dr. Robinson, who thinks that he has discovered considerable traces of the Edomites, who we know took possession of the south of Palestine during the captivity, still further westward, should not have perceived that this building is also most probably to be assigned to the same origin.

With regard to the topography of Jerusalem, we do not think that our author has added very much information. In fact, it does not appear to us that his inquiries go at all to disturb the descriptions already to be found in Mr. Milman's and other compilations. We shall, therefore, entirely pass over this portion of his researches; and, indeed, having now given as copious extracts by way of illustration from the work as our space will admit, we can only glance at some of the most striking and valuable results at which Dr. Robinson seems to have arrived.

We would beg a word with him, however, in this place concerning the degree of credit to be assigned to the various sources of information in investigating the history of the Holy Land. In the text of the work he lays down this canon, "that all ecclesiastical tradition respecting the ancient places in and about Jerusalem, and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary testimony;" a point which he argues with a spirit, we think, not altogether free from the leaven of sectarianism, but which seems strangely at variance with the results to which he is almost uniformly conducted during the course of his inquiries; for it generally happens that his conclusions are corroborated by the testimony of Eusebius and Jerome, who alone have preserved to us the primitive traditions

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of the native Syriac church. The striking discrepancy between our author's theory and his facts perplexed us not a little; for it was quite opposed to the usual honesty and impartiality of his researches. A reference to the Preface, which no doubt was written last, has solved the difficulty. But it is worth mentioning, for it may afford the clue to much sectarian prejudice. We there find him distinctly admitting three periods of local tradition; the first, which falls in the fourth century, and which, though derived to us through foreign sources, he admits "not to have greatly swerved from the tide of native tradition." This is preserved in the *Onomasticon* of Eusebius, and in the Jerusalem Itinerary of the Bourdeaux Pilgrim, (A.D. 333.) The second is the age of the Crusades; and the third, dating at the commencement of the seventeenth century, is contained in the volumes of Quaresmius. The obscuration of truth he states to have been gradual through these three periods, which he "*regrets that he had not made more regularly prominent in the body of the work.*" The Onomasticon is admitted to have preserved much of the tradition of the common people, and to contain many names of places never since discovered, though still existing; while the few pages of Brocardus, compiled from the accounts of the crusaders, are worth more in a topographical respect than the unwieldy folios of Quaresmius. It would appear, then, from the admission above, which we have underscored, that Dr. Robinson, according to the plan current with persons of his school, began at the wrong end. A variety of worthless traditions are found to prevail *at the present day* in the convents of Syria, [we should like to know what sort of an examination the clergy of Cardiganshire, for example, still more the dissenting preachers of that district, would pass about the battle of Bangor, or the antiquities of the metropolitan see of Caer-Leon upon Usk?] and therefore all tradition, of whatever date, is most unceremoniously thrown overboard. Such was the conclusion at which Dr. Robinson arrived almost instinctively; but it is satisfactory to find that his vigorous and candid mind could not rest in such a prejudice, so soon as he was called upon to institute the inquiry for himself. It is a genuine triumph of catholic truth.

The range of reading required for a chair in the "Union Theological Seminary of New York," is probably not very wide or deep. At Jerusalem, the professor became acquainted, apparently for the first time, with the writings of Josephus; and not till he was at Berlin did he extend his reading to Eusebius and Jerome; even then the prejudices of his education would prevent him regarding them otherwise than as ignorant monks and designing ecclesiastics. It is much to his credit that he should have worked himself out of this prepossession; and more than this, that he should have the courage to pronounce his recantation. He did quite right, we need not say, in escaping the trammels of the monks of the present day, who are probably not much superior to their age and country in historical or antiquarian information.

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Making Jerusalem their head quarters, the travellers accomplished three several excursions; first, northward to Bethel and Aï; secondly, to the shores of the Dead Sea and Jericho; thirdly, making a detour by Gaza and Hebron to Wady Mûsa, and returning through Hebron and by way of Ramleh; after which they proceeded through Nebulus (Shechem), Sebustich (the ancient Samaria), Mount Tabor, and Nazareth, to the shores of the Lake of Gennezareth, and thence by Safed, Tyre, and Sidon, to Beirut, the residence of Mr. Smith; from which port Dr. Robinson returned to Europe. Of these excursions, those which lay to the east and north of Jerusalem (notice of Hebron has been already anticipated) seem to have been productive of most satisfactory and valuable results; and to these we shall confine the few observations which our limits allow.

Let the reader transport himself in imagination to the shores of the Dead Sea. He shall have descended by "the cliff of Ziz," (2 Chron. xx. 16,) and the ancient Engedi, now the fountain of Ain Jidy, and he will find himself about the middle of a deep valley, nine miles in width, walled in to the east and west by precipitous limestone rocks, rising to the height of 1500 feet above his head. The small tract of land which here skirts the sea, save where the copious waters of the fountain make their way down, is cheerless desert, with small pieces of sulphur and "stink-stone" scattered over it. At the north, this little desert border is abruptly cut off by a protruding rock: to the south, a sandy isthmus running up in the direction of north-west seems to form the termination of the sea, which, however, doubling round it, continues several miles further south. Enclosed in this cauldron he will find the air oppressively hot, though not otherwise pestiferous; and will be not unlikely to try the luxury of a bath. The waters are uninhabited by any living creature; but he may possibly meet with floating lumps of asphaltum, which have been broken off from the masses of that substance that are constantly being accumulated at the bottom. He need be in no fear of drowning, for the specific gravity of the water is so great as to prevent the human body from sinking. On reascending the pass about Ain Jidy, he will observe a very singular tree, with long oval leaves, and a greyish cork-like bark, on which will be clusters of yellow fruit, resembling the orange in appearance, which, if he presses them in his hand, will explode with a puff, like a bladder or puff-ball, leaving nothing but the shreds of the thin rind and a few fibres. These are what are known as the "apples of Sodom;" and the tree is the Osher of the Arabs, the *Asclepias gigantea*, or *procera* of botanists. He will also be struck by some ruins, upon a very remarkable pyramidal cliff, which rises precipitously from the sea, at the distance of some ten miles to the south. It is called by the Arabs Sebbeh, and answers to the fortress of Massada, which was first built by Jonathan Maccabæus, and afterwards strengthened and rendered impregnable by Herod. This spot, so celebrated in the latter times of Jewish history, was not visited by Dr. Robinson, but there can be no doubt about its identity. The

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coast of the sea may be again reached by another steep pass to the north; but again interrupted by an impassable promontory. We shall therefore conduct our reader by a moderate descent of some 500 feet, to a point at the south-west extremity of the sea, where he will have hanging over his head the Khasm-Usdum (Sodom), a steep narrow mountain of pure salt, perforated at the base by extensive caverns. This will call to his mind "the valley of salt," and "the city of salt," both mentioned in Scripture. For the site of Zoar, contrary though it be to his preconceived notions, (at least so it was in our own case,) he must look to the other side of the sea, to the back of the isthmus before mentioned.

The researches of Dr. Robinson and his companions in this quarter, are among the most valuable of any in his book. Irby and Mangles had indeed preceded him; but their observations were more desultory, and seldom directed to the establishing conclusions of fact. The Ghor, or valley at Usdum, is contracted to about five miles, and rises by a gradual ascent to a steppe or ridge of rocks, distant about ten miles to the south; which Dr. Robinson has we think completely identified with the "ascent of Akrabbim," mentioned in Numb. xxxiv. 4. It is not our purpose to follow our travellers to Petra. They have not added much to the discoveries of Laborde; and, indeed, their researches were cut short by the menacing posture of a well-known Arab sheik, whom they had the misfortune to encounter in Wady Mûsa. We must tarry a little longer, however, in the neighbourhood of the Dead Sea. Its length is computed by our author to be somewhat under forty miles; and the breadth has been already stated at nine miles, which at the two extremities is reduced to about five. It was observed, at an early part of this article, that there is a line of valley extending from the Red Sea to the sources of the Jordan. Burckhardt was the first to make this discovery, and since his time it had been a favourite theory that the Jordan once flowed its whole length to the Red Sea. Irby and Mangles first mentioned the existence of this barrier of cliff, already alluded to, which of course causes the water-shed from that point to be towards the north instead of the south. This steppe, in fact, forms the division of the two continuous valleys; the El-Ghor, as has been said, running to the north, and the El-Arabah to the south. The level of the Dead Sea is found to be depressed about 500 feet below the Mediterranean.

In returning to Jerusalem, we may just mention the result of one of Dr. Robinson's most laboured investigations, which is to identify Beit Jibrîn, a small village which would form the apex of an isosceles triangle to the west, the extremes of whose basis should rest on Beit Lahm, (Bethlehem) and Hebron, with the Eleutheropolis or Betogabra of the ancients.

We shall now proceed by one straight course northward from Jerusalem. The centre of Palestine, it is well known, from below Hebron to the plain of Esdraelon, is occupied by a mountainous ridge, on parts of which, a little to the north of Jerusalem, the

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traveller may, at the same time, command the Mediterranean and the valley of the Dead Sea, or the Jordan. Remarkable to relate, no Frank before the party of our author appears to have visited the country immediately to the north of the Holy City; although the modern names of Arâta, Mŭkhmâs, Jeba, Neby Samwîl, and Beitin, seemed absolutely to invite the inquiry whether these were the genuine representatives of Anathoth, the birth-place of Jeremiah, Mickmash, Gibeah, the tomb of the Prophet Samuel, and Bethel. All these lying slightly off the ordinary northern road from Jerusalem, were visited by Dr. Robinson; and the results of his inquiries, for which we must refer the reader to the map accompanying the volumes, were most satisfactory. The discovery of the site of Ai, he does not reckon among them; but to us it appears that Taizibeh is beyond question the place. North of Bethel, we recognise in Seilun, the actual Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites, and where it continued to the close of Eli's life.

Nebulus, the Neapolis of the Romans, and the Shechem of the Old Testament, attracted a large portion of research. The site of the ancient city is sufficiently marked by the natural features of the country. The two barren mountains of Gerizim and Ebal could not be mistaken. They are separated by a narrow valley in which stands the present Nebulus. Jacob's well, situated in the "parcel of ground" which the patriarch bought of Hamor, the father of Shechem, and celebrated as the scene of our Lord's conversation with the Samaritan woman, is also easily ascertainable. A small colony of Samaritans still cling to the soil, and preserve the traditions of their ancestors; though it is remarkable, that they do not point to even the probable site of their temple. The historical notices which Dr. Robinson has brought together, concerning their history and literature, are very interesting.

"Sebustich" is evidently a modern form of Sebaste, the name given to Samaria by the politic Herod, in honour of his patron Augustus. It contains some extensive ruins. The ancient Jezreel, the city of Naboth, is recognised in Zerin. Nazareth (Arabic En-Nasírâh) does not present anything authentic of interest to the traveller. Mount Tabor, "that ancient river, the river Kishon," as it hastens to the Mediterranean, and various other names familiar as household words, are found in this part of the map.

But we hasten to the lake of Gennezareth, the scene of our Lord's ordinary ministry. This lake or sea, as it is indifferently called in the New Testament, is about twelve miles long, by six broad. It is shut in by a uniform chain of hills on either side; but possesses neither beauty nor grandeur. The formation is limestone interspersed with basaltic rock: the volcanic nature of the country is proved by copious warm springs, which are found at Tiberias. Upon the whole, this region is calculated to disappoint the expectations of the christian traveller. Tiberias still exists with a name but little

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changed: Magdala is found in the modern Mejdel: Arbiæ answers to the Arbela of Josephus: Kham Mineyeh is possibly the site of Capernaum. For the rest we will quote Dr. Robinson. It is a passage which cannot but leave a favourable impression of his candour and integrity.

"The Bethsaida of Galilee, the city of Andrew, and Peter, and Philip, we have seen above, must have lain very near to Capernaum, and probably in the same tract, Gennezareth. The same is true of Chorazin, which is mentioned only in immediate connexion with Bethsaida and Capernaum; and which, according to Jerome, lay on the shore of the lake, two Roman miles distant from the latter place. In all probability Bethsaida and Chorazin were smaller villages, on the shore of the plain of Gennezareth, between Capernaum and Magdala. I am not aware, however, that there is any historical notice of them since the days of Jerome; and it is therefore in vain to assign at haphazard, the position of towns, every trace of whose name and site has long since been obliterated. By this remark I would be understood as expressing the deliberate conviction, that the various points fixed on by travellers and others as the definite sites of Bethsaida and Chorazin can have no better foundation than the conjecture of the moment. I have said that the very names of Capernaum, Bethsaida, and Chorazin, have perished; and such was the result of our minute and persevering inquiry among the Arab population, both Fellâhin and Bedawin,* or Ghewârineh, along all the western shores of the lake, and around its northern extremity. No Muslim knew of any such names, nor of anything which could be so moulded as to resemble them. Yet the Christians of Nazareth are of course acquainted with these names from the New Testament; and especially both the Latin and Greek Catholics in Nazareth, and also Tiberias, are still more likely to be familiar with them, through their intercourse with the Latin monks. They have thus learned to apply them to different places, according to the opinions of their monastic teachers; or as may best suit their own convenience in answering the inquiries of travellers. In this way I would account for the fact, that travellers have sometimes heard these names along the lake. Whenever this has not been in consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard either from the monks of Nazareth, or from Arabs in a greater or less degree dependent on them."

It is important to observe that there were, beyond question, two places bearing the name of Bethsaida. The position of one has been already noticed. The other was situated in Gaulonitus, to the north-east of the lake; and was by Philip the Tetrarch named Julias, in honour of the daughter of Augustus. It was there that Jesus fed the five thousand, and healed the blind man. Beland, in his *Palestina Illustrata*, was the first to point out this distinction.

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* The alteration in the established orthography of Arabic words, which is apparent in this extract, and prevails throughout Dr. Robinson's volumes, is the result of a formal deliberation of American missionaries at Jerusalem, who agreed to adopt the system recommended by Mr. Pickering, in his "Essay on a Uniform Orthography for the Indian Languages of North America;" and which has been already extensively used in reducing the languages of the Pacific, and (we believe) New Zealand to writing. How far oriental scholars may be willing to sanction it remains to be proved. Any settled system would be a gain to the mere English reader.

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It had been the intention of Messrs. Robinson and Smith, following up the stream of the Jordan, to proceed to Bânias, the ancient Cæsarea-Philippi; and from thence, having explored the sources of the Jordan, to visit Damascus; to return across Anti-Lebanon—the most eastern range—to Baalbek; and thus to reach Beirut from the north-east, which would give them the opportunity of traversing the cedar districts of Lebanon. The country, however, through which they must have passed, was reported to be unsafe, owing to the rebellion of the Druses of the Lejah; and they were therefore compelled to change their route, as has been already related, and took the direct line, by Safed, Tyre, and Sidon, to Beirut; where they arrived on the 27th of June.

Here we shall take leave of our travellers, as there are one or two features in Dr. Robinson's volumes, to which we have not hitherto found opportunity to do justice. The statistical notices interspersed in the narrative are not very numerous, but bear the mark of authenticity; at least they are the result of diligent inquiry. There is but little light thrown upon the condition of the Syrian Christians. They appear to have been treated with justice and impartiality by the Pasha of Egypt; and for such protection to have been grateful. We were surprised to learn that the bishops of the Greek Church in Syria were chiefly foreigners, unable to speak correctly the vernacular Arabic in which the services of the Church are celebrated. The sacred cities of the Jews are Safed and Tiberias. The historical notice of the latter is worth recording.

"Galilee, and especially Tiberias, became the chief seat of the Jews after the destruction of Jerusalem, and their expulsion from Judea. The national council, or Sanhedrim, according to Jewish accounts, which at first had been restored to Jabneh, came, after several removes, to Sepphoris, and then to Tiberias. This was about the middle of the second century, under the presidency of the celebrated Rabbi Judah Hakkodesh; and from this time Tiberias became for several centuries the central point of Jewish learning. Here their most esteemed rabbins taught in the synagogues; and a school was formed for the cultivation of their law and language. As head of this school Rabbi Judah collected and committed to writing the great mass of Jewish traditional law, now known as the Mishnah: an immense work, which was completed, according to the best accounts, about A.D. 190, or, as some say, in A.D. 220. Rabbi Judah died soon after; and with him faded the chief glory of the academy. The latter, however, continued to flourish, more or less, for several centuries; although the school of Babylon soon became its rival, and, at a later period, eclipsed its fame. In the third century (A.D. 230—270), Rabbi Jochanan compiled here the Gemara, a supplement and commentary to the Mishnah, now usually known as the Jerusalem Talmud. In the same school is supposed to have arisen the great critical collection known as the Masora, intended to mark and preserve the purity of the Hebrew text of the Old Testament. In the days of Jerome, the school of Tiberias continued apparently to flourish; for that Father employed one of its most admired teachers as his instructor in Hebrew. After this time there seem to exist no further certain accounts respecting it."

In no respect is the good sense of Dr. Robinson more observable than in the limited and judicious manner in which he offers "illus-

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trations" of the sacred history, derived from the manners and customs of the present day. Travellers have been wont to write as though they thought the truth of Holy Writ depended upon their being able to explain how facts therein narrated happened. Dr. Robinson is free from all such pedantry. Because, for example, a storm once overtook the disciples of our Lord on the lake of Gennezareth, he does not think it necessary to prove that the lake is *peculiarly* subject to storms. Assured himself of the truth of Scripture, he does not rack his ingenuity to discover such unnecessary attestations to it. That he is sufficiently alive to observe the genuine relics of ancient manners will appear from the following very pleasing specimen, with which we shall close our notice.

"In one field nearly two hundred reapers and gleaners were at work; the latter being nearly as numerous as the former. A few were taking their refreshment, and offered us some of their 'parched corn.' In the season of harvest, the grains of wheat not yet fully dry and hard, are roasted in a pan or on an iron plate, and constitute a very palatable article of food: this is eaten along with bread, or instead of it. Indeed the use of it is so common at this season among the labouring classes, that this parched wheat is sold in the markets; and it was among our list of articles to be purchased at Hebron, for our further journey to Wady Mûsa. The Arabs, it was said, prefer it to rice; but this we did not find to be the case. The whole scene of the reapers and gleaners, and their 'parched corn,' gave us a lively representation of the story of Ruth and the ancient harvest-home in the fields of Boaz,—the owners of the crops came every night and slept upon their threshing-floors, to guard them: and this we had found to be universal in all the region of Gaza. We were in the midst of scenes precisely like those of the Book of Ruth, where Boaz winnowed barley in his threshing-floor, and laid himself down at night to guard the heap of corn."

Our readers will be glad to learn that Dr. Robinson promises a systematic work upon the Geography of the Holy Land; for which purpose he hopes that Mr. Smith, the companion of his travels, who is now stationed at Beirut, will be enabled to make some additional observations upon the northern part of the country. The map of the districts which he did not visit in person, is indeed constructed from the very best materials; some of them not before published; but it wants the authenticity which attaches to the remainder, since no previous observations have been so accurate as those of Dr. Robinson. It will be unpardonable in those who may henceforth travel in Palestine, if they do not arrange their inquiries with reference to what has been already accomplished, and make it their business to fill up the lacunæ which exist in Dr. Robinson's survey.

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A Manual of Chemistry. By WILLIAM THOMAS BRANDE, *of Her Majesty's Mint*, &c. &c. *Fifth Edition.* 1841. 8vo. Pp. xvi. 1470.

THIS excellent Manual of Chemistry, by Professor Brande, has passed through five editions. It has grown with the growth of the brilliant and rapidly progressive science of which it treats, and now extends over nearly fifteen hundred pages; each of which is replete, to overflowing, with information on chemical science, of the highest value. Other works might perhaps be mentioned, which exhibit in bolder relief the characteristic principles of chemical philosophy, and indulge more freely in those adventurous speculations, to which the remarkable discoveries of recent years so strongly tempt men whose minds have been cast in the mould of a Davy or a Faraday. Minds of this cast,—vivid in conception, rapid in action, and ministered to by hands capable of those delicate and varied manipulations, which have made the laboratory of the Royal Institution a theatre of wonders,—reflect their own powerful light upon the subject they undertake, and impart a secret fascination to their treatises upon it; which are read, with absorbed minds and an ever-growing interest, by many who would otherwise have turned away from the subject, as dull and unattractive. The charm of Mr. Brande's work is of a different kind. It is the charm, as rare as it is delightful, that pervades the treatise which exhibits its subject in its due proportions, and flows from those qualities which indicate a complete mastery over that subject on the part of the writer. We read the book which is endowed with this charm with a quiet and sustained confidence, for which the occasional excitation and the bursts of admiration, produced by works more original in thought, and more brilliant in expression, are an inadequate and perishing substitute. Mr. Brande's Manual is the book to which the *student* will continually repair for accurate and copious information on the numerous topics embraced by chemical science. Nor will he ever be disappointed. The general reader will probably be content with a less substantial repast; but whoever is led, by profession or by choice, to make chemistry his exclusive or principal study, will feast his keener appetite upon the solid and abundant food which Mr. Brande here spreads before him.

Mr. Brande has prefixed to his Manual, an Historical Sketch of the Origin and Progress of Chemical Philosophy. Notwithstanding the praises we have sincerely bestowed upon the great body of Mr. Brande's work, we must confess that we have read this prefatory Historical Sketch with feelings allied to disappointment. We are not unaware of the difficulties an historian of science has to contend with. He has to observe two conditions, which, if not positively contradictory, are at least far from harmonious. It is his duty both to record facts as they actually occurred, and to trace the route and mark the progress of pure scientific discovery. The history of science is not only a record of events, with all their accidents of

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person, time, and place, but is also a chapter in the general history of the human mind. There is a history actual, and there is a history theoretic. The former would be, in the case before us, a History of Chemistry; the latter, a History of Chemical Philosophy, or, as Mr. Whewell designates it, the "Philosophy of Chemistry." Mr. Brande has furnished us with the former only; and we find it difficult to trace in his pages that thread of speculation on which the pearls of experiment and discovery are strung. At the same time, they contain much anecdotical information that is highly interesting; and we shall freely draw upon their resources in the course of the following paper, in which we propose briefly and rapidly to trace the progress of chemical speculation, from its first rise in periods anterior, probably, to that of the earliest Greek philosophy, down to the present day.

From the first dawn of the speculative reason, man has earnestly striven to subjugate the world in which he has been placed by the Creator,—the shining heavens above, and the fruitful earth beneath,—to the dominion of the intellect. He has felt and admitted the necessity that has been laid upon him by the Great Author of his being, to become "the interpreter of nature." Her mighty volume, replete with truths written in characters of grandeur and beauty, lay spread open beneath the eager and enraptured gaze of the first philosophers, who daringly endeavoured to read its meaning at a glance. Language, also,—the language of unreflecting periods, the language of commerce and war, of poetry and love, of literature and art, of morals and religion, of national and domestic life,—language had received the impress of the external world; but steeped in all the various colours of the fancy and the affections. To the familiar forms of speech of which language, thus sensuous and impassioned, was composed, the early inquirers repaired, as to oracles competent to reveal the mysteries of creation. But the mighty mother refused to unfold the gates of her temple to men who knocked with such rash, impetuous haste, and sought to penetrate at once her inmost shrines. The volume of her secret wisdom was at the same time both opened and sealed. The unphilosophical language of ordinary life was unable to yield to the anxious querist those articulate responses which alone could satisfy the intellect, and were in conformity with the reality of things.

The earliest efforts of inquiring minds were directed to the splendid phenomena of the heavens. Borne upward on adventurous wing, the Chaldean and Greek astronomers endeavoured to follow the shining track of the burning chariot-wheels of the sun; pursued the moon into her "vacant interlunar cave;" mingled with the stars as they crowded the pavement of the sky. Second only to astronomy, chemistry appears early in the field of physical speculation. No science has possessed greater powers of fascination than this. Its hold upon the human mind has been most tenacious. The magic of its attraction has in all ages been irresistible. Few are its votaries

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who would not heartily respond to the sentiment expressed by Beccher, when, in the preface of his Physical Subterranea, he speaks of chemists as a strange class of mortals, impelled by an almost insane impulse to seek their pleasure among smoke and vapour, soot and flame, poisons and poverty. "Yet among all these evils," he says, "I seem to myself to live so sweetly, that, may I die, if I would change places with the Persian king."

Every physical science has its distinguishing IDEA; the necessary condition of its existence as a distinct element of human knowledge; the principle of unity between the observed facts of the material world which that science embraces; the meaning of that chapter in Nature's book in which these facts are recorded. In the language of Lord Bacon, these ideas are "notions and axioms," abstracted from things by "a certain and guarded method," penetrating "beneath the surface of common notions," to "the more secret and remote parts of nature;"* or, as Mr. Whewell defines them, "those inevitable general relations imposed upon our perceptions by acts of the mind, and different from any thing our senses directly offer to us."†

The fundamental ideas of chemistry are those of SUBSTANCE and AFFINITY. The idea of *substance* has occupied a prominent place in the speculations of philosophers from the earliest periods; and has been held with a clearness of apprehension and vigour of intellectual grasp, that present a remarkable contrast to the confusion and feebleness of thought in which most of the fundamental ideas of physical science have been involved.

"Most of the substances belonging to our globe," says Sir Humphrey Davy,‡ "are constantly undergoing alterations in sensible qualities, and one variety of matter becomes, as it were, transmuted into another. Such changes, whether natural or artificial, whether slowly or rapidly performed, are called *chemical;* thus the gradual and almost imperceptible decay of the leaves and branches of a fallen tree exposed to the atmosphere, and the rapid combustion of wood in our fires, are both chemical operations. The object of chemical philosophy is to ascertain the causes of all phenomena of this kind, and to discover the laws by which they are governed." Now the fundamental axiom of chemistry is, that amid all this variety of change, in form, in quality, in whatever appears most characteristic, the original substance itself remains identically the same. Matter, so far as chemistry takes cognizance of it, is indestructible. We do not of course assert its necessary indestructibility, for this would be to maintain its eternal self-existence: but as a fact established on the basis of the widest experience, matter always has remained unchanged

* "Quæ adhuc inventa sunt in scientiis, ea hujusmodi sunt ut notionibus vulgaribus fere subjaceant: ut vero ad interiora et remotiora naturæ penetretur, necesse est ut tam notiones quam axiomata majis certâ et munitâ viâ à particularibus abstrahantur; atque omnino melior et certior intellectûs adoperatio in usum veniat."—*Bacon, Nov. Org.* lib. i. Aphor. xviii.

† Philosophy of the Inductive Sciences, vol. i. p. 26.

‡ Elements of Chemical Philosophy, p. 1.

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in amount. What the many call *destruction*, is *transformation* only. Had it been otherwise, chemistry, so far as we can see, would never have existed. There has not been a single critical question in the whole range of its history which has not depended, for its ultimate solution, upon the axiom, that *the whole is equal to the sum of its parts.* M. Dumas, in his *Leçons de la Philosophie Chimique*, has claimed for Lavoisier the merit of having introduced, as a presiding spirit among the operations of the laboratory, the maxim, that in chemistry nothing is created, nothing is lost. But from the first time that analysis and synthesis were recognised as chemical operations of any value,—a time which carries us back to the days of the alchemists,—this was a governing principle with every experimental chemist. *E nilo nil gigni, in nilum nil posse reverti*, the well-known emphatic and continually recurring maxim of Lucretius, as a disciple of the corpuscular philosophy of Epicurus, lies at the root of all chemical speculation and experiment, from their earliest germination to their present fruitful development. That a body is equal to the sum of its ponderable elements, is one of the main pillars upon which the entire structure of chemical science rests. *Weight* is a constant and quantitative property of matter; and by its weight, is the quantity of matter in a given substance determined: so that the fates of all the great chemical theories have literally trembled in the balance, and been determined by its decisions. This was eminently the case with regard to the rival theories of Phlogiston and Oxygen.

"From the obscure hints in the writings of the alchemists, and from the more decided language of Basil, Valentine, Paracelsus, and other writers of that cast, it appears that the phenomena of combustion were generally referred to the existence of some subtile and highly volatile principle, which, expanded and agitated by heat, produced flame and fire. When metals were exposed to the action of heat, the greater number were observed to alter their appearance, and, losing metallic brilliancy, became converted into an earth-like residue, to which the name of *calx* was given. It was generally admitted that, in this process, the particles of the combustible were thrown into violent vibrations, and so transformed into heat and light; and such a supposition was natural enough, for it appears to a superficial observer, that the matter burned is, in a great number of cases, entirely consumed, and that the principal products are light and heat.

"A tract, extremely remarkable for the period at which it was written, appeared on this subject about the year 1630, relating to the increase of weight sustained by tin and lead during their calcination. Le Brun having melted two pounds six ounces of tin, found that in six hours the whole had passed into the state of calx, weighing three pounds one ounce; and, being puzzled at the circumstance, he consulted Rey, a physician of Perigord, as to its cause; who immediately set about an investigation of the matter, which terminated in explicitly referring the cause of the increase to the fixation of air.

"Hooke, in his investigations, and Boyle, by his experiments with the air-pump, succeeded not merely in demonstrating the important part performed by the presence of atmospheric air in combustion, but Hooke carried his inquiries still further, and seems to have anticipated results that were gained at a much later period of chemical science.

"The doctrines of Hooke, concerning the influence of air in combustion, were further illustrated by Mayow, in 1674.

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"While these views were promulgating in England, and chemists were busy in endeavouring to raise a theory of combustion on the basis of experiment, Beccher and Stahl, in Germany, were at work upon the same subject, and succeeded in establishing . . . the *Phlogistic Theory* . . . Beccher's notion of the chemical constitution of bodies amounts to this: the elements of bodies are air, water, and three earths, one of which is inflammable, another mercurial, and another fusible. The three earths, combined with water, constitute an universal acid, which is the basis of all other acids. The combination of two earths produces lapideous bodies; and in the metals, the three earths are united in various proportions. . . . . Rejecting the mercurial earth of Beccher, Stahl retained as elements, water, acid, earth, and fire, or, as he termed it, PHLOGISTON, a principle of extreme tenuity, and prone to a kind of vibratory motion, in which it appears as *fire*. He went beyond Beccher, in adducing experimental proofs of his hypothesis. When phosphorus is burned, it produces an acid matter, with the evolution of much heat and light; consequently, phosphorus consists of acid and phlogiston: if this acid be now heated with charcoal, or other body abounding in phlogiston, phosphorus will be reproduced.

"When zinc is heated to redness, it burns with a brilliant flame, and is converted into a white earthy substance, or calx. Hence zinc consists of this earth and phlogiston.

"Now, it will be observed, nothing is here said of the increase of weight which Rey attributed to the condensation of air, and which Mayow has as distinctly referred to the fixation of Hooke's nitro-aerial particles. Nor is that obstacle taken into the account which Boyle's experiments had suggested, and which Hooke is particularly fond of dwelling upon, namely, that bodies will not burn without air.

"However, this hypothesis of Stahl, notwithstanding the increase of weight in the burning body, the requisite presence of air, and other bars against it, was immediately embraced by the generality of chemists, and maintained an unimpeached dominion for upwards of fifty years; until shaken and upset by the arguments of Lavoisier, who, availing himself of the discoveries of Scheele, Priestley, and Black, brought an insuperable mass of evidence to bear against the doctrine of phlogiston."—Pp. 32—35.

Before this could be accomplished, however, it was necessary to bring the *aeriform* elements under the axiom laid down respecting ponderable matter. This was done by Hales, Black, Priestley, and Cavendish, who divide the honours of "pneumatic chemistry" between them. Those sections of Mr. Brande's Historical Sketch, which treat of the researches of these eminent chemists, are written in a delightful spirit of admiration at the genius and success of these philosophers. We observe, with pleasure, the anxiety of Mr. Brande to render justice to the *earliest* discoverers in chemistry. These are too generally overlooked. Their early dawn is too often eclipsed by the nearer brightness of later experimentalists. They labour at a time when the field appears most barren and unpromising; and other men enter into their labours. Mr. Brande is duly sensible of this injustice, and is careful to bestow upon those who bore the heat and burthen of the morning sun, their merited honours. In one instance, however, we fear that this feeling has led him to deal hardly by one, whose career was brilliant in the extreme,—not unaptly symbolized by the splendour of some of his experiments, we mean the combustion of phosphorus and the metals in oxygen,—

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until it was prematurely closed in blood. Mr. Brande hardly does justice to Lavoisier.

"Lavoisier's Elements of Chemistry," says Mr. Brande, "was fitted to display the strongest parts of the antiphlogistic system in the most favourable light: it was, indeed, impossible that any one, of unbiassed judgment, could seriously retain the phlogistic doctrines after the perusal of this masterly refutation. But if we look for the facts upon which this refutation rests, we shall search in vain, either in the works of Lavoisier, or in those of his contemporaries: they were furnished from other quarters, and will, I think, chiefly be found in the writings of Mayow and Hooke, of Priestley and Scheele. The prominent features of the French theory, are its explanation of the phenomena of combustion and of acidification, the presence of oxygen being deemed essential in both cases. That air is the food of fire was known in the remotest ages; that it causes the increase of weight sustained by metals during their calcination, was shown by Rey in the seventeenth century; that a part only of the atmosphere is concerned in the support of flame, was explained by Hooke in 1667; and that the vital or 'igneous spirit' of the atmosphere, is concerned in the formation of acids, was asserted by Mayow in 1674. Here, without advancing into the eighteenth century, we have, in explicit detail, all the facts and arguments requisite for the construction of the French theory; but if to these we add the discovery of oxygen by Priestley, and of the composition of water, by Cavendish and Watt, what then becomes of its claim to originality?"—P. 89.

To this question Mr. Whewell* has returned a triumphant answer. "Some English writers have expressed an opinion that there was little that was original in the new doctrines. But, if they were so obvious, what are we to say of eminent chemists, as Black and Cavendish, who hesitated when they were presented, or Kirwan and Priestley, who rejected them? This, at least, shows that it required some peculiar insight to see the evidence of these truths. To say that most of the materials of Lavoisier's theory existed before him, is only to say that his great merit was, that which must always be the great merit of a new theory, his generalization. The effect which the publication of his doctrines produced, shows that he was the first person who, possessing clearly the idea of quantitative composition, applied it steadily to a great range of well-ascertained facts . . . The *originality* of the theory of oxygen is proved by the conflict, short as it was, which accompanied its promulgation; its *importance* is shown by the changes which it soon occasioned in every part of the science."

This turning of the scale in favour of the oxygen theory, is the most famous and striking application of the axiom laid down above, that the history of chemistry furnishes. There appear strong reasons for applying the same axiom to test the merits of those theories which refer the phenomena of light, heat, magnetism, and electricity, to certain "imponderable elements:" but the above example must suffice, as exhibiting one of the great principles of the philosophy of

* History of the Inductive Sciences, vol. iii. pp. 135, 136.

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chemistry, and also embracing some of the most interesting and prominent facts of its history.

The second characteristic idea of chemistry is that of *affinity*. To enter into this idea, the student must possess some previous acquaintance with that of an element. "The ideas," says Mr. Whewell, "which impel man to such a knowledge of the composition of bodies as gives meaning to facts exhibiting this composition, and universality to special truths discovered by experience, are the ideas of *Element* and of *Substance*."* We shall hereafter enter more fully upon the consideration of the former of these ideas; which will lead us to facts in the modern history of chemistry of a very remarkable nature, and almost tending to justify some of those fanciful speculations, and hitherto fruitless experiments, which have made alchemy,—of old the superstition of chemistry,—a by-word among philosophers. At present we shall notice it only so far as is necessary for the elucidation of the idea of affinity.

From the earliest periods of scientific speculation, philosophers have held that bodies are composed of separate particles, of elements, or principles. The doctrine of "the four elements" is one of the most ancient forms of this belief. To this doctrine Thales contributed *water*; Anaximenes, *air*; Anaximander, *earth*; and Heraclitus, *fire*. Inculcated by Aristotle and Galen, this article of the early physical creed was accepted by Gentile, Christian, and Mohammedan worlds, and held with unhesitating confidence for fifteen hundred years. Out of these four elements all bodies in nature were held to be composed; the compounds deriving their qualities from them by *resemblance*; so that bodies were hot through the presence of a hot element; moist by virtue of water; heavy, if earth was the chief element in their composition: while out of the essential contrariety of these elements arise the endless contentions which keep up the perpetual agitations and changes in the kingdoms of nature.

"Hot, Cold, Moist, Dry, four champions fierce,
Strive for the mast'ry, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumber'd as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings.
* * * * *
* * * * *
* * * A wild abyss,
The womb of nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confus'dly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more worlds."

* Philosophy of the Inductive Sciences, vol. i. p. 361.

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But so far from truth is the doctrine that compounds resemble the elements which enter into their composition, that the direct reverse is almost universally the case.

"It is impossible," says Mr. Brande, "to anticipate, from our knowledge of the characters of the component parts of bodies, those which are to belong to the resulting compound: hence chemistry is essentially a science of experiment. Oil of vitriol, for instance, or sulphuric acid, is a highly acrid and corrosive liquid; but it is composed of tasteless and comparatively inert elements, namely, oxygen, sulphur, and water. The elements, oxygen and nitrogen, which, in a state of mechanical mixture, constitute the air we breathe, give rise, when chemically combined, to one of the most active agents of the laboratory, namely, nitric acid. Again, if sulphuric or nitric acids be combined with caustic potassa, comparatively mild and inert neutral salts result, namely, the sulphate and nitrate of potassa, in which none of the properties of the component acid and alkali can be recognised. In art, these remarkable changes are made subservient to the most important purposes..... In nature, analogous changes are more strikingly presented to our observation, and the flower, the shrub, and the tree, are seen gradually to be formed and developed out of materials contributed by the air and soil, and in all respects most dissimilar to the new products of the vegetable..... There are many beautiful experiments illustrative of the total change of all obvious properties of substances as a consequence of chemical combination: as one striking instance, we may adduce the mutual action of oxygen and nitrous gases; these bodies are, respectively, permanently elastic fluids, without colour, taste, or smell: when mixed over water, they immediately enter into chemical combination, lose their elastic form, become of a deep orange colour, intensely sour, and of a peculiar odour; in their separate state they are insoluble in water, but the body which has resulted from their combination, is perfectly soluble in that fluid." —P. 231.

The first step, therefore, towards a true apprehension with regard to the constitution of bodies, must be an abandonment of the notion that compound substances possess the same qualities as their elements. This step was taken by the ALCHEMISTS, when they recognised "the work of the cupel and the retort, as the produce of analysis and synthesis." But for one step they took right, they took innumerable wrong ones; wandering transverse—

> "ten thousand leagues awry
> Into the devious air."

The history of their fond attempts to discover the philosopher's stone and the alkahest, forms no part of the history of philosophical chemistry. But it is an instructive chapter in the speculative and moral history of man; and as such, cannot be regarded, in our pages, as a digression. Mr. Brande has furnished some interesting notices respecting the labours of the alchemists: of these we purpose to avail ourselves.

Alchemy has been pithily defined in the old apophthegm,—*Ars sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.* But this beginning, middle, and end, were often disconnected. The vulgar adept, shrouding his real objects in the devout language of the sage, was a liar from the beginning; a knavish Dousterswivel

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throughout, conducting his "worthy and simple" patron by no circuitous path to poverty and disappointment; but generally securing to himself an abundant supply of the precious metal, or its gifts, by methods less unintelligible, and far more effectual, than washing, with Alonzo the Wise of Castile, the black face of the daughter of the Sun in the baths of the Moon; or cleansing the six lepers, with Geber; or, with Hermes Trismegistus, catching the flying bird, and drowning it in the well of the philosophers, so that it may fly no more. Tangible wealth and the enjoyments of life were the end of the lying labours of this "diabolical crew of gold and silver sucking-flies and leeches," as Van Helmont indignantly calls them. Ben Jonson makes his *Alchemist* revel in the imagination of perfumed mists, beds of gossamer, baths of roses, dainty dishes, and costly attire:—

> ——————— "My mists
> I'll have of perfumed vapour round the room,
> To lose ourselves in, and my baths like pits
> To fall into, from whence we will come forth,
> And roll ourselves in gossamer and roses.
>
> "My meat shall all come in in Indian shells,
> Dishes of agate set in gold and studded
> With em'ralds, sapphires, hyacinths, and rubies.
> * * * * My shirts
> I'll have of taffeta, sarsnett, soft and light
> As cobwebs; and for all my other raiment,
> It shall be such as might provoke the Persian,
> Were he to teach the world riot anew:"—

but, in most cases, as Van Helmont justly says, "the sauce was dearer than the meat." Chaucer has well described the juggling tricks of this class of adepts.

> "The priest him busieth all that ever he can
> To don as this chanoun, this cursed man,
> Commandeth him, and fast blew the fire
> For to come to the effect of his desire;
> And this chanoun right in the mean while
> All ready was this priest eft to beguile,
> And for a countenance in his hand bare
> An hollow stick, (take, keep, and beware,)
> In the end of which an ounce, and no more,
> Of silver limaille put was as before;
> Was in his coal, and stopped with wax well
> For to keep in his limaille every del.
> And while this priest was in his business,
> This chanoun with his stick gan him dress
> To him anon, and his powder cast in,
> As he did erst, (the devil out of his skin
> Him turn, I pray to God, for his falsehede,)
> For he was ever false in thought and deed,
> And with his stick above the crosslet,

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That was ordained with that false get,
He stirreth the coals, till relenten gan
The wax again the fire as every man
But he a fool-be, wote well it wote need,
And all that in the stick was out yede;
And in the crosslet hastily it fell."

But there were alchemists of a different class; mistaken, but honest men, who persevered for the sake of the science itself. They thought that the difficult lock which they found hanging to the door of Nature's treasury betokened the possibility of its being opened, even while its office was to prevent access; and they devoted all their skill to the construction of a key which should thread its complicated wards. They cherished an earnest belief in the possibility of reducing all the modifications of matter to the primitive element; and this primitive element they fondly believed to be gold. They subjected the harsh and churlish ore to the stern and searching discipline of the retort, the alembic, the crucible, and the lamp, with a thousand other vessels, the construction of many of them complex and whimsical in the extreme; hoping thereby to refine and cleanse the subject of their toilsome experiments, and restore to its essential purity, beauty, and worth, the true metal of the sun. The basso-relievo of Job, surrounded by his comforters, which William of Paris placed among the ornaments of Notre Dame, is a striking type, as it was intended to be, of the philosopher's stone; which, according to Raymond Lully, must undergo every kind of affliction and martyrdom before it can attain perfection. Thomas Norton treats in his Ordinall of Alchimy, among other topics of the occult science, of "the five concords:" of which the first is "Patience," and the fifth, "Planetary Influence." The last was a dream; but the patience of the alchemists was a reality, that withstood toils without remission and failures without end. Mr. Brande has registered their labours, and recorded their disappointment.

"The transmutation of the baser metals into gold and silver, which was the chief, and, in most cases, the only object of the genuine alchemists, was not merely regarded as possible, but believed to have been performed, by some of the more enlightened chemists of the seventeenth century; and in perusing the history of these transmutations, as recorded by Helvetius, Boerhaave, Boyle, and other sober-minded men, it would be difficult to resist the evidence adduced, without the aid of modern science. Lord Bacon's sound sense has been arraigned for his belief in alchemy, though he, in fact, rather urges the possibility than the probability of transmutation; and, considering the infant state of the experimental sciences, and of chemistry in particular, in his age, and the plausible exterior of the phenomena that the chemists were able to produce, he is rather to be considered sceptical than credulous, upon many of the points he discusses.

"Hermes Trismegistus, who is said to have lived in the year of the world 2076, has generally been quoted as the oldest of the alchemists. . . . . Geber is another great name in the history of alchemy; the exact period at which he lived is unknown, but it was probably not later than the seventh century. . . . . Dr. Johnson supposes that the word *Gibberish*, anciently written *Geberish*, was originally applied to the language of Geber and his tribe. . . . . .

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"Artephius, in A.D. 1130, published several alchemical tracts; we are told by Roger Bacon and others, that he died at the age of 1025, having prolonged his life by the miraculous virtues of his medicines.

"The alchemical annals of the thirteenth century are adorned by the name of Roger Bacon, a native of Ilchester, in Somersetshire, and descended from an ancient and honourable family. In 1240, he returned from Paris, and became celebrated among the learned of the University of Oxford. . . . The alchemical work of Roger Bacon which has been most prized, is the MIRROR OF ALCHEMY. . . .

"Albert of Cologne, surnamed the Great, was a contemporary of Roger Bacon; he is celebrated as the inventor of the BRAZEN HEAD, which was demolished by the pious zeal of his pupil, the angelical doctor, Thomas Aquinas, in consequence of his suspecting it to be an agent of the devil. . . . Albertus Magnus is chiefly celebrated as the commentator of Aristotle; but, if we give credit to contemporary writers, he was deeply skilled in all the higher departments of alchemical philosophy. His works fill twenty-one folio volumes."

"The names of Raymond Lully of Majorca, born A.D. 1236, and Arnold of Villanova, born A.D. 1235, occur in this page of the history of chemical science."—Pp. 6—9.

Raymond, we may here observe, visited this country in the reign of Edward I.; and, in the presence of the monarch, converted iron into gold, which was coined into rose-nobles. According to the adepts, the image of the sun, surmounted by the mystical flower, together with the inscription impressed on the obverse, *Jesus autem transiens per medium illorum ibat*, must be regarded as denoting the art by which the metal was formed.

Passing over the names of Arnold, who added to his capacity of alchemist that of prophet, in which he foretold that the world would come to an end in 1376; Isaac and John of Holland, who are mentioned by Boerhaave; Nicholas Hammal, who lived about the year 1560, and founded hospitals, repaired churches, and endowed charitable institutions; Helvetius, who gives the most celebrated history of transformation extant, under the title of, "Brief of the Golden Calf; discovering the rarest Miracle in Nature, how by the smallest Portion of the Philosopher's Stone a great Piece of common Lead was totally transmuted into the purest transplendent Gold, at the Hague, in 1666;" and the famous Sir Kenelm Digby, whom Evelyn, (Diary, Nov. 7, 1651,) pronounces to be "an arrant mountebank;" all of whom are noticed by Mr. Brande; we arrive at an account of transmutation, from the Bibliotheca Chemica Curiosa of Mangetus, which we shall transcribe from Mr. Brande's pages.

"About the year 1650, an unknown Italian came to Geneva, and took lodgings at the sign of the Green Cross. After remaining there a day or two, he requested De Luc, the landlord, to procure him a man acquainted with Italian, to accompany him through the town, and point out those things which deserved to be examined. De Luc was acquainted with M. Gros, on whose authority the narrative is given, and who is described by Mangetus as a clergyman of Geneva, 'of the most unexceptionable character, and at the same time a skilful physician and expert chemist.' M. Gros was at this time about twenty years of age, and a student in Geneva. De Luc, know-

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ing his proficiency in the Italian language, requested him to accompany the stranger. To this proposition he willingly acceded, and attended the Italian everywhere for the space of a fortnight. The stranger now began to complain of want of money, which alarmed M. Gros not a little, for he was at that time very poor, and he became apprehensive, from the tenor of the Italian's conversation, that he intended to ask the loan of money from him. But instead of this, the Italian asked him if he was acquainted with any goldsmith, whose bellows and other utensils they might be permitted to use, and who would not refuse to supply them with the different articles requisite for a particular process he wanted to perform. M. Gros named a M. Bureau, to whom the Italian immediately repaired. Bureau readily furnished crucibles, pure tin, quicksilver, and the other things required by the Italian. The goldsmith left his workshop, that the Italian might be under less restraint, leaving M. Gros, with one of his own workmen, as an attendant. The Italian put a quantity of tin into one crucible, and a quantity of quicksilver into another. The tin was melted in the fire, and the mercury heated. It was then poured into the melted tin, and at the same time a red powder enclosed in wax was projected into the amalgam. An agitation took place, and a great deal of smoke was exhaled from the crucible; but this speedily subsided, and the whole being poured out, formed six heavy ingots, having the colour of gold. The goldsmith was called in by the Italian, and requested to make a rigid examination of the smallest of these ingots. The goldsmith, not content with the touchstone and the application of aquafortis, exposed the metal on the cupel with lead, and fused it with antimony, but it sustained no loss. He found it possessed of the ductility and specific gravity of gold: and full of admiration, he exclaimed, that he had never worked before upon gold so perfectly pure. The Italian made him a present of the smallest ingot as a recompense, and then, accompanied by M. Gros, he repaired to the mint, where he received from M. Bacuet, the mint-master, a quantity of Spanish gold coin, equal in weight to the ingots he had brought. To M. Gros, he made a present of twenty pieces, on account of the attention he had paid him; and, after paying his bill at the inn, he added fifteen pieces more, to serve to entertain M. Gros and M. Bureau for some days, and in the mean time he ordered a supper, that he might, on his return, have the pleasure of supping with these two gentlemen. He went out, but never returned, leaving behind him the greatest regret and admiration."

During the middle ages, alchemy flourished beneath the broad shadow of ecclesiastical patronage; and it has left its impress, under the form of many a quaint and mystic device, upon our sacred buildings. Blue lions and green, the toad, the dragon, the panther, and the crow, white women and red men, are interspersed among the pictured and sculptured legends of saints and martyrs. The dragon adorns the cathedral at Ely, and is found on many of our Norman portals. The whimsical representation of Jacob's Dream, which, though sadly mutilated, continues to cling to the west front of the abbey church at Bath, probably partakes not less of the character of an alchemical allegory than of a scriptural history. In the topmost spandrils of the east window, the sun, moon, and seven stars, are yet seen. On a part of the groined roof of the cathedral of St. David, are sculptured three rabbits, so disposed, that, although each head is complete, there are only three ears amongst them all. From the last will and testament of the Benedictine, Basil Valentine, we learn that these rabbits are "the hunt of Venus," and furnished

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no small help in the concoction of the philosopher's stone. The fretted aisles of Westminister Abbey were favourite haunts of the adepts, and were adorned with graphic allegories of the "hermetique mysteries." Many of these ornaments have ceased to exist. The "plaisterer's whited brush," against which Elias Ashmole is justly indignant, spread its frightful splash, in his day, over the remarkable device painted by Abbot Islip in his chauntrey; a hieroglyphic, representing a triple sphere, filled with figures of the devil and his angels, and copiously provided with crucibles and stars, and other instruments and symbols of that art, by means of which, in the language of the Tractatus Aureus, ascribed to Hermes Trismegistus, "through the permission of the Omnipotent, the greatest disease is cured, and sorrow, distress, evil, and every hurtful thing evaded; by help of which, we pass from darkness to light, from a desert and wilderness to a habitation and home, and from straitness and necessities to a large and ample estate;" so that the device which displayed its triumphs, might well be supposed to represent the fall of Lucifer. "Behind the pulpit in St. Margaret's church, there was a splendid window, wherein," says Ashmole, "was fairly painted the whole processe of the worke." This the Puritans destroyed. But some alchemical emblems still remain. The rich pavement before the altar of the abbey exhibits the celestial orbs and spheres; and the magical Pentalpha retains its station in the western window of the southern aisle.

Alchemy had its disciples down to a comparatively recent period: among whom, Mr. Brande has noticed Dr. Price of Guildford, and Peter Woulfe.

"In later times, we have had two or three believers in transmutation. In the year 1782, Dr. Price, of Guildford, by means of a white and red powder, professed to convert mercury into silver and gold, and is said to have convinced many disbelievers of the possibility of such a change; his experiments were to have been repeated before an adequate tribunal, but he put a period to his existence by swallowing laurel-water."—P. 17.

Respecting Woulfe, Mr. Brande says:—

"I have picked up a few anecdotes from two or three friends who were his acquaintance. He occupied chambers in Barnard's Inn, while residing in London, and usually spent the summer in Paris. His rooms, which were extensive, were so filled with furnaces and apparatus, that it was difficult to reach his fire-side. Dr. Babington told me, that he once put down his hat, and never could find it again, such was the confusion of boxes, packages, and parcels, that lay about the chamber. His breakfast hour was four in the morning; a few of his select friends were occasionally invited to this repast, to whom a secret signal was given by which they gained entrance, knocking a certain number of times at the inner door of his apartment. He had long vainly searched for the elixir, and attributed his repeated failures to the want of due preparation by pious and charitable acts. I understand that some of his apparatus is still extant, upon which are supplications for success, and for the welfare of the adepts. Whenever he wished to break an acquaintance, or felt himself offended, he resented the supposed injury

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by sending a present to the offender, and never seeing him afterwards. These presents were sometimes of a curious description, and consisted usually of some expensive chemical product or preparation. He had an heroic remedy for illness: when he felt himself seriously indisposed, he took a place in the Edinburgh mail, and having reached that city, immediately came back in the returning coach to London. A cold taken on one of these expeditions terminated in an inflammation of the lungs, of which he died in 1805."—Pp. 17, 18.

Our limits will not allow us to pursue the history of alchemy further; yet we cannot dismiss it without a sigh. Many of the alchemists display qualities of mind,—ingenuity, patience, pious devotion,—which command our esteem, while we deplore their wasteful misapplication. "The alchymist," says Lord Bacon, "goes on with an eternal hope; and where his matters succeed not, lays the blame upon his own errors; and accuses himself as having not sufficiently understood either the terms of his art, or his author: whence he either hearkens out for traditions and auricular whispers, or else fancies he made some mistake as to the exact quantity of the ingredients, or nicety of the experiment; and thus repeats the operation without end." There he sits and toils in his solitary cell, wasting the day in the pursuit of golden dreams, and heedless of the thousand waking interests that occupy his fellow-men. Night arrives, but brings no sleep. The athanor sends up its pale and tremulous flame, which plays fitfully around the convex sides of the wry-necked retort. Salt, sulphur, and mercury,—"the salt of wise men," "philosophical sulphur," "the soul of mercury,"—are blended in due proportion, and pass through their appointed series of changes. Sublimation, distillation, fermentation, succeed each other according to the rules of art. All is in vain. At one time the vessels burst; at another his lamp goes out; worst of all, the powder of projection evaporates in smoke, while the base metal simmers on in the crucible, unchanged. Still he despairs not. He repairs his shattered apparatus, replenishes anew the bath of Mary; and resumes his labours "in the name of God." The lengthening shadows of old age creep over him; but cannot extinguish the bright hopes of his youth. The freshness of ripening manhood has yielded to the wrinkles of premature senility; but experience has failed to sow the seeds of wisdom in the furrows of his cheek. Year after year the wealth of Ophir is just within his grasp; but meanwhile his gaberdine grows threadbare. Elastic hope nourishes his heart; but clamorous hunger pinches his lean sides, and "Hopdance cries in his belly for two white herrings." "If, in the mean time," as Lord Bacon remarks, "among all the chances of experiments, he throws any which appear either new or useful, he feeds his mind with these as so many earnests; boasts and extols them above measure; and conceives great hopes of what is behind." "Now the marriage is consummated," exclaims Carolus Musitanus, in a burst of alchemical enthusiasm; "now two things are converted into one; the sulphur being dissolved,

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the stone is at hand." Thus is he led on,—like the ignorant rustic, by the legendary promise of the golden shower from the flying rainbow,—in a wearisome quest after imaginary good: the precious metal eludes his trembling grasp; the elixir of life mocks his quivering lip; poverty overtakes him, and old age seizes hold of him, and death pushes him into the grave. Spenser has written his epitaph.

> "To lose good days that might be better spent,
> To waste long nights in pensive discontent;
> To spend to-day, to be put back to-morrow;
> To feed on hope, to pine with fear and sorrow;
> To fret his soul with crosses and with cares,
> To eat his heart through comfortless despairs:
> Unhappy wight! born to disastrous end,
> That did his life in tedious tendance spend."

We now resume our history of legitimate chemical speculation and experiment.

"There were contemporaries of the alchemist," continues Mr. Brande, "whose pursuits were conducted upon more rational principles, and whose writings, though often overshadowed by the clouds of magic and astrology, are in many instances illumined by rays of sober experimental investigation. They often indulge in the insane caprices of the mere searchers for the philosopher's stone; but their madness has method in it, and their wanderings are not without a plan.

"Of these, the first I shall notice is BASIL VALENTINE, of Erfurth, who wrote about the middle of the fifteenth century, and who may justly be considered as one of those whose labours contributed to the foundation of modern chemistry. His experiments always had an object; and he details them with intelligible perspicuity. It is true, he often launches into alchemy, but he returns unpolluted by its follies: where he speaks as an adept, he is as absurd as need be; but, as the narrator of experiments, he abounds in shrewd remarks, and was uncommonly successful in his pursuits. . . . . In physic, he was a brave champion for the chemical sect; and his Triumphal Chariot of Antimony, (A.D. 1624,) abounds in reflections, not of the mildest description, upon the practice and theory of his adversaries, whom he despises because, unable to prepare their own medicines, 'they know not whether they be hot or cold, moist or dry, black or white; they only know them as written in their books; and seek after nothing but money. Labour is tedious to them; and they commit all to chance: they have no conscience; and coals are outlandish wares with them: they write long scrolls of prescriptions; and the apothecary thumps their medicine in his mortar, and health out of the patient.' . . . .

"To say nothing of the important preparations of antimony* with which Basil Valentine enriched the Materia Medica, and of which he has given an intelligible and copious account in the Currus Triumphalis, we find in his works the first accurate directions for the preparation of nitric, hydrochloric, and sulphuric acids; and were these his only contributions to the laboratory, I need hardly say how richly he merits the eulogies of the moderns, when we reflect upon the numerous uses to which these acids are now applied, upon

* "It is probable that the word ANTIMONY was first used by Basil Valentine. Tradition relates, that upon his having thrown some of it to the hogs, after it had purged them heartily, they immediately fattened; and therefore he imagined that his fellow monks would be the better for a like dose, they having become lean by fasting and mortification. The experiment, however, failed, and they died; whence the medicine was called *antimoine*."

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their importance in several of the most refined and extensive branches of art, and upon the advances in technical and scientific chemistry which have been attained by their aid."—Pp. 18—20.

"PARACELSUS comes next in chronological order to Basil Valentine; but, as a chemist, he falls short of that master: his original discoveries are few and unimportant, and his great merit lies in the boldness and assiduity he displayed in introducing chemical preparations into the Materia Medica, and in subduing the prejudices of the Galenical physicians against the productions of the laboratory. . . . .

"The enthusiastic ravings of Paracelsus tended to awaken the more solid talents of VAN HELMONT, of Brussels, who flourished in the early part of the seventeenth century. . . . . Van Helmont has left a curious memoir, containing a sketch of his own life, and exhibiting the various circumstances that suggested and gave an impulse to his pursuits. . . . . 'In 1594, being then seventeen years of age, I finished my course of philosophy; but upon seeing none admitted to examinations at Louvain who were not in a gown and hood, as though the garment made the man, I was struck with the mockery of taking degrees in arts. I therefore thought it more profitable, seriously and conscientiously, to examine myself; and then I perceived that I really knew nothing, or, at least, nothing that was worth the knowing. I had, in fact, merely learned to talk and to wrangle; and therefore refused the title of master of arts, finding that nothing was sound, nothing true; and unwilling to be declared master of the seven arts, when my conscience told me I knew not one. The Jesuits, who then taught philosophy at Louvain, expounded to me the disquisitions and secrets of magic; but these were empty and unprofitable conceits; and, instead of grain, I reaped stubble. In moral philosophy, when I expected to grasp the quintessence of truth, the empty and swollen bubble snapped in my hands. I then turned my thoughts to medicine, and having seriously read Galen and Hippocrates, noted all that seemed certain and incontrovertible; but was dismayed upon revising my notes, when I found that the pains I had bestowed, and the years I had spent, were altogether fruitless: but I learned at least the emptiness of books, and formal discourses and premises of the schools. I went abroad, and there I found the same sluggishness in study, the same blind obedience to the doctrines of their forefathers, the same deep-rooted ignorance."—Pp. 22—24.

The doctrine of the chemical elements, as Mr. Brande has remarked, was in full vogue during the time of Van Helmont, Paracelsus, and Valentine. Salt, sulphur, and mercury, are unequivocally mentioned as the ultimate component parts of almost all the forms of matter. All chemical changes were accounted for, as resulting from the union and separation of these substantial elements, or "hypostatical principles." About this time, chemistry began to be designated the "spagiric* art;" a name which recognises its true character as the science of analysis and synthesis, and which prepared the way for bringing out these two processes, and assigning to them their proper place and office. The violent action which takes place when acids and alkalis are brought together, ending in the formation of a neutral substance, often as mild and inoperative as the acid and alkali were pungent and destructive,—with other phenomena of like nature, exhibiting the same opposition and subsequent neutrality;

* From σπάω and ἀγείρω, to separate parts and to unite them.

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gradually led the speculative chemists of this period, among whom Francis Sylvius must be allowed a distinguished place, to form the conception of a peculiar chemical attraction; which they did, under the form of a neutral relation between acid and alkali, that still retains its place as one of the grounds of our theoretical reasonings in chemical science. For a long time, the immediate physical causes assigned to these phenomena were grossly mechanical. The speculations of Lucretius, who held that the properties and mutual operations of bodies depend upon the size and shape of their constituent particles, maintained their place until a comparatively recent period. Some atoms were held to be hooked, others round, some cubical, others angular. The atoms of sweet substances are round and smooth; sharp and jagged particles render others bitter or sour. Poisonous bodies are composed of lamellæ, or blades, which make deadly incisions in the frame, as if a man had swallowed a miniature knife-box, or a case of Lilliputian razors; while bodies less fatal, though still injurious, consist of sharp points, which "do only vellicate and twitch the sensible membranes of the stomach." "I hope no one will dispute," says Lemery, "that acids consist of sharp pointed particles, seeing every one's experience does demonstrate it; he needs but taste an acid to be satisfied of it, for it pricks the tongue like anything keen and finely cut." The vehement combination and complete union of acid and alkali easily led the chemist to devise a corresponding form for the alkaline particles. "This effect," continues Lemery, "may make us reasonably conjecture that an alkali is a terrestrious and solid matter, whose forms are figured after such a manner that the acid points entering in do strike and divide whatever opposes their motion." A partial escape from these erroneous speculations was made when the Newtonian doctrine of attraction became established; and philosophers naturally proceeded to apply the principles which had so successfully explained the grander phenomena of mechanics and astronomy to the minute combinations and decompositions of chemistry. But these mechanical explanations, in their turn, have proved utterly foreign to the facts. Chemical facts are the exhibitions of a *peculiar* idea—the idea of "affinity." Mr. Brande claims for Mayow, a native of Cornwall, who in 1674 published his Tracts on Various Philosophical Subjects, the honour of taking the first decided step towards the development and correct application of this peculiar notion.

"The most remarkable chapter of Mayow's tract is that relating to the 'mutual action of salts of contrary kinds;' or, in other words, to chemical combination and decomposition; a subject which he has handled in so masterly a manner, and which is so ably supported by experiments, that, although anticipated in respect to his researches on air, by Hooke, we must here give him due credit as an original inquirer.

"It was imagined by those predecessors of Mayow who expounded their notions respecting chemical affinity, that bodies combined in consequence of certain mechanical forms of their particles; and that when an acid was added to an alkali, the salt produced was a perfectly new product, resulting

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from the *annihilation* of the particles of its components. . . . Mayow set about rectifying this gross error. When spirit of salt, he says, is mixed with sal volatile, sal ammoniac is produced; in which, it is true, neither the properties of acid, nor of alkali, are apparent; yet, if salt of tartar be distilled with sal ammoniac, the volatile alkali will be displaced with all its previous characters, because *there is a greater attraction* between spirit of salt and tartar, than between spirit of salt and volatile alkali. . . . This is excellent reasoning; and it would be difficult, with all the advantages of modern acquisitions, to adduce more illustrative cases than those which Mayow has furnished."—p. 37.

In Mr. Whewell's judgment, "Boerhaave," whose *Elementa Chemica* were published in 1732, is the writer in whom we first find a due apprehension of the peculiarity and importance of the idea which the word "affinity" expresses. "When we make a chemical solution," he says, "not only are the particles of the dissolved body separated from each other, but they are closely united to the particles of the solvent. When aqua regia dissolves gold, do you not see," he says to his hearers, "that there must be between each particle of the solvent and of the metal, a mutual virtue, by which each loves, unites with, and holds the other;—*amat, unit, retinet?*"* Mr. Whewell himself has exhibited this idea under the lively image of marriage, with its resulting ties of family relationship. "Common mechanical attractions and repulsions, the forces by which one body considered as a *whole* acts upon another external to it, are to be distinguished from those more intimate ties by which the *parts* of each body are held together. Now this difference is implied, if we compare the former relations,—the attractions and repulsions,—to alliances and wars between states; and the latter,—the internal union of particles,—to those bonds of affinity which connect the citizens of the same state with one another, and especially to the ties of family."†

Chemical affinity is *elective*. What is meant by this term, which was first applied by Bergman, is best shown by an example. We will take one from Stahl's Zymotachia. "In spirit of nitre dissolve silver; put in copper, and the silver is thrown down; put in iron, and the copper goes down; put in zinc, the iron precipitates; put in volatile alkali, the zinc is separated; put in fixed alkali, the volatile quits its hold." In the words of Mayow, "Fixed salts *choose* one acid rather than another, in order that they may coalesce with it in a more intimate union."

This elective affinity is also *definite as to the quantity* of each element entering into combination; and this brings us to the borders of one of the most important doctrines of modern chemistry. The names of Higgins, Richter, Wollaston and Dalton, shine with superior lustre, either as heralds or teachers of this doctrine, which has transformed the whole aspect of the science. Mr. Brande has explained the doctrine of chemical equivalents, commonly known by the name

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* Philosophy of the Inductive Sciences, vol. i. p. 374. † Ibid. p. 378.

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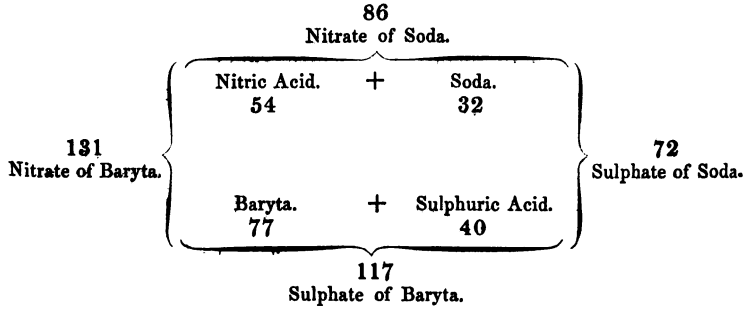
of the "atomic theory," or as Mr. Whewell more correctly designates it, "the theory of *definite reciprocal*, and *multiple* proportions," with much fulness and precision. This theory or law embraces three facts. First, that elements combine in *definite* proportions. For example:—

"In the case of the combination of baryta with sulphuric acid, to form sulphate of baryta, it is found, that in that compound, whether formed by nature or art, by single or double decomposition, the sulphuric acid and baryta always bear a certain *definite* relation to each other, and are contained in it in the relative proportions, by weight, of 40 sulphuric acid, and 77 baryta: that is, these relative weights exactly saturate or neutralise each other.... But sulphuric acid and baryta are not elementary substances. They are both compounds;.... sulphuric acid consists of sulphur and oxygen, and baryta consists of barium and oxygen;.... but in these, the same general law of definite proportionals holds good; for sulphuric acid consists of 16 sulphur and 24 oxygen, which, added together, produce the compound equivalent 40; and baryta consists of 69 barium and 8 oxygen, making 77, the equivalent of baryta."—P. 234.

This principle, that affinity is definite as to the *quantity* of the elements upon which it acts, together with that laid down and illustrated above, that it is elective, or definite as to their *kind*, plays a most important part in the economy of the material world. If these laws did not prevail, "there could be no fixed kinds of bodies; salts, and stones, and ores, would approach to and graduate into each other by insensible degrees. Instead of this, the world consists of bodies distinguishable from each other by definite differences, capable of being classified and named, and of having general propositions asserted concerning them."

The second fact included in the great chemical law under consideration is, that these definite proportionals are *reciprocal*. This will be made clear by an example:—

"It has been stated above, that 40 parts of sulphuric acid are neutralised by 77 of baryta. Now we find that 40 parts of sulphuric acid are neutralised by 32 of soda.... If we now refer to nitric acid, we shall find that 77 parts of baryta neutralise 54 of nitric acid, and that 32 of soda neutralise the same quantity of that acid. Supposing, therefore, that we decompose nitrate of baryta by sulphate of soda, it follows that *the newly formed salts will still be neutral;* as the following diagram, to which the equivalent numbers of the acting substances are annexed, clearly shows.



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"From this it appears that 131 parts of nitrate of baryta, consisting of 77 baryta and 54 nitric acid, are required to decompose 72 parts of sulphate of soda, composed of 32 soda, and 40 sulphuric acid; and that the results of this decomposition are 86 parts of nitrate of soda, composed of 54 nitric acid, and 32 soda; and 117 sulphate of baryta, composed of 40 sulphuric acid, and 77 baryta."—P. 237.

The third fact respecting these chemical proportionals is, that when several combining proportions occur, they are related as *Multiples.*

"Another essential fact in reference to chemical combination is, that when one substance, A, combines in more than one proportion with another substance, B, the second, third, &c., proportions of B bear a very simple ratio to each other. Thus, mercury combines with oxygen in two proportions, forming the black oxide and the red oxide of mercury. In the former, 200 parts of mercury are combined with 8 of oxygen, and in the latter, with 16 of oxygen. Here it is obvious that the quantity of oxygen in the first, is to that in the second compound as 1 to 2. . . . . As a further illustration of the whole subject of definite proportionals, ... in reference to weights, ... I subjoin a table of the compounds of nitrogen and oxygen. Those elementary bodies unite with each other in no less than five proportions, and in the simplest ratios, forming two oxides and three acids.

"Protoxide of nitrogen	consists of	14 nitrogen	+	8 oxygen.
Deutoxide of nitrogen	,,	,,	+	16 ,,
Hyponitrous acid	,,	,,	+	24 ,,
Nitrous acid	,,	,,	+	32 ,,
Nitric acid	,,	,,	+	40 ,,

Pp. 235, 236.

We observe, with regret, that Mr. Brande has omitted any historical account of that theory which Dalton invented as an explanation of the above facts, and contents himself with "merely referring to the investigations of Dalton," (p. 41,) contained in his "New System of Chemical Philosophy;" first published in 1808. Mr. Dalton explained the foregoing laws of definite, multiple, and reciprocal proportions, by conceiving of bodies as consisting of *atoms* of their constituents, grouped either one and one, or one and two, one and three, and so on. Thus it is supposed that an atom of nitrogen weighs 14, the weight of an atom of hydrogen being assumed as *unity.* In like manner, the weight of an atom of oxygen is 8. Hence, one atom of protoxide of nitrogen consists of one atom of nitrogen + *one* atom of oxygen; one atom of deutoxide of nitrogen of one atom of nitrogen + *two* atoms of oxygen; and so on, according to the following table, which exhibits the constitution of the substances we have had occasion to mention, expressed in the language of "the atomic theory."

1 atom sulphate baryta,	weight 117	=	1 atom sulph. acid,	weight 40	+	1 atom baryta,	weight 77.
1 atom nitrate soda,	weight 86	=	1 atom nitric acid,	weight 54	+	1 atom soda,	weight 32.
1 atom sulphate soda,	weight 72	=	1 atom sulph. acid,	weight 40	+	1 atom soda,	weight 32.
1 atom nitrate baryta,	weight 131	=	1 atom nitric acid,	weight 54	+	1 atom baryta,	weight 77.
1 atom protoxide nitrog.	weight 22	=	1 atom nitrogen	weight 14	+	1 atom oxygen,	weight 8.
1 atom deutoxide nitrog.	weight 30	=	,,	,,	+	2 atoms	,,
1 atom hyponitrous acid,	weight 38	=	,,	,,	+	3 atoms	,,
1 atom nitrous acid,	weight 46	=	,,	,,	+	4 atoms	,,
1 atom nitric acid	weight 54	=	,,	,,	+	5 atoms	,,

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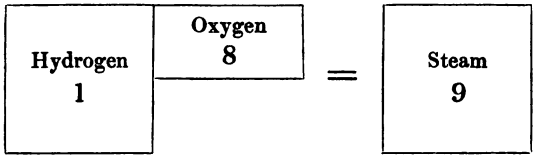
We have for some time felt that we have been pressing upon our limits. We must, however, notice the modification which "the atomic theory" underwent, soon after its publication, in consequence of the discovery of "the law of volumes," by M. Gay-Lussac.

"The simple ratio which the *weights* of the combining elements are thus seen to bear to each other, involves an equally simple law in respect to combining *volumes*, where substances either exist, or may be supposed to exist, in the state of gas or vapour. Thus, water may be considered as a compound of 1 atom of hydrogen and 1 atom of oxygen, the relative weights of which are to each other as 1 to 8; hence the equivalent of the atom of water will be 9. But oxygen and hydrogen exist in the gaseous state, and the weights of equal *volumes* of those gases (or in other words, their relative densities, or specific gravities,) are to each other as 1 to 16; hence 1 *volume* of hydrogen is combined with ½ *volume* of oxygen, to form 1 *volume* of the vapour of water, or steam: for the specific gravity of steam, compared with hydrogen, is as 9 to 1. The annexed diagram, therefore, will represent the combining weights and volumes of the elements of water and of its vapour."—Pp. 235, 236.



If we had space, we would discuss more fully the further transformations which "the atomic theory" is undergoing, in consequence, chiefly, of the researches of Liebig and Dumas; but we must refer those of our readers who desire to prosecute the subject at greater length, to Professor Graham's "Elements of Chemistry," and to Dr. Daubeny's "Introduction to the Atomic Theory," and "Supplement." The conclusion to which Dr. Daubeny (Supplement, p. 14,) has been led, is, "that combinations among bodies may be more readily explained by imagining them to take place between certain definite *groups of atoms*, than by assuming, as the father of the atomic theory preferred to do, that they result from the union of *single atoms* of each ingredient." This supposition removes the difficulties which attended the atomic theory as propounded by Dalton, when it came to be applied to some of the cases included under the law of volumes, and to certain compouuds, such as the peroxide and protoxide of iron. The protoxide of iron must be regarded as consisting of 1 atom of iron and 1 atom of oxygen; but in this case, the peroxide will consist of ½ atom of iron and 1 atom of oxygen; that is, the *indivisible* atoms, for as such Dalton regarded them, must be *divisible*. So also, in some instances, when two gases unite to form a third, the total bulk is not diminished. But if the atoms, which by their mutual repulsion keep the body in the state of gas, were the same with those which chemically unite, and which are reduced to one-half, this diminution must take place, unless the atoms undergo division into halves. Hence Dr. Daubeny goes on

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to say, "With these atoms,* chemistry, strictly speaking, has no concern; but is conversant only with groups or assemblages of them, held together by a certain cohesive force, which is proof against every other sort of attraction. These assemblages of atoms, uniting with each other in various proportions, produce combinations according to the law of definite proportions, and are mutually displaced by the operation of chemical affinities. Lastly, by converting a body into gas or vapour, we separate it into other groups of particles, consisting of one or more of these, between which chemical union takes place." M. Dumas has proposed to designate this latter class of groups *physical atoms;* while to those simpler groups, into which their affinities for other bodies often subdivide them, he would assign the name of *chemical atoms.* These views lie at the basis of the doctrine of compound radicals, first propounded by Liebig, and which seems destined to work a complete revolution in theoretical chemistry. The facts comprehended in this doctrine are scattered throughout the pages of Mr. Brande's Manual: we would more particularly refer, as an example, to those which treat of the "theory of etherification," pp. 1284—1287. According to this doctrine, bodies which are in fact *compound*, enter into combination with other bodies, as though they were *simple.* Cyanogen is a body of this kind: for, observes Mr. Brande,—

"As a salifying body, it may be compared to chlorine, iodine, &c; for . . . . it combines, as a simple body would do, with the metals."—P. 562.

The hydrocarburets are also an important series of compound radicals. These bodies are likewise *isomeric.* With a brief notice of the doctrine of ISOMERISM, (to which it was that we referred in an earlier part of this paper, as having a tendency to bring us round to the theories of the alchemists, and to which, for the sake of noticing this curious circumstance, we have pushed on with steps somewhat rapid and abrupt,) we shall bring this article to a conclusion.

"The elements, carbon and hydrogen, unite in several proportions, and form many curious and important compounds. . . . . These compounds are generally termed . . . . *hydrocarburets*, and amongst them are some striking species of ISOMERISM (from ἴσος, equal, and μέρος, part); that is, of compounds differing often essentially in their physical or chemical properties, or both, and yet apparently produced by the union of the same elements bearing the same ratio to each other. Bihydrocarbon, or olefiant gas, and quadrihydrocarbon, or etherine, for instance, are in this predicament; when analysed they are each found to consist of carbon and hydrogen, in the same relative proportions, namely, one atom of carbon united to one atom of hydrogen; but the density of a volume of the former is to that of the latter, as one to two; hence there are twice the number of simple atoms in an equivalent of etherine that exist in an equivalent of olefiant gas; and assuming the density of hydrogen = 1, that of olefiant gas is 14, and of etherine 28. . . . . Here, however, although the compounds are isomeric, they are represented by different equivalent numbers; but there are cases

* "A body, of whatever dimensions we may assume it to be, which is held together by a force superior to any which can ever be brought to divide it, we denominate an ATOM."—*Daubeny*, Supplement, p. 17.

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of isomerism in which the same elements are united in the same ratio, so as to produce compounds represented by the same equivalent number, yet essentially distinct in their chemical characters."—P. 539.

Until the recent researches of Liebig, Mitscherlich, and other chemists of the present day, it was one of the articles of the chemical creed, that,—to adopt Dr. Daubeny's enunciation of it,—"the difference between one compound body and another can be referred only to two causes, namely, either to their being formed of different elements, or of the same elements in different proportions; so that all bodies possessing the same chemical composition must be regarded as identical both as to *form* and *nature*—in physical as well as in chemical properties; whilst those which disagree, either in the nature or in the proportion of their component parts, must be expected to differ likewise one from the other in both the above particulars." But it has been found, as we have just seen in the case of the hydrocarburets, that the very same elements, combined in the very same proportions, do often produce several compounds which are wholly different in their natures. Now the remarkable conclusion to which these isomeric phenomena point is this:—the possibility that those bodies which we are accustomed to regard as *simple*, because they have hitherto resisted all attempts to decompose them, may be, in fact, isomeric bodies,—bodies presenting widely different properties, yet consisting of the same elements. "Thus have the beautiful discoveries of Mitscherlich and others," observes a recent writer, "brought us back to the very speculations which engrossed the alchemists of old; so that it has happened in this case, as in that of the atomic theory itself, that modern science has incidentally lent support to views which had been originally brought forwards on grounds altogether different, and by a class of persons whose habits and principles of reasoning were as opposite as possible to their own."

On taking a general review of the whole history of chemistry, we cannot fail to be struck with the fact, that the same abstract speculations which engaged the earliest philosophers, occupy the attention of those of our own day: so that at first we seem, as a race, to have made no progress. The infinite researches, experiments, and discoveries of the laboratory, appear but to issue in bringing to light truths that have been known from the beginning. Addison relates, in the Spectator, the story of a dervise and a sultan, in which the sultan, having expressed some sceptical opinion, was desired by the dervise to dip his face into a vase filled with water. He did so; and immediately found himself, as it seemed, standing on the shore of the ocean; whereupon he began to curse the dervise heartily for his treachery. A long series of adventures ensued, extending through many years; in the course of which he was raised to a throne, whence he was driven by his subjects, and compelled to escape for his life. Arriving at the very sea-shore, where he had found himself

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many years before, and seeing how he was reduced to his original state of destitution and distress, he cast himself, weary of life, into the sea. He rose to the surface; and lo!—he was standing in his palace, the dervise at his side, and all that he had *actually* done, had been to dip his face in the water for a moment, and raise it again.—And does not philosophy seem to practise a like cunning deceit upon those who dip into the well to search for Truth? There are those who reply, Yes!—and delight to show that the physical discoveries of which the present age makes her boast, are no discoveries at all; or, what is worse, are negative discoveries; so that our philosophy consists not in knowing more but in knowing less than our forefathers;—while others are led to magnify the powers of an *à priori* philosophy, and to discard experiment for speculation. Both these conclusions we hold to be untrue, and of injurious tendency: but we reserve all discussion of them until, after reviewing the history of one or two more of the physical sciences, we have the opportunity of considering, in some detail, the important and interesting subject of the relations between physical and metaphysical philosophy.

NOTICES OF BOOKS.

The Old Oak Tree. By the AUTHOR *of John Hardy.* London: Printed for the Society for Promoting Christian Knowledge. 1840.

WE question if any thing more offensive than this little book could be found upon the shelves even of the Religious Tract Society itself. (1.) In the first place, we object to the machinery employed. The hero is a lame and blind man, who is carried every Lord's Day evening to the "Old Oak Tree," whence, substituting a chair for a pulpit, he holds forth, after the most approved dissenting fashion, to all who choose to come and listen to him. We are, of course, to "edify one another;" but the assumption of the office of indiscriminate teaching, whether by lecturing or tract distributing, is at the present day an evil of no inconsiderable magnitude. The line of distinction may perhaps not be palpable to all eyes, but surely there is an essential difference between a "Cousin Rachel" (for example) conversing with her relatives at their own fire-side, and the holding of public periodical disputations on the parish green. (2.) The tract adopts, as its basis, (repeating it in the history of several of its characters,) the doctrine common to all dissenting publications—that a man is none the nearer heaven for waiting on all the ordinances of the Lord; that such a habit does not betoken evangelical righteousness; that all is of no use till at length a divine light breaks in upon the soul, bringing at once knowledge and peace. Now, far be it, of course, from us to aver that such cases *may* not occur. We are not required to prove a direct negative; but we do maintain, that to lead persons to expect *generally* such a sudden, divine, transforming illu-

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mination, is contrary to ordinary experience, and not warranted by Scripture; and, further, is the parent of all sorts of delusions and extravagancies. But (3.) we have a worse count in our indictment—we charge the writer with a gross misuse of doctrinal terms. At page 20, our lay preacher informs us that "his son was permitted to be the instrument of his *conversion*." Alas! where is the spirit of Nelson and Bray, and other founders of the Society, departed! Surely the Church has not encouraged the modern habit of dating conversion, of taking cognizance of any marked revolutionary epoch in a man's life, besides his baptism. That, considering how many wander from baptismal standing and privilege, there may be such epochs graciously vouchsafed and blessed, none will deny; but it is not safe to speak of them as part of the Divine plan, or in the ordinary course of spiritual history.

Another doctrinal fault is equally notorious. It appears, either that this writer is ignorant that there has ever been a controversy on the meaning of justification, or else that he deliberately adopts that interpretation of the doctrine which is opposed to the Church's teaching. To "justify," no doubt, means to acquit, just as to "convert" means to turn, and *à priori*, there would be no reason why they should not both be used in the widest possible signification. But seeing that the Church has long since appropriated one of them, at least, to a peculiar significancy, (making it, as we should say in logic, a word "secundæ intentionis,") any departure from this authoritative decision is not only to be deprecated, but becomes a mark of heresy. Now, justification in Anglican theology is ruled to be the first step in the christian life. In the thirteenth article, "works done before justification" are explained to be equivalent to "works done before the grace of Christ and inspiration of his Spirit;" which, *at the latest*, takes place at baptism; just as St. Paul says, "*being* justified (he uses the past participle) by faith, we have peace with God through Jesus Christ; by whom also we have access by faith into this grace wherein we stand;" and what should we say, then, of a prayer offered up for a whole parish of baptized Christians, that God, "in his own good time, *would* bring them to himself, and *justify* them by the blood of his Son." (P. 127.) But it is impossible, after all, to show by single extracts the entire contrariety of this tract to the teaching of the Church. The whole tone and spirit of it is sectarian; and we protest against its being allowed to continue longer on the list of the Society. Let the committee see to it. It is to poison the fountains.

A History of the Reformation on the Continent. By GEORGE WADDINGTON, D.D. *Dean of Durham, and Author of A History of the Church.* 3 vols. 8vo. London: Duncan and Malcolm.

VIEWED as a history of Luther, this is an interesting book, and contains, perhaps, as full an account of that extraordinary individual as is to be met with in our language. Nevertheless, we confess that it has disappointed us, both intellectually and morally. With the History of the Church, by the same author, we remember to have been agreeably surprised. The style was graphic and vigorous, and

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the principles not so bad as might have been expected in a publication issuing from "The Society for the Diffusion of Useful Knowledge." The style, indeed, is still lively, but there is a tendency to diffuseness and verbosity, which was certainly not observable in the former work. Moreover, one could then attribute the liberality of the tone, in some degree, to the supervision of Lord Brougham. It is painful to find, however, that the Dean of Durham is more lax in his principles even than the ex-Chancellor.

In dealing with the character of Luther, we must allow Dr. Waddington the merit of considerable candour. Though he throws himself entirely into the interest of his hero, he readily admits his failings. Not only does he allow that Luther's views were, to the last, inconsistent and unformed—for this the religion which bears his name has stamped upon it to this day, uniting in itself the vicious extreme on either side of Catholic truth — but it is further granted by the biographer, that he was not over-scrupulous in the use of means. He was one of those individuals, in fact, who cannot distinguish between the importance of a cause, and of their agency in that cause. He had given himself to what he rightly judged to be a great work; he seized, in consequence, upon every opportunity for pleading his cause; and hesitated at no promise, short of absolute retractation, which seemed to put off the day, which he all along anticipated, when effectual measures would be taken for silencing his voice.

There is one very desirable result, we think, the Dean's volumes must contribute materially to establish—which is the complete diversity in principle between the English and the Continental Reformations. The germ of the latter is to be found in the workings of Luther's mind while yet a boy at college. From very early years he appears to have been the victim of many spiritual temptations; and his teaching was the result of individual experience, which, like Wesley and other enthusiasts, he perhaps laboured to make the standard of belief and feeling to every one else. It is a remarkable proof that enthusiasm could find a place even in breasts that had been long familiarized with corruptions both of doctrine and practice—that an aged monk was his teacher in regard to those points which, to the last, had the strongest hold on his day.

We had intended to make copious extracts illustrative of Dr. Waddington's sad laxity of principle; our remarks, however, have run to such great length that we must confine ourselves to a single point, though we are aware that, from the character of his style, we are placing ourselves at a great disadvantage in so doing, for there is generally more mischief done by insinuation than by direct statement. The point selected shall be, the commission of the ministry; and we need not go beyond a single chapter (the tenth, and certainly one of the worst) to find two such very objectionable passages as the following:—

"The objects of his scrutiny multiplied as he advanced: the detection of one *abuse* led him unavoidably to the examination of another; for indeed those doctrines and practices of the church which he thought unscriptural were all very closely connected by the common *motive in which they were founded*—the *aggrandizement of the sacerdotal order*. Thus he proceeded, about this time, from the question of the

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double communion, to express some doubts about the number of the sacraments, about auricular confession, and even about *the distinctive office of the priesthood.*"

And again:—

"The principle which levelled the divine foundation of the sacerdotal prerogatives could not be so softened or disguised as to become acceptable *to the Roman hierarchy.*"

These sentences do not contain any positive opinion expressed by the author; but they are just such as would have been written by Gibbon; and if it is not the meaning of the Dean, that "the distinctive office of the priesthood" is an "abuse," invented by the "sacerdotal order" for self-"aggrandizement," and now only held in by "the Roman hierarchy," he certainly has expressed himself in these instances (and many similar ones might be found) with less skill than marks his composition in other places. Gibbon appeared to have been the model on which our author formed himself in his former work; and he may perhaps have become more impregnated with his original than he is himself aware.

Home Sketches and Foreign Recollections. By Lady CHATTERTON, *Author of Rambles in the South of Ireland.* 8vo. 3 vols. London: Saunders and Otley. 1841.

THIS is really a pleasing work. There is in our authoress a love for country life and country scenes, for old houses and old churches; which cannot but attract every good and right-thinking mind. There is also, we are glad to see, an entire absence of affectation—of that gewgaw and trickiness which are too common in modern literature. Lady C. writes as she thinks, with ease and simplicity. Would that many others would follow her example. Here is the commencement of the first volume:—

"W—— PRIORY, *Hampshire.*

"To-day, I went to revisit some of my old haunts in the village of C——, and along the banks of that clearest of all rivers, the Ant. Though the country in this part of Hampshire is as ugly as well can be, yet there is a pretty rural look about most of the villages. They are generally situated in a narrow valley, on the banks of one of those streams whose clear waters contain the greenest water-cresses and finest trout in England. A few scattered fruit trees adorn the cottage gardens, and rows of poplar and willow border the meadows which skirt the river. This sounds far from picturesque, yet the whole scene looks comfortable, and almost pretty. The whitewashed cottages are scrupulously clean, their thatched roofs in the highest order, and the gardens well kept and full of flowers and vegetables. As a child, my favourite cottage was one near the bridge: it was older, and looked more venerable than the rest, and it joined on to a building which had formerly been a cloth mill, but was no longer used. The little garden sloped down to that part of the river which had originally turned the wheel of the mill. The water was deep in that spot, and though it flowed gently by the side of the beds of bachelors' buttons and roses, which the inmates of the cottage kept in the trimmest order, yet a little further on it dashed impetuously down the dam, and sent up its white spray on the old wheel, which time had covered with green moss. Opposite the little walk which led to the back door of the cottage, a narrow plank was placed across the stream, to communicate with the fields on the opposite side that belonged to the cottages. The plank is there still, though the garden no longer exists, and the cottage seems gone to ruin. I looked with a sort of shuddering interest on that old plank, for it was the memorial of a sad and touching story."

A sad and touching story indeed! A little melancholy tale of humble life, so beautifully drawn that we wish our limits would allow

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us to extract it. Almost the whole of this volume is occupied with English Sketches, the remaining ones being taken up with descriptions of Irish scenes and life, and continental recollections. Several pleasing tales are interspersed through the work, suggested by associations connected in her mind with particular flowers. The first of these, entitled "Wallflower, or Fascinations of the Sea," is, as we happen to know, partly founded on a melancholy shipwreck which occurred not long since in the west of England.

Miscellaneous Poetry. By HERBERT KYNASTON, M.A. *late Student of Christ Church, and now High-Master of St. Paul's School.* London: Fellowes. 1841. 12mo. pp. 151.

THIS is another volume betokening the wide extension of an improved taste and tone of feeling in our modern poets. In an ably-written preface, Mr. Kynaston has given us his views of the poet's peculiar province, from which we shall borrow a few lines. He tells us that he has been

"Induced to regard the feelings rather than the passions of our nature, the legitimate subject—the heart the source—every-day life the fruitful occasion—the ordinary language of men in a state of pleasurable emotion, the prevailing style—the tranquillizing, not the stirring of the mind, the end and object—the ornament of a meek and quiet spirit, the highest excellence of modern poetry..... The poet is only so far occupied with the passions and sorrows of life as he is enabled by time, by a religious influence, or by the habitual exercise of the thoughtful and subdued tone of feeling, which constitutes his chief merit, his highest value, to bring them within the bounds of moderation, and within the pale of that peaceful and intellectual survey which he has so often described as taking of all around him. This is the true Aristotelian theory of the 'purgation of the passions' (*κάθαρσις τῶν παθημάτων*)."

In this view we quite agree, and we think that Mr. Kynaston has illustrated his own principle with very considerable success. Much of the poetry is in the form of sonnets,—which we cannot but think a somewhat dangerous one for inexperienced writers. What is most to our taste are some stanzas addressed to a blind child.

"TO BESSY.

"Bless thee, sweet child! it makes me glad
To watch thy motions, blithe and free,
Though still no beam of heavenly light
Is e'er vouchsafed to thee.

"It makes me glad, though, sooth, the tear
Hangs doubtful on my glistening eye,
To see thy sisters clustering round
With ready sympathy.

"And gently did my soul reprove
That friend, as once I heard him say,
Oh may it please Almighty God
To take that child away.

"Mistaken prayer! Heaven's mild decree,
That quenched those tender orbs of light,
Has graced thy soul with other gifts,
Sweet counterfeits of sight."

We congratulate the citizens of London in having so good a scholar, and one possessing such taste and principles, to preside over their ancient school; and we trust, that, under Mr. Kynaston, many a worshipper of the Muses will continue to adorn the foundation of Dean Collet.

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A Practical Exposition of the Gospel according to St. John. By the Rev. ROBERT ANDERSON, *Perpetual Curate of Trinity Chapel, Brighton,* &c. Vol. I. London: Hatchards; Burns. 1841.

WERE it not for the name of the author, we confess the title of this work would not to us be very encouraging. *Practical* expositions of holy writ are no doubt highly desirable, nay, to our mind, the only desirable ones; for how so practical a book can be really explained otherwise than practically, we see not. But as the phrase is used, it conveys to our minds the same thoughts as are often excited by the words, "plain sermons," and the like; we expect something, to the preparation of which, neither learning, labour, nor thought, have contributed; something, the main utility of reading which must consist in the penance it imposes. The writing such things proceeds from an entire misconception of what ought to be the force of the words *plain* and *practical* when applied to a book. In regard to the former, it is assumed that simplicity of results implies and is attainable by simplicity and paucity of means; in regard to the latter, that the words *practical* and *erudite* not merely have different, but opposite, and altogether irreconcilable meanings. Hence, many a worthy man, whom no self-deception can lead to suppose himself equal to a theological or philosophical treatise, is nothing daunted at the task of writing what he calls a plain and practical one, by which we not only hold that the world is no gainer, but that it would be positively better for the people who come in contact with it, never to have done so. We must not be understood as meaning that no religious works are to appear except *ad scholus*, or that the unlearned are either to wade through pages unintelligible to them, by reason of technicality and the frequent interspersing of Latin and Greek, or do without religious reading altogether. All that we maintain is, that, however plain, or even familiar, a book may be in form, it ought to be the result both of learning and labour; that, whatever be the class of intellects for which it is designed, that from which it has proceeded must be both a vigorous and cultivated one, if it is to be really useful.

These remarks of ours apply to Mr. Anderson's book only by way of contrast. He is not one who, because he is going to designate a book practical, thinks himself absolved from all labour and study in preparing it. He is, as appeared in his former work, a well read and duly proportioned divine; and has not made parochial labour and experience a substitute for theological information, but has brought each to bear on the other. The work now before us will fully sustain this well-earned reputation. Judging from outward indications, Mr. Anderson has approached the writings of the beloved disciple with a spirit akin to that loving one which breathes in them. There is a holy fervour about him, in which we do not the less delight, and in which we assuredly greatly the more confide, because it is combined with accurate orthodoxy. Mr. Anderson's divinity is of no particular school, except in as far as, after a large comparison of our great divines, we may speak of a Church of England one. We call attention to this circumstance; for, without meaning to pass a censure on

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the points wherein the present Oxford school differs from, or goes beyond, other high churchmen, the public is continually forgetting the existence of these latter, and the young are naturally led to imagine that the alternative of low church, or non-juring principles, is that which lies before them.

There are two things which we desiderate in Mr. Anderson's book. One is, a more comprehensive view of St. John's sublime opening—the key, we think, to all his writings, and to the whole scheme of things. Mr. Anderson's words about "the true light," are sound and good ones as far as they go; but he does not rise to the evangelist's height, nor perceive how he has here placed all true metaphysics on a sure foundation of theology. He has not, we think, seen the whole that is wrapped up in his own words, when he says of the Divine Word, that "He is the only source of all true light, by which any man in the world ever was, ever is, or ever shall be enlightened." *Φωνᾶντα συνετοῖσιν.* Our limits will not permit us to say more at present on this all-important and all-comprehensive subject, except that we do not think it one interesting only to the professedly metaphysical student, and therefore we do not think it would be out of place in Mr. A.'s book.

The other desideratum which we have found in this volume, is a more symmetrical and complete development of doctrine in the author's exposition of John vi. There is nothing wrong,—nothing that is not pious and edifying, and catholic, in what he has said,—but it is not the full harmony, not the perfect orb of truth, which the evangelist was inspired to exhibit in his record of that discourse of our Lord, wherein the whole mystery of spiritual life is set forth.

The question is, what connexion have our Lord's declarations in this discourse, of the necessity and benefit of eating his flesh and drinking his blood, with his own eucharistic sacrament? This, as our readers probably know, is a controverted point. Mr. Anderson, after saying many true and beautiful things on the way in which faith feeds on the human nature of our Lord, winds up by declaring, in a note, that the language of Christ in the discourse at Capernaum,

> "Is suited—to lead our thoughts onward to the sacrament of the Lord's Supper. In the progress of this discourse, Jesus spoke plainly of his now approaching death. And, immediately after its delivery, He expressly warned his disciples of the treachery of Judas Iscariot. May we not believe, therefore, that, in like manner, our Lord purposely employed language applicable to the holy ordinance which He was to institute on the eve of his mysterious passion; in order that his disciples might afterwards recur to his words, as beautifully descriptive of the sacrament which was so instituted? As Dr. Waterland justly remarks, 'it would not be right to interpret the cup as relating directly to the Holy Sacrament.' For example, the words, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,' do not mean directly, 'ye have no life without the Lord's Supper,' but, 'ye have no life without participating in the Lord's passion.' Nevertheless, since the Lord's Supper is one way of participating in his passion, and a very important one, it is very pertinent and proper," &c.—P. 276.

Now all this, though good in itself, does not seem to us, we own, to come up to the true mark. The Lord's Supper is more in our eyes than *one way* of participating in his passion. In its kind, it is the way; and this is a difficulty to the inquirer into Catholic truth, that he has been led in some measure to see this, and yet can hardly fail,

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if in earnest in his religious efforts, to feel that without such participation every day and every hour, in every the smallest duty, and under every the most trifling trial, in his words, his thoughts, his wishes, and his prayers, he must fall—he can "have no life in him." How then is he to reconcile this? How is the Lord's Supper to be upheld in that exclusive dignity, as the channel of receiving Christ's flesh and blood, which he has been led to assign to it, and yet he, who only receives that supper occasionally, to count on the daily partaking of Christ, of which he stands in such need? We have on a former occasion, (Christian Remembrancer, New Series, vol. i. p. 400,) indicated what we conceive to be the true answer to the difficulty. We can do no more at present than refer to what we then laid down, and to express our conviction, that if admitted, it settles the question as to whether John vi. refers to the Eucharist.

We must add, that Mr. Anderson's book is divided into sections, so as excellently to adapt it for family reading.

Notes on the United States of America, during a Phrenological Visit. By GEORGE COMBE. In 3 vols. Edinburgh: Machlachlan and Co.

PRESUMING that the fame of Mr. Combe is sufficiently extended to guard any of our readers from purchasing a work by his pen, we think it worth while to extract a few passages from this farrago of quackery and radicalism, which are deserving, for various reasons, of being recorded:—

"A proprietor in a church [read meeting-house] became dissatisfied with the minister—boarded over his pew, and threatened, if the minister did not resign, to keep pigs in it. He was *rich* and self-willed, and would have executed his threat. The minister resigned!

"Another pew-owner, in the *most fashionable* part of a church, was offended with his neighbours, and let his pew to a family of negroes, [animals regarded in that country with more aversion than swine,] on condition that they should occupy it. They did so; and the other proprietors, finding there was no remedy for this in law, bought up his right at a very high price."

"In July last, Mr. Jackson, of Middleboro', near Boston, nailed up his pew, and covered it over with boards painted over with red ochre."

"The premises [of a Dr. Mott's school] are stated in the advertisement to furnish an abundance of the finest fruits, cherries, currants, raspberries, strawberries, &c. &c. In addition, the boys are furnished with a fine stock of rabbits, Guinea pigs, pigeons, turtles, hens, &c."

"The doctrines generally known under the name of Puseyism afford a specimen of the improvements in Christianity, which learned priests, even in the nineteenth century, propose, *when left to follow the dictates of their own judgment.*"

"Hitherto Scripture has generally been interpreted without the knowledge of the organs, and of their influence on the mental manifestations; and it appears to me that, when this knowledge becomes general, many popular interpretations will not bear investigation."

"Dr. Woodward, physically and mentally, is admirably adapted for his situation [keeper of a mad-house]. He is in the prime of life, and has large limbs, *a large abdomen*, large lungs, and a large head. His temperament is nervous-bilious, with a little of the lymphatic."

"The people worship themselves as the fountains equally of wisdom and power."

"Between lectures and churches, the public are provided with *cheap excitement*, so that with many the inducement to attend the theatre is much diminished."

"In England, *individuality and eventuality*, (which give a practical tendency to the understanding,) predominate, and the English oppose the Church by refusing Church-rates."

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"A man is safe in Massachusetts if he professes a faith which is already supported by a powerful body of respectable persons; but if his opinions be singular, or not recognised by an influential sect, he is exposed to all that minor persecution which operates insidiously, and in the dark. . . . . Some medical men, for example, who have embraced phrenology, declined to read addresses in favour of it before a public audience. One gentleman told me that he could not, while he held his office, safely advocate phrenology."

"They told me that the influence of the Edinburgh Review on opinion in the United States was at one time very great, but that it had much declined, and is still declining."

"In Philadelphia, last year, a mob burnt down a splendid public hall, because meetings were held in it for the abolition of slavery, and no attempt has been made to prevent them. The fire companies, with their engines, attended, and strenuously exerted themselves in preventing the fire from spreading to the adjoining buildings: *but they made no effort to extinguish the fire in the hall itself.*"

"When the State House bell sounds the alarm of fire, we look to see in what direction the firemen are running, and if they go out of sight, we conclude that the conflagration is in a distant part of the city, and *trouble ourselves no more about it.*"

"Were I to consult my personal comfort merely, I should prefer to live in England."

"In Europe the better educated class rules the less instructed; while *in the United States the more ignorant govern the more enlightened.*"

"I have listened to orthodox sermons, in Scotland, for thirty-five years, and have long ceased to hear a new idea from the pulpit. I find Calvinism precisely the same in America as on the other side of the Atlantic—so purely doctrinal, and so little practical."

"The dependence of the clergy on their hearers has led some of them to study their humours, and to preach fanatical doctrines for the sake of excitement, rather than to follow the dictates of their own understanding. . . . . There is a growing disposition in the people to subject religion to the examination of reason; and opinion is in some instances passing *even beyond Unitarianism.*"

"The Rev. J. Pierpont, a Unitarian pastor, a man of great talent and of the purest morals, has preached too strongly against intemperance, and takes too active a part in the temperance cause, to suit the taste of his congregation, a large proportion of whom are distillers and retailers of spirituous liquors. These have taken offence; and on a recent vote, to decide whether his letter in explanation of his conduct was satisfactory or not, ..."

"It is currently reported, that at the late election of the state officers of Massachusetts, about one hundred votes were given in favour of *Mrs.* Maria Anne Chapmen, as governor, or rather 'governess,' of the state."

"This is *Sunday;* and in the evening I attended a great caucus meeting of the whig party."

"Twenty years ago, no congregation in New York would admit Dr. Channing into its pulpit. Now the Unitarians have two handsome churches, attended by highly respectable congregations."

"The Universalists are making more progress among the common people than the Unitarians. Some of this sect believe that those individuals who in this life have been enabled, by the Son of God, to make great attainments in virtue, shall in the next enter on the enjoyment of happiness immediately after death; while the incorrigibly wicked in this world will be awfully rewarded hereafter; not to continue so for ever, but that they may be convinced of their folly, and recovered to a virtuous frame of mind. Another class admits 'no punishment for sin but what Christ suffered.' Both believe in universal salvation. This sect numbers 600,000."

"Sunday is considered to end at 7 P.M."

"The educational institutions of the United States appear generally to be defective. The common schools stop short of supplying reading, writing, and arithmetic."

Three Years in Persia, with Travelling Adventures in Koordistan. *By* GEORGE FOWLER, *Esq.* In 2 Vols. London: Colburn.

WHATEVER may have been the real objects of Mr. Fowler's sojourn in Persia, the character which he *assumes* in these volumes is that of

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a light-hearted, pleasure-seeking adventurer. Nevertheless, he writes with spirit, and, at times, seriously. The following extracts will interest our readers; and are the more valuable, as coming from one who has probably had but few opportunities of imbibing the true Catholic tone.

"The only person I remember whose missionary zeal has led him from England towards Persia since Henry Martyn's death was Mr. Groves. To labour in Persia was, I believe, his original design, though he went beyond it into Tartary. This eminently distinguished layman sacrificed country, fortune, and friends, to his ardent desire for unfurling the banner of the Cross, and preaching Christ crucified to the poor Mahomedans. But zeal, indiscreet zeal, may waste its odours, even when it proceeds from the purest motives; and on this account one grieves to see an individual spending and being spent where no good results have been, or are ever likely to be, seen. Instead of grounding himself in the language, which he ought to have done, in England; instead of associating himself with some particular church, be it either within or without the Establishment; he went into the wilds of Mahomedanism, where the natives esteemed him to be a wandering dervish, instead of a respectable moolah, or sheik, which title would have commanded for him immediate respect. With an ignorant people, rank in life goes a great way; and, although we know that to be a Christian priest it is not necessary to be dressed in canonicals, yet *to be an effective advocate of the cause of Christ among the Moslems, he should have been of some order of the priesthood.* This interesting character (from an obstinacy of indiscretion, if I may use the term,) has sacrificed a life of varying and unproductive labour at Bagdad."

"Really it is astonishing to see the zeal which animates these people—[the Mahomedans] — literally pressing forward to their temples, and without any adventitious aid of '*Koran Societies*,' &c., to keep alive the flame of religious love. . . . . I must confess that I felt 'shame burn my cheek to cinder' at being twitted by a Mahomedan with our cold, frigid, Protestant worship, as compared with their animating zeal, which at this season of the Ramazan was so moving to the followers of Mahomet. . . . . I have mixed with almost every sect, and acquainted myself with their creeds, from the Ghebre to the Moslem, with all of whom this fast is a prominent feature; and what do I find in my own country? It is true, the churches are opened, but do I see the people flocking to them like the Mahomedans to their mosques? Where is their practice of charity, self-denial, coming out from the world, &c.? and are the commands of the Messiah so rigidly observed as are those of the Prophet among his people? The legislature once interfered to close the portals of dissipation during the Passion-week; the same power has opened them again to masquings and revellings, at which Moslems would revolt at any season. Furthermore, a member of the same legislature once proposed to desecrate the Sabbath to the level of other days! *The Moolahs would have proscribed him from their mosques.*"

The chapters which describe the political and commercial relations of Persia with this country do not convey any more flattering picture of Lord Palmerston's diplomacy, (or rather, we should say, straightforwardness and activity,) than we have been accustomed to receive from other quarters of the globe.

Tour in Austrian Lombardy, the Northern Tyrol, and Bavaria, in 1840. *By* J. Barrow, *Esq.* London: Murray. 8vo. Pp. 375.

Uncritical readers who take up this volume will possibly find as much amusement in it as average productions of this class usually afford. It is hard to say, however, what plea Mr. Barrow can have had for adding to the number of those who have described this beaten track before him. He admits that he has no taste for *the fine arts*, either of architecture or painting; an admission, by the way, which is rather superfluous, when he cannot admire the cathedral of Fryburg,

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and passes through Cologne, which is allowed to contain the most splendid specimen of Gothic architecture in the world, with this remark — "It is a curious town, were it only for the Roman antiquities which are dug up there: besides these, there is not much to detain the traveller who, like myself, may have already visited it." His acquaintance with *the classical writers*, he tells us, amounts to a "very small smattering;" which is likewise too apparent. As a specimen of *his theology*, he informs us, that Zuinglius "taught the true religion of Christ," and was "a true church-militant;" (what does this mean?) And lastly, he was prevented (even if he had the ability,) from doing justice to the scenery of the country which he visited, by a weak state of health confining him to the easiest modes of travelling.

In point of fact, the book is most superficial, being filled up with gossiping episodes about things and persons very indirectly bearing upon the matter in hand. While Iceland, or Norway, or even Ireland, was the theme on which he wrote, his defects were not so transparent; but in this instance, we must say that he has "multiplied words without knowledge."

A Summer in Western France. By T. ADOLPHUS TROLLOPE, ESQ., B.A. *Edited by* FRANCES TROLLOPE, *Author of "Domestic Manners of the Americans," &c.* 8vo. 2 vols. London: Colburn. 1841.

THE author of this work differs in many respects most advantageously not only from the thousands of travellers, but the hundreds of writers of *Travels*. He seems to have wished and endeavoured really to *know* the land in which he has been living and moving,—to know it, not merely in its outward and physical aspect, but in its really essential and vital points—the ways and character of the children of the soil. We apprehend that though France is the neighbouring country to our own, and as such is for the most part used by our travellers as the road to more distant ones, it is the one with which they are, on the whole, least acquainted in the points of view we have indicated. We must also mention that, in addition to the merit of seeking to remedy this want, Mr. Trollope has an eye for ecclesiastical as well as other antiquities.

The following extract, while it serves to show Mr. Trollope's right way of thinking, possesses a melancholy interest.

"France," says Mr. T., "is unquestionably advancing rapidly in physical and material civilization. It is impossible to travel through the country, with an observant eye, without being convinced of the fact. Her new roads in her more backward and hitherto neglected provinces, and improved roads throughout the kingdom; her greatly increased means of communication by the almost daily establishment of new competitors in the carrying business on the public roads, and the formation of new companies for the navigation by steam of rivers hitherto profitless to commerce; the almost daily commencement or completion of quays, bridges, and other public works, in almost every part of the country; the cultivation of much hitherto unenclosed ground in many provinces, and the general establishment throughout the country of agricultural and industrial societies; are all manifest and easily recognised proofs of the progress France is making in the various branches of material civilization. The evidences of a nation's advancement or retrogression in moral and intellectual civilization, do not lie quite so much on the surface of

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things, and are not by their nature so manifest to observation. But an observant traveller will not pass through the kingdom without finding many a straw, which will serve to indicate which way the wind is blowing in these respects also. And I saw, both in Paris and in the provinces, enough to convince me that the country is making as decided a progress towards moral barbarism, as it is towards physical civilization. The history of the world has amply proved that progress in the one of these directions is not incompatible with as rapid an advance in the other. It remains to be seen whether or not there is any necessary connexion between them; and it is for England, as the most advanced nation of Europe, to discover for herself, and show to others, how great a degree of material refinement and luxury mankind can endure, without its becoming the cause of dissolution of manners and moral retrogression.

"The most malignant symptom of this moral disease, which is destroying the nation (France), is the universal want of faith—not religious faith only, but of faith in any thing—in virtue, honesty, and morality—in the reality of any thing not cognizable by the material senses—in the government, in their superiors, in their neighbours, and in themselves. Every thing but the material interests of bodily comfort and well-being is spoken of in the same cold, sneering tone of sceptical ridicule; and the existence of any good, but that of sensual enjoyment, is deemed at best doubtful, and therefore unworthy of pursuit. It requires but small penetration to perceive that such a temper of mind must lead to a degree of selfishness and *individualism*, which, as soon as ever it becomes sufficiently universal, must sever the band which binds individuals into bodies politic, and dissolve society into its original elements. Among a variety of small traits and indications of national feeling, which, as I said just now, serve as straws to show which way the wind blows, many, though producing an impression at the moment of their occurrence which is not afterwards effaced, are themselves of a nature to slip from the memory. One unmistakeable index, however, to the moral sentiments of a people may be found in their newspapers and popular literature; and, throughout the whole of my tour through the provinces, I took considerable pains to ascertain what newspapers and books were the most read. The cafés and reading-rooms afforded me the means of judging of the first; and the contents of the circulating libraries, and the information of the keepers of them, supplied a tolerably sure criterion of the latter. The 'Charivari' is, comparatively speaking, an expensive paper, and would not, therefore, be found in the smaller and poorer cafés. But in those of more pretension it was invariably taken, and was, as far as very constant, and I may say, very extensive observation could enable me to judge, more eagerly asked for, and more constantly in hand, than any other publication. The nature of this print is unfortunately too well known to make it necessary for me to characterise it with much particularity. It is written certainly not without much talent; but its staple contents are blasphemy, obscenity, and unceasing attacks on every species of existing institution. The church, the state, the law, the tribunals, the judges, the peers, the deputies, the ministers, be they who they may, are all in their turn assailed with its clever, though somewhat monotonous, ridicule. It is difficult to conceive the idea of a publication of a nature to be more extensively and deeply pernicious than the 'Charivari.' The eminent success which has followed the establishment of this paper has brought into existence a crowd of imitators, such as 'Le Corsaire,' and others of the same stamp. They are, for the most part, equally detestable, without being so cleverly written; and supply obscenity and blasphemy at a cheaper rate to those who cannot afford to take the 'Charivari.' Their circulation, however, is far from being equal to that of their prototype. Of regular newspapers, the 'National,' the 'Siècle,' and the 'Presse,' are those most commonly met with in the provinces over which I have travelled. The various shades of politics professed by these papers are sufficiently well known. In moral tone, they are all, more or less, objectionable. The 'feuilleton' of Le Siècle is generally supplied by some of the popular writers of fiction of the day; and, to those who are in any degree acquainted with the current French literature of these times, that is saying quite enough. Some of the tales and romances, thus offered to thousands as their literary daily food, are, of course, less censurable than others; but the general tendency of them all is bad and demoralizing. If from the cafés, we turn to the circulating libraries, their contents, of a nature equally pernicious, and little less ephemeral, amply confirm the conclusions we shall have been inclined to draw from the favourite sheets of the public press. The innumerable volumes of Frederic Soulie, Paul de Kock, Eugene Sue, and Balzac, and a few others of similar

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character, constitute nearly their entire stock. And the mass of corrupt and corrupting ideas which address themselves to the passions, the imagination, and occasionally to the reasoning faculty, throughout a series of works, not one of which any English father of a family would dream of suffering to enter his house, forms the daily and nightly reading of the young of both sexes.

"I had hoped that the deep-seated causes of profound demoralization, which I knew to exist in Paris, were confined to the capital, or, at least, to the larger cities of France. But my journeys through the provinces have amply convinced me, that any estimate of the state of the country, based on such a notion, would be eminently fallacious. It is useless to point out, as has frequently been done to me, when speaking to Frenchmen on the subject, individual cases of exception, which, nine times out of ten, occur in the family of some old Carlist, who regards the whole state of things with horror, and keeps himself and his family carefully aloof from all contact with the world around him. To cite the sound health of a family who had escaped the contagion of an infected city by keeping their doors scrupulously shut and hermetically sealed, as a proof that the pestilence was not raging there, would not be more absurd. The truth is, that the country is demoralized to an awful degree. Throughout the whole length and breadth of the land the plague-spot appears. The fountains of all morality and healthy feeling have been poisoned at their source, and it is therefore vain to expect the stream to run pure. The only part of the nation yet free from the wide-spread contagion is the peasantry, the rural labourers of the villages and scattered farms; and they, alas! are so only in exact proportion to the darkness of their ignorance. Nothing can be farther from my intention than to advocate the continuance of this ignorance. Most dangerously precarious in its nature, and lamentably insufficient in its quality, must be the comparative innocence which results from the benighted condition of a large proportion of the French agricultural population. Yet such has been the nature of the enlightenment bestowed upon the people, that it results incontestably from statistical documents, that those departments and communes of France are most free from crime in which *education*—as it is most erroneously termed—has made the least progress. These departments are found in the exclusively agricultural districts in the centre of France. According to Dupin's exceedingly interesting tables and charts, the department of La Creuse is that in which the smallest proportion of the inhabitants can read and write; and it is also that in which crime, of every kind, is the least common. One such fact as this is worth ten volumes of abstract theories. And what is the practical lesson to be drawn from it? Not that ignorance is good, as a preservative of innocence; but that a steam-engine Lancasterian process of turning out the greatest number of readers and writers in a given time is not education; and can lead, when unaccompanied by moral culture, only to a loathsome forcing of all that is bad in human nature, instead of implanting the seeds of good."—Vol. I. p. 354.

Explanation and Exhortation for Persons of all Ages, in Parochial Lectures, on the Church Catechism, and the Order of Confirmation. By the Rev. J. C. EBDEN, M. A., *Vicar of Great Stukeley, Huntingdonshire, &c.* London: Hamilton, Adams, & Co. 1841. 12mo.

A USEFUL little book, on the whole, consisting of half a dozen sermons, which, however, would be much more interesting, were they divested of that prolixity and repetition, which, though expedient sometimes in discourses of an explanatory character addressed from the pulpit to young persons, yet render a book heavy and tedious to read. The work does not accomplish quite so much as the title might lead to expect, but it is useful in its way. The sincerity and earnestness of the preacher are very manifest; but his style of preaching is far too deferential, too polite, approaching to the timid. He shows a degree of tolerance to tenets and opinions which he declares to be at variance with the doctrine of the Church, that, considering the book is inscribed

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to a bishop, is remarkable. But it does not look well for a priest to present divine truths to those under his spiritual care, in a manner almost implying that their reception and belief are quite optional. The minister of God's word should speak with authority; and Mr. Ebden, while clearly evincing the depth of his own convictions, does not so speak. But, as we have said, the book is useful, and we will cite a passage or two, by which our reader will be able to form for himself a general opinion of the rest of the work. He thus remarks on the appointment of sponsors and the sacrament of baptism.

"I shall not now reason upon the institution of God-parents, or sponsors, further than to notice, that as baptism represents, what by God's gift takes place in itself, namely, a new birth, in which the soul is withdrawn from its state of nature, the Church in some measure did for this reason choose others than the natural parents to represent the child on his admission into a covenant at variance with the lot, in which he was born into the world. You may also perceive that in the troubled, though holier days of the primitive church, when the lives of christian professors were in danger, and their faith sorely tried, there was much need for multiplying assurances, that children should be brought up according to the promises made in their names . . . . . Though the Church still keeps up its first practice, there may not appear to be in the present time that particular call of duty, which has been just mentioned; but let us remember that if God thinks fit thus to try, to chastise, or to purify his church, he may see need that it should again pass through the fires of persecution; let us not therefore lightly regard the cautions and cares of holier men than ourselves, nor let us run the awful hazard of trifling with the name and vows of God."—P. 8.

"Having been made a *child of God*, he is enabled to speak of his *heavenly Father*, and prompted to thank him with all his heart, that he is put in the way of escape from his natural lost estate, and of being saved through Christ. Brethren, consider carefully what is meant here by being called to that state of salvation, in which it is implied that we are placed by due admission to baptism. It cannot mean that there then is imparted an unqualified and enduring certainty of entering into the joys of heaven, for then there would not have been any need of prayer for continuance in that state. However highly the Church rates the spiritual graces conveyed at baptism, it does not claim among them the necessary gift of such an unfailing assurance. The word salvation must not here be taken to mean more than an immediate release from previous condemnation, and a further capability of being finally saved, or the fact of having been brought within the place by which God has chosen that his grace should in ordinary cases operate. A step in the road may be taken by those who go not the whole way."—P. 19.

In a subsequent part, on the subject of *duties* and *good works*, Mr. Ebden falls into the common way of speaking of them as things imposed upon us by the arbitrary ordinance of God, without reference to the harmonies of that constitution which was originally made after the likeness of the Creator. He asks, "Is it no high honour and distinction, that God hath ordained *all* good works on purpose that man should walk in them?"—Now man was made for good, not good for man. Not only was he made for good, but he was pronounced to be good. To continue in that state, it was necessary to preserve its integrity. His present state of condemnation is the result of his violating the harmonies of that constitution, of the corruption of his original state; and, whether to child or man, we would ask—not, "is it no honour and distinction that God hath ordained *all* good works on purpose that man should walk in them?" but if it is not a deep, humiliating, debasing shame that now to do evil should have become our nature. We do not, of course, mean that the subject should be treated in this concise way, but that such is the line of argument or

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demonstration which should be adopted. Mr. Ebden complains that "the idea of duty becomes ordinarily coupled with that of fear;" and well it may be, if, in addition to the painful sense of the weakness and evil tendencies of our present nature, we are not led to observe and feel the wonderful love and goodness of God to us, and the absolute necessity of misery were we to remain undelivered by Christ's baptism, and separated from his holy communion. Such a mode of teaching would at least have the advantage of effectually obviating the delusion, that God's mercy to sinners will be extended irrespectively of the fulfilment of the conditions upon which that mercy has been promised. It would remove the coldness which attaches to the sense of duty; it would realize the consciousness of sin, and quicken the desire to escape the great condemnation.

Among the "conceits" of the month, is a Letter by the Rev. Mr. Wackerbarth, calling upon Sir Robert Peel to attempt a reunion of the two branches of the Church in Ireland, and expressed in language calculated to give very just offence. For ourselves, we must protest against such unwarrantable experiments upon the forbearance of good, quiet, religious people. We do not believe, indeed, that Mr. Wackerbarth is in earnest in his proposition; nor do we believe that he can ever have imagined that the reconciling of the Roman schism in that unhappy country, is a matter that lies within the ability, or even the province, of an English prime minister. The writer is one of those intemperate persons whose advocacy is most sincerely to be deprecated. Nothing can damage a good cause more than such a friend: we are sure this must be the opinion of those excellent individuals of our communion whom he commends in this letter; and we do most earnestly hope that they will use their influence to repress such indiscreet ebullitions of zeal without knowledge, which even when they do no harm, cannot possibly do good.

"Conferences of the Reformers and Divines of the *Early English Church*, (sic!) on the Doctrines of the Oxford Tractarians, held in the Province of Canterbury, in the Spring of the Year 1841," by a Member of the University of ——, (Seeley and Burnside, 1841,) make up nearly the most ridiculous volume of our acquaintance. The sketch of imagination, by means of which we are to picture Cranmer, Ridley, Whitgift, Bramhall, J. Taylor, Hooker, (on whom, by the way, the author confers a posthumous doctor's degree,) and *Chillingworth*, sitting in the same room, and on a variety of theological subjects *coming to the same conclusion*, is attended with much more than chronological difficulty. We recommend three things to the unhappy writer of this book,—1st. To let many years elapse before he writes another, as it is scarcely conceivable that he can, within any brief period, publish, without exposing himself. 2dly. To read the Bishop of Exeter's last Charge, for many reasons, but especially this, to teach him the true use of the word *heresy*. 3dly. To prosecute the study he seemingly recommends, that of our standard divines since the Reformation, including very many of those he has introduced into his conference. The result of a real study of them, instead of a few extracts here and there, which he has not reflected enough properly to digest and understand, would probably surprise him much.

It may do him good, moreover, to look at a revised reprint which has just been issued by Mr. Parker, of Oxford, of an old translation of the Commonitorium of Vincent of Lerins, against heresy. Over and above the importance of the main work, the Introduction contains a very valuable extract from Bishop Beveridge, and the Appendix is made up of opinions bearing on the question expressed by several of our greatest reformed divines, from Archbishop Cranmer to Bishop Kaye *inclusive*.

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From the same quarter have also appeared reprints of Sherlock on the Church Catechism, and Prideaux's "Doctrine of Prayer." The value of such republications ought to speak for itself.

It is interesting to know that the controversies in which we are all so largely interested here, are going on among our transatlantic brethren. In addition to Bishop McIlvaine's work, which we noticed a month or two ago, we must call attention to one by the excellent Bishop of New Jersey, entitled, "A Brief Examination of the Rev. Mr. Boardman's Proofs," &c. (Burlington, 1841.) Mr. Boardman had professed to prove that "a large and learned body of the clergy of the Church of England have returned to some of the worst errors of popery." Bishop Doane deals with the charge, how, we need not say of so distinguished a champion of Catholic truth,—so worthy a scholar of the great Hobart.

"Remarks on the 'Oxford Theology,' in connexion with its bearing on the Law of Nature, and the Doctrine of Justification by Faith," by Vanburgh Livingstone, (New York, Taylor and Co. 1841,) is another very favourable specimen of the intelligence of our American fellow churchmen. It is written mainly in answer to Bishop McIlvaine's book.

"The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library," Vol XXXII. Rosenmüller and others on the Messianic Psalms. (Clark, Edinburgh, 1841.) This "Biblical Cabinet," seems an undertaking intended to give an impulse to what is sadly lacking among the Presbyterians, and other sectarians of Scotland, theological study. We confess that biblical criticism seems to us an unsafe end for beginners to handle.

"The Lyre of Zion: a Selection of Poems, &c.," by Thomas Ragg, (Hamilton, Adams, & Co., 1841,) is a compilation which we cannot recommend. It is neither taken, generally speaking, from the best sources, nor done accurately.

"Blackheath, or the Morning Walk; a Poem, by James Cross," (Greenwich, Cross, 1841.) This is really interesting. One of the most delightful localities round the metropolis has found a young man to sing its praises—in inadequate, but not altogether unworthy strains.—Mr. Cross has not given us enough,—nor in the hands of a young poet, could a merely descriptive and reflective set of verses in general give enough,—to enable us to augur with thorough confidence for the future; but he has shown enough of originality, and what we value still more, of *reality*, to lead us to say to him, "Go on and prosper." He has much to learn; and we will take this opportunity of impressing on him a lesson, not of intellectual, but of religious taste. Let him eschew a modern evil practice into which he has once fallen—that of using, in (comparatively) chance reference to God, his most awful and incommunicable name, Jehovah.

"An Enquiry into the Possibility of Obtaining Means for Church Extension without Parliamentary Grants," by the Rev. Wm. Palmer, M.A. of Worcester College, Oxford, (Rivingtons, 1841.) An important pamphlet, on an important subject. That the Church of England cannot continue to act merely on the defensive—that she is at present bound to *create* as well as to preserve, is now the full conviction of every earnest and powerful mind within her pale.

"The History of the Resurrection Authenticated, &c." by the Rev. H. M. Grover, (Rivingtons, 1841,) is a harmony of the narratives of the four Evangelists, in as far as they bear on that point.

"Christian Priesthood: a Supplement to the Church Catechism," Third Edition, (Burns, 1841,) seems sound, judicious, and useful.

We have read, and been exceedingly pleased, with the Second Number of the "King's College Magazine," (Houlston & Hughes). A just sense of propriety has induced the "*Student*" Editors to leave matters concerning the government of Church and State to older heads. Imagination is the province which they

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profess to occupy; and we must do them the justice to say, that they give promise of a very high degree of ability. "An Apology for Nursery Tales" is really a very valuable paper; and the poetry of "C. H. H." and "Hal" is well conceived and prettily executed. The whole number is very amusing; and heartily do we wish the conductors success among that very important class to whom they seem to have especial facilities for access—the young men who are engaged in the endless varieties of "business," which a crowded metropolis gives birth to. There is a catholic ἦθος about the Magazine which must do good.

The "Family Library" has reached its penultimate number. It is some time since we had seen any of the series; but if this be a specimen either of the principle or literary ability with which it has been conducted since it has been in Mr. Tegg's hands, the public will certainly have no cause to regret its decease. The title of the volume is, "Lives of Individuals who have raised themselves from Poverty to Eminence or Fortune;" and the author, or rather compiler, is a Mr. Davenport, whose mischievous propensities are happily checked by his feebleness, but who fails not to libel every one that is raised above his own miserable standard.

"Innisfail, or the Irish Scripture-Reader; Narratives of Facts," (Nisbet and Co. London, 18mo, pp. 233,) has not, even in the eye of the editor, any pretension to literary merit; but is published in the hope of procuring increased support for the "Irish Society." *Our* hope is, that in so far as it is read, it may have the effect of convincing Churchmen that as the Irish language is the only medium by which the hearts of that people are to be reached, so it can not be right that the work should be abandoned to the injudicious zeal or *hired formalism** of unauthorized and often unsound "Readers." We do hope that the heads of the Church will exert themselves to remove this national disgrace.

The Rev. H. S. Richmond's pamphlet on "The Hope of Christian Parents for their Baptized Children," (Hatchard,) is an instance of practising upon the public, which does appear to us quite unjustifiable. The author is evidently a person desirous of being orthodox. His mind, however, is in a maze; and he has determined to try and *write himself into clearness.* And, indeed, we think he cannot do better; but it is scarcely fair to make such lucubrations public.

We have looked over a Number of "the Historical Library," (to wit, the History of England) by Miss Julia Corner; and if there is not *much* to blame, there is certainly nothing to commend in it. It is a commonplace performance, written in the undiscriminating liberalized spirit of the present day, which seems incapable of grasping any high principle; and, by consequence, is little fitted to form the minds of the young, for whom it is intended.

Readers who are in search of amusement will thank us for directing them to "A New Home—who'll follow? or Glimpses of Western Life, by Mrs. Mary Clavers, an actual Settler." (Francis, New York and Boston.) The volume contains a very clever description of the trials and difficulties which fall to the lot of the settlers in the "Far West;" is written with great good taste and feeling; and portrays (we are informed) with rare fidelity, the state of men and manners in the half-civilized districts of "the Union." It should certainly be republished in England.

"The History of Banbury, including copious historical and antiquarian Notices," by Alfred Beesley, (Nichols and Son, London,) Parts I. to VI.; though

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* We would not have made this charge of ourselves; but our author boasts in it: "I was in the depths of ignorance (says he) when I first of all took in hand the Irish Testament . . . . . and it is just the same with many of the Irish teachers: they begin with no wish, but *just to earn something* by instructing others to read the Irish Bible!!"

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professedly a work of local interest, deserves honourable mention at our hands. It happens, indeed, from the circumstances of the case, to provide a tolerably full epitome of English history; for the neighbourhood is rich in Druidical and Roman remains; and the town is itself connected with some of the most important incidents of the Great Rebellion, as well as with those schismatical steps which led to it. But independently of this fortuitous accession to the intrinsic value of the work, minute and diligent inquiry is at all times entitled to our thanks; and it is by local associations that the taste for historical study is most commonly aroused. The writing is easy and unaffected, and the tone impartial.

"Sermons preached at Harrow School," by Christopher Wordsworth, D.D. Head Master of Harrow School, &c. Preaching directly to the scholars in our great schools, is a novelty to which we wish all success, even in cases where the preacher is not such as the present, head Master of Harrow, who has added a grace even to the illustrious name he bears.

Besides these, we must notice two separate sermons; one preached at the Bishop of Durham's late visitation, by the Rev. R. C. Coxe, M.A., Vicar of Newcastle-upon-Tyne, &c. (Newcastle, Currie. London, Rivingtons, 1841.) And another, on "The Present Condition and Prospects of the Church and Nation," by the Rev. W. Nassau Leger, A.B., Incumbent of St. Mary-in-the-Tower, Ipswich. (Wertheim, 1841.) Both of them orthodox, able, and useful.

ERRATA IN LAST NUMBER.—Page 209. In notice of Harris's Sermon, for "Our Rule and Our Mind," read, "One Rule and One Mind."
In notice of Hillyard's Sermon, for "Archdeacon Hillyard," read, "the Archdeacon of Lincoln."

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

ON THE PROSPECTS OF THE CHURCH OF ENGLAND.

No. I.

FOR the first time within our recollection, a session of parliament has passed over without the introduction of any measures materially affecting the interests of the Church of England. The present, then, seems to be a favourable opportunity for entering on a survey of her general position,—of the dangers which are before her,—and of the means by which her usefulness may be continued and augmented.

That, within the last ten years, the Established Church has become the subject of direct and violent aggressions, and that numerous measures, more or less injurious to its interests, have been vehemently pressed forward, are matters which are, of course, familiarly known to every one. Seven or eight years ago, the friends of the Church were almost reduced to despair. They saw parliaments eager to commence the work of destruction, and only withheld by a sort of miracle from the most fatal innovations. They felt the ground trembling beneath their feet, and almost looked on the religious establishments of this country, as amongst things that had passed away. The tide of revolution was, however, staid for a time, partly by those who had first set it loose, and the tone of public feeling has been gradually assuming a more friendly character with

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reference to the Church. But there is still much in the aspect of the times, which is calculated to excite serious uneasiness and apprehensions for her future safety. She may, indeed, seem at present to be in comparative security. There may be much to encourage in the improvement of her internal organization, the increased zeal of her members, the augmentation of her churches. But, on the other hand, we have to dread the influence of principles, which, if carried into operation, would be equally fatal to religion and to established order; and though the influence of those principles may seem for a moment to be checked, it is impossible to conceal from ourselves the numbers of their adherents, and the possibility of their ultimate success. Under these circumstances, it becomes the first duty of the members of the Church to consider her position, and to adopt such measures as shall be adequate to the amount of danger by which she is surrounded. We should take a narrow and superficial view of the real difficulties which beset the Church, if we were to attribute them merely, or even principally, to the indifferent or unfriendly feelings of governments. It is true that they may be augmented, and that their remedy may be impeded by the apathy or hostility of the ministers of the crown, and wherever this is the case, those ministers are most deeply culpable; but the real causes of the dangers which confessedly surround our ecclesiastical establishments, are of such a nature as to be, in a great degree, independent of governments and their changes. Instead of being under the control of ministers, they are themselves the controlling powers which direct parties out of office, and ministers in office.

Why was it, I ask, that the Church of England was, in the space of thirty years, reduced from a position of perfect security, to one of danger and difficulty? Why was it that governments and parliaments became apathetic or hostile—that political parties which once professed inviolable attachment to the interests of the Church, have become banded with her open and avowed enemies? Why is it that those enemies have risen from neglect and contempt, into a power which threatens, and has all but effected her destruction? Why is it that they have been able to exchange the tone of supplication for that of defiance—to throw off the mask of toleration and liberality, which so long concealed their real principles and feelings, and to avow their unmitigated hostility to the Church, and their triumphant expectation that the hour of her total overthrow is near at hand? Why is it, I say, that those friends of the Church, who, some years ago, ridiculed as chimerical the apprehensions of others, that certain measures would be dangerous to her interests, have been at length awakened to a sense of the reality of her danger; and have found themselves actually combating with all their energies against measures, which, at no distant period, they regarded as impossible and visionary? I would suggest these questions to the friends of the Church, as involving much more than mere matter for regret or curiosity. I would ask them to reflect deeply on the past course of events, with a view to draw from them lessons for the direction of the future. The principal causes, and the agencies which have produced past dangers, are still in operation; and the remedies which we can oppose to them in

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future, are the same remedies which, if originally applied, would have prevented the evil results under which we are now suffering.

Many causes may be assigned to those changes which we have been contemplating—some political—some moral—some physical.

Amongst the principal of these, will, of course, be reckoned the acquisition of political power by the Romanists of Ireland. The union of Great Britain and Ireland, however expedient or necessary it may have been in a political point of view, was destined to operate most injuriously on the interests of the Church in England, by introducing to the imperial parliament a considerable body of members returned by popish constituencies, and pledged to support popish interests. The Reform Bill infinitely augmented the evil, by placing three-fourths of the representation of Ireland in the hands of the priests and of demagogues, whose power was based on their hostility to the religion and the government of England. These circumstances, and the singular division of parties in England, by which a body of Irish members has been enabled to hold the balance of power, and to exert an unprecedented influence over the proceedings of government, are probably regarded, by many persons, as among the principal causes of the danger in which the Church has been for some time placed; and without doubt they are so ostensibly, if not really.

Another apparent cause of danger arises from the influence exercised by dissenters over the parliamentary representation of England, Wales, and Scotland. Previously to the passing of the Reform Bill, indeed, this influence did not exist to any great extent; or, at least, did not lead to any direct attack. But the creation of the ten-pound elective franchise at once gave to those classes, amongst which dissent numbers most of its adherents, a powerful influence on the return of members to parliament; and although dissenters themselves have rarely been able to obtain seats in the legislature, they have been enabled, at least, to effect the return of individuals more or less hostile to the Church. It must be remembered that the objects of the dissenting interest, in reference to the Church, are merely *destructive*. Their own divisions, and the consequent impossibility of claiming the honours and emoluments of the Establishment, or of effecting any alterations in its constitution which could unite them to the communion of the Church, have left to dissenters no object of hope, except her ruin, and as its preliminary, the destruction of all her temporal privileges and property. Such, in fact, are the avowed objects of the leading dissenters, and such are the motives which certainly influence the political conduct of the mass of their communities. Nor could there be a greater mistake than to imagine, that because dissent is not seen directly represented in parliament, or because it does not always urge its own claims to specific advantages, or does not find in ministers or parliaments any strong advocacy of its own interests, that its political influence, as an element of *destruction*, is insignificant. Unable to advance its own interests, it may be, and is, not without power to inflict injuries on the Established Church. The English party hostile to it, and the other institutions of the country—the *movement* party in general in parliament, is absolutely retained in

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existence by the influence of dissent. I do not mean, of course, that it is only supported by the dissenting interest; but that, without the support of dissenters, it would be utterly powerless, and contemptible in point of numbers, in the legislature.

A third, and still more formidable cause of danger to the Established Church is to be traced to the growth of revolutionary principles amongst the lower classes of society in Great Britain. We all know that hatred to establishments is the first principle of modern democracy, and that their destruction is invariably aimed at, in the first instance, as preparatory to an assault on all established institutions—on property, aristocracy, monarchy, society itself. It is in vain to conceal from ourselves that events have, for years, been gradually tending to augment the numbers, the power, and influence of this party; and to place it in direct and deadly collision with the antagonist principle of conservatism. It is clear that a formidable and increasing mass of physical force is arrayed on its side; and it is not impossible that conjunctures may arise, in which the activity and desperation of a revolutionary party may give them a decisive preponderance. A financial crisis—an irresolute sovereign—a timid executive—and all would be over. We have seen what political unions were on the point of effecting. We have seen what chartism was about to accomplish. We know not what chartism, and socialism, and other modes of revolutionary action, may yet effect. But we will not look to mere possibilities, or contingencies. It is plain that the combination of this revolutionary party with dissent, returns all that part of the legislature which is hostile to the interests of the Church of England; and that all measures of active hostility beyond the walls of the houses of parliament, such as opposition to church-rates, petitions against church-extension, declamations, and popular demonstrations against the Establishment, have emanated from the same parties.

When to these causes we add the indifference or hostility exhibited by Whig governments, or by some of their members, we have, perhaps, mentioned all the principal causes which have been usually assigned as endangering the Church of England. And there can be no doubt that they are the proximate causes of her danger. They are the causes which are obvious to all the world, and which lie on the surface of things. But are they the remote causes? Are they really and truly the *principal* causes which have endangered the Church? Are the efforts or the measures of Romanists, and dissenters, and destructives, and radicals, and whigs, the sole causes of the danger of the Church at present? Will they be the real and leading source of the evils which may hereafter descend on us? Or does any blame attach to ourselves? Have Tory ministries and parliaments, and has the Church herself, contributed in no degree to the difficulties in which we are placed? Has there been no tardiness, no apathy, no timidity, no prejudices, or selfish interests amongst ourselves? We fear that there is much room for self-accusation; much which calls for sorrow and repentance on the part of Churchmen. I would most earnestly entreat them to contemplate the real cause of the danger which is before us, and to consider how far it is attributable to the enemies, and how far to the friends of the Church.

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It is true, then, that Irish Romanism has attained a formidable position in parliament, and a formidable influence over government; an influence which is of no temporary or evanescent character—an influence which must make itself felt by any ministry whatever that may succeed to the reins of power, and must extort even from its political opponents, when they are in office, many concessions which they would gladly avoid, and which must be more or less injurious to the Church. But the enmity of Irish Romanism to the Establishment, would always have been comparatively powerless, had Great Britain been *united* in its support. It is also true that dissent and infidelity have influenced the constitution of the legislature to a most formidable extent; but they could never have been dangerous to the Church, had they not been permitted to acquire influence over *large masses of the population* of England. The real causes then of our dangers are to be found in the circumstances which enabled parties hostile to her to extend their influence amongst the people of England; and to those circumstances we are about to direct attention.

The origin of the evil is to be traced to the enormous increase of population in England and Wales, during the last forty years, amounting to upwards of 70 per cent., as appears from the following table, extracted from Rickman's useful Abstract of the Population Returns.

POPULATION OF ENGLAND AND WALES.

1801	8,872,000
1811	10,163,676
1821	11,978,075
1831	13,894,574
1841 . . probably . . .	16,000,000

The increase of population since 1801 is, therefore, about 7,000,000. Had this increase of population been appropriated by the Church of England—had even the greater proportion of it been gathered into her fold—she might have set at nought the political power of Irish Romanism and English sectarianism. As it is, the case is widely different. The population of the empire is fearfully divided in the struggle between establishments and their opponents. There is reason to apprehend that the preponderance in point of numbers is rather in favour of the latter. We may assume that the present population of Great Britain and Ireland is about 28,000,000, of which there are ranged, on one side, about 8,000,000 in England and Wales, under the influence of the Church; 2,000,000 of Irish Protestants; and perhaps 2,500,000 attached to the Presbyterian establishment in Scotland; making a total of about 12,500,000 more or less favourable to Establishments. On the other side we see about 3,000,000 of English dissenters and Romanists; 6,000,000 of Irish Romanists; and 1,500,000 Scottish dissenters and radicals; making a total of 10,500,000. To these must, we fear, be added the majority of that immense body, probably amounting to 5,000,000, who are now left unprovided with the means of religious instruction in England, and who are, to a great degree, subject to influences hostile to the Church. Under these circumstances, with a population so fearfully divided,

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the Establishment could not stand for a moment, were it not that the weight of the aristocracy and of property are thrown into the scale in its favour. The House of Lords has rolled back, for a time, a tide of innovation, which would otherwise have swept its foundations away. The House of Commons has been gradually influenced by the apprehensions of the landed and the mercantile interests; and all the interests which were threatened by revolutionary movements have united in resistance to the enemies of the Church. Their efforts have been, after a tremendous struggle, successful to a certain extent, and we seem, *for the present*, in a state of comparative security; but while such a fearful division of the population continues to exist, there can be no reasonable hope that security has been obtained against the renewal, and the ultimate success, of attempts to subvert the Established Church.

How different would the position of things have been, had the Church appropriated the increase of population from the commencement of this century. How widely different would have been her political position at this moment, if the constituencies of cities and boroughs had been under the influence of similar feelings in reference to her, with those which guide the county constituencies of England. If the great cities and towns of the empire, London, Birmingham, Manchester, Leeds, Sheffield, Nottingham, &c. &c., had been as much under the influence of the Church, as they are under that of its enemies—if their tradesmen as well as their merchants had been its attached friends—if their artizans and their labourers had been benefited by its charity, and trained, and civilized, and humanized beneath its kindly and benevolent influence, and its mild control—if a numerous and zealous clergy had been seen amidst the thronged masses of our manufacturing population, engaged in ceaseless ministrations for the spiritual and temporal welfare of their fellow-creatures, visiting the abodes of misery, and consoling their unhappy inmates amidst their afflictions, and not refusing to enter the haunts of vice and crime, and to preach repentance even to the outcasts of society,—it is impossible to think, without a sigh, of the different moral aspect which this country would have presented, and of the grievous contrast which is now before us. And if the moral effect would have been great, the results with reference to the political interests of the Church of England would have been, at least, equally so. The representatives of England would have been, almost to a man, friendly to the Church; and, as a necessary consequence, the government would have given her its undivided and steady support. The constitution of the empire would have probably remained unimpaired; and instead of those baleful political divisions which have impaired the vigour of the executive, and diminished the influence of England throughout the world, we should have probably enjoyed substantial unity of government in the permanent ascendency of the friends of established order. All this is past, irrevocably past; but we may deduce from the errors of the past the means of future safety, though not of ascendency.

In the next paper, I propose briefly to trace the causes of the present extent of religious destitution. W.

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Peterborough, *at Peterborough, Sept.* 19.

DEACONS.

Of Oxford.—R. Bell, M.A. Worc.; C. Price, B.A. Merton.

Of Cambridge.—W. H. Beauchamp, B.A. Christ; C. W. Belgrave, B.A. Linc.; P. Brett, B.A. Emm.; A. Douglas, B.A. Magd.; W. Elliott, B.A. Queen's; A. G. Hildyard, M.A. Pemb.; G. Powell, B.A. Trin.; A. L. Powys, M.A. Trin.; J. Rose, B.A. Trin.; R. Thorp, M.A. Emm.

Of Dublin.—G. Morgan, B.A.

PRIESTS.

Of Oxford.—S. Andrew, M.A. Linc.; F. H. Bennett, B.A. Ch. Ch.; T. A. Kershaw, B.A. Brasen.

Of Cambridge.—H. Bedford, St. Peter's; H. C. Close, B.A. Queen's; T. W. Irby, B.A. St. John's; C. J. Vaughan, B.A. Pemb.; J. G. Wodsworth, B.A. Pemb.

By Bp. of Exeter, *at Exeter, Sept.* 19.

DEACONS.

Of Oxford.—J. F. Kitson, B.A. Exeter; S. Johnson, Merton; W. F. Everest, Magd. Hall; M. Tylee, B.A. St. Edm.; H. W. Toms, B.A. Exeter; G. Burder, B.A. Magd. Hall; E. W. T. Chave, B.A. Worc.; C. H. Walker, M.A. Worc.

Of Cambridge.—G. R. Pryner, B.A. Cath.; R. K. Longdon, B.C.L. Trin.

Of Dublin.—R. A. Knox, M.A.

PRIESTS.

Of Oxford.—J. Carthew, B.A. Exeter; R. H. Chichester, B.A. Exeter; T. Coldridge, M.A. Exeter; R. P. Burton, B.A. Pemb.; J. Glencross, B.A. Balliol; L. M. Peter, B.A. Exeter; W. B. Bushby, B.C.L. Queen's; T. H. Britton, B.A. Exeter; J. L. H. Southcombe, B.A. All Souls; G. Coryton, B.A. Oriel.

Of Cambridge.—T. Drake, B.A. St. John's; J. Mickleburgh, B.A. Cath.; C. A. Hocken, B.A. Trin.; M. G. Lamotte, M.A. Sidney; W. Wall, M.A. Jesus; W. B. Marsland, B.A. Clare.

By Bp. of Bath and Wells, *at Wells, Sept.* 19.

DEACONS.

Of Oxford.—C. Bedford, B.A. New Coll.; G. J. Ford, B.A. Exeter.

Of Cambridge.—F. Hopkins, B.A. C. C.; G. F. Daniell, B.A. Magd.

PRIESTS.

Of Oxford.—J. W. T. Bennett, B.A. St. Edm.; C. J. Maddison, B.C.L. New Inn Hall; H. Milward, B.A. Wadham.

Of Dublin.—C. Gillmor, M.A.; E. Griffith, B.A.

ORDINATIONS APPOINTED.

Bp. of Sarum, *Oct.* 3.
Bp. of Ely, *Nov.* 23.
Bp. of Winchester, *Dec.* 12.
Bp. of Oxford, *Dec.* 19.
Bp. of Lichfield, *Dec.* 19.
Bp. of Durham, *Dec.* 19.
Bp. of Hereford, *Dec.* 19.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Barton, —.....	Trin. Chapel, Portsea					
Calhoun, T. G. ...	Beeding, v.	Sussex	Chichester	Mag. Coll. Oxford ...	£112	1122
Clark, J.....	Hunslet, P C.	York	Ripon	Vicar of Leeds	182	12,074
Cooper, H. J.....	Incumb. of Chapel, Windsor Park.					
Ditcher, J.	South Brent, v.	Somerset	Wells	Archdn. of Wells	*548	890
Etty, S. J.....	Wanborough, v.	Wilts	Sarum	D. & C. of Winchester	*375	1016
Forrest, M.	Urswick, v.	Lancaster	Chester	Landowners.....	86	752
Fowler, J. K.....	Lit. Wymondley	Herts	Lincoln	S. W. Heathcote, Esq.	20	226
Jones, J.	Nevern, v.	Pembroke	St. David's	Lord Chancellor	*174	1558
Lee, W.	Stanton-on-Arrow, v.	Hereford	Hereford	Lord Chancellor	*220	393
Lendon, W. S.....	Newton Bromswold, R.	Northamp.	Peterboro'	All Souls' Coll. Oxf...	*119	122
Longworth, J. L..	Bromfield, v.	Salop	Hereford	Hon. R. H. Clive, M.P.	*336	630
Meulen, F. V. D.	Bow & Broadnymet, R.	Devon	Exeter	F. V. D. Meulen, Esq.	335	962
Norman, F. J. ...	Stonesby, v.	Leicester	Peterboro'	R. Norman, Esq.....	90	287
Osborne, S. G. ...	Durweston, Bryanston, C.	Dorset	Sarum	Lord Portman	*538	573
Owen, G. W.....	Calverleigh, R.	Devon	Exeter	G. W. Owen, Esq.	161	91
Packer, S. G.....	St. Peter's, Bethnal Green, P.C.	Middlesex	London	Bp. of London		
Pollock, W.	St. Helen's, P.C.	Lancaster	Chester	.....	240	12,202

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PREFERMENTS,—*continued.*

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Paget, E. J.	Swithland, R.	Leicester		Lord Chancellor	£300	382
Phayre, R.	Rainham, St. Mary, c. St. Margaret.	Norfolk		Lord Ch. Townsend..	*717	450
Price, J	Pitchcott, R.	Buckingham		Heirs of T. Saunders, Esq.	304	28
Rendell, E.	Bampton, V.	Devon		T. L. S. Rendell, Esq.	*118	1961
Riching, E. H....	Atherstone, P.C.	Warwick		Vic. of Mancetter	97	3870
Robinson, J.....	Alresford, R.	Essex	London	Bras. Coll. Oxford ...	307	297
Sabben, T.....	St. Dennis, with Naburn, York, R.	York	York	Lord Chancellor	*90	1718
Satchwill, S.....	Covenham St. Mary	Lincoln	Lincoln	Queen	197	163
Seale, E. T.	Morleigh, R.	Devon		Sir J. H. Seale.....	*145	182
Short, F.	Corkbeg, R. (Ireland)			Lord Lieutenant	297	
Slack, T.	Little Leighs, R.	Essex		Sir S. Stewart	*398	189
Smith, R.	Astwick, R. *cum* Arlsey, V.	Bedford	Ely	Miss Dove	*280	785
Stainforth, R.	Pontefract, V.	York	York	Queen	313	9254
Stock, J.	Finchingfield, V.	Essex	London	J. Stock, Esq.	*503	2101
Strong, E.	Clyst St. Mary, Exet.	Devon	Exeter	Rev. — Strong.....	*190	137
Tookey, C.....	Upton Snodsbury, V.	Worcester	Worcester	Rev. H. Green.....	95	316
Townsend, T. S..	Union of Burnchurch.		Ossory	Lord Lieutenant		
Townsend, H. ...	Kilnagross, V.		Cork	Bishop of Cork.....	277	
Vaughan, C. J....	St. Martin's, Leices. V.	Leicester	Lincoln	Lord Chancellor	140	3034
Wood, F. B.	Barnwood, V.	Gloucester	Gloucester	D. & C. of Gloucester.	195	419

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Atkinson, R..... Head Master of Laughton Grammar Sch. Gainsbro'.
Beard, J. P. ..... Second Master of Grammar School, Dedham.
Calthorp, H..... Prebend. of Lichfield.
Churton, Rev. Ed. Canon of York.
Corbett, Archdn. Canon of York.
Dee, T. ..... Head Master of Clergy Sons' School, Lucan, Ireland.
Ellison, N. T. ... Prebend. of Wells.
Finley, J. ..... Dc. Chpl. to Earl of Gainsbro'.
Hudson, E. ..... Dean of Armagh.
Jeffrey, F. ..... Domestic Chaplain to Lord Molesworth.
Morgan, O. E. ... Domestic Chaplain to the Countess of Carhampton.
Pitman, T..... Prebend. of Chichester.
Portman, F. H. B. Prebend. of Wells.
Roberts, H. ..... Surrogate for Marriages, Halstead, Essex.
Sandford, J. ..... Canon of Worcester.
Thornton, J..... Chaplain to the Northampton County Infirmary.
Tyrell, G. W..... Domestic Chaplain to Bishop of Down and Connor.
Wilcocks, E. J.... Head Master of Grammar School, Berkhampstead.

CLERGYMEN DECEASED.

Bunting, J., late of Yelden, at Tavistock, 46.
Burrowes, Dr., Dean of Cork, 85.
Carpenter, J., at Tavistock.
Cleathing, J., Vicar of Thorpe Arnold, Leicestershire, and Rector of Brentingby, 75.
Farington, R., Rector of St. George's in the East, London.
Forsayeth, R., Rector of Kilfithstone, Diocese of Cashel.
Foster, R., Perp. Curate of Hunslet, Leeds.
Jackson, J. E., Dean of Armagh, 64.
Jones, W. L., Rector of Llanddeiniolin and Llanengan, Carnarvonshire.
Long, J., Perp. Curate of Winster, Kendal, 48.
Marshall, J. H., at Tickhill, Yorkshire.
Nettleship, W., Rector of Churchill, Worcestershire, and of Irby, Lincolnshire.
Oliver, R. J., Chapl. of H. M. S. Rodney, 26.
Piddock, J., at Ashby-de-la-Zouch, 77.
Pinder, W.
Pitts, J., Curate of Street, Somerset, 36.
Preston, G., Rector of Christ Church, Newgate-street, 51.
Sturgeon, W., Assist. St. George's, Leeds, 41.
Westerman, J., Vic. of Finchingfield, Essex, 73.
White, J., Vicar of Exminster, Devon, 80.
Wilson, T., Vicar of Mitton, Yorkshire, 60.
Wynne, —, Incumb. of Plaxton, Seven Oaks.

UNIVERSITIES.

OXFORD.

Sept. 18.

This day Mr. S. G. Selwyn was admitted an actual Fellow of New College.

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CAMBRIDGE.

Sept. 15.

The Rt. Hon. Henry Goulburn, Chancellor of the Exchequer, was re-elected the Representative of this University in Parliament.

A grace having passed the senate to the following effect:—"That those to whom the Sunday afternoon turns at St. Mary's, and the turns for Christmas-day and Good Friday, are assigned, shall, from the beginning of November 1841, to the end of May 1842, provide no other substitute than such as are appointed in conformity with that grace;" the following persons have been elected; each for the month to which his name is affixed:—

1841.

Oct. The Hulsean Leeturer.
Nov. The Rev. E. H. Browne, Emman.
Dec. The Rev. H. Philpott, Cath.

1842.

Jan. The Rev. E. Mortlock, Christ's.
Feb. The Ven. Archdn. Hoare, John's.
Mar. The Ld. Bp. of Winchester, Trin.
Apr. The Hulsean Lecturer.
May. The Rev. Wm. Selwyn, John's.

Sept. 25.

Hyacinth Kirwan, Esq. Scholar of King's College, in this university, was admitted Fellow of that Society.

FELLOWSHIPS AT KING'S COLLEGE.

A most important arrangement has just been determined upon by the authorities of Eton College. The fellowships of King's College, in this university, are exclusively bestowed upon the boys on the Royal foundation at Eton; the succession, however, to these fellowships has not always been regulated by the superior merit and attainments of the respective candidates. Priority of standing was, with some occasional and unimportant exceptions, the rule by which the succession to King's College was governed, as it by no means followed that the most gifted and industrious youths gained the valuable and highly prized preferment. In the last century, the incomparable person was a superannuated colleger; and (not to multiply instances) in one year, 1809, two such distinguished scholars as Judge Coleridge and Mr. Milman, were both superannuated. The electors of the two colleges have just determined to have recourse to an entirely new arrangement, and to put an end to a state of things, which was no less absurd and ridiculous, than mischievous and reproachful.

This year they have accordingly placed all the candidates for King's College fellowships exactly in their order of merit. The first on the list is the youth who gained the Newcastle scholarship last Easter; and the two next greatly distinguished themselves on the same occasion. Thus the old system of succession, according to priority of standing, is entirely abolished; and, for the future, merit alone will secure King's to a colleger. This must be admitted to be an immense improvement; and, when the benevolent intention of increasing the physical and personal comforts of the boys on the foundation, and diminishing, at the same time, their expenses to a vast extent by large and additional buildings, have been carried into effect, the education of a colleger at Eton will be, in every respect, the most desirable and the most honourable that any parent could provide for his child.

MISCELLANEOUS INTELLIGENCE.

CANTERBURY.—The Rev. John Winter, who has been for twenty years chaplain to the county prison at Maidstone, has received from his Grace the Lord Archbishop of Canterbury, as a mark of his Grace's favour, the degree of Master of Arts.

CHESTER.—*New Churches in Manchester.*—We have great pleasure in communicating to our readers that the Committee for Building and Endowing Ten Churches in five years, in the boroughs of Manchester and Salford, have hitherto been crowned with the most encouraging success. The funds subscribed for this important object since February last, a period of little more than five months, and that a period also of perhaps unparalleled depression of business in those districts, amount to upwards of 25,000*l.*, a very striking instance that where there is a will, with the Divine blessing, there is a way.

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It is evident it is the wish of the committee to make the best use of the means placed at their disposal, and we understand that no doubt exists that no fewer than four churches will be in very advanced progress by the close of the year. The foundation stone of the first of these christian edifices, called St. Bartholomew's, was laid lately in Regent-road, Salford, by Mr. W. Egerton.

DURHAM. — *Hexham Abbey.* — The Bishop of Durham and Viscount Dungannon have respectively given the sum of *50l.* towards the restoration of the Abbey Church, at Hexham, Durham.

The Cathedral.—In accordance with the suggestions of a parliamentary committee, the dean and chapter of Durham have thrown the cathedral (with the exception of the Chapel of the Nine Altars,) open to the public, for the purpose of enabling them to view the building, monuments, &c. This regulation came into operation on the 20th of July. During what are termed the six summer months the cathedral will be open from ten o'clock in the forenoon till five in the afternoon; and during the other six, from ten to twelve in the morning, and three to five in the afternoon.

The monument to the late Dr. Van Mildert has been temporarily erected in the chapel of the Nine Altars, at the eastern extremity of the cathedral. His lordship is represented in his robes, and seated on a chair, with a book in his hand, and seems to be in the act of delivering a charge to his clergy.

Choir.—We lately recorded the gratifying fact, that the weekly communion has been restored at this cathedral. We regret, however, to be informed that the choral service is still imperfectly performed, the choir and organist making their retreat after the sermon. When will people be sensible that the Eucharistic office, embodying, as it does, the highest act of worship, deserves, more than any other part of the service, to be celebrated with solemnity and magnificence? It is quite painful to find this portion of the service so neglected and degraded in our cathedrals; and it is to be hoped that measures will speedily be taken by those in authority to remedy so gross an anomaly. We are delighted to be able to mention one honourable exception, and that not in a cathedral, but in a *parish* church, viz. Leeds. There the choir remain during the *whole* service; the adult members partaking of the holy communion, as well as fulfilling their office in singing the Sanctus, Gloria in Excelsis, &c. Let the dean of every cathedral do as Dr. Hook has done.

EXETER.—*Consecration of Sir Thomas Acland's Chapel.*—St. Matthew's Day being appointed for the consecration of the new chapel built by Sir Thomas Acland, in his grounds at Killerton, the circumstances attracted great interest, from the high respect in which the worthy baronet and his family are held, and from the peculiar style and character of this sacred edfice, raised by the munificence of a man known as a most devoted supporter of our venerated Church, and of every good and benevolent work. The Bishop of Exeter was received by Sir Thomas at Killerton House, where his lordship was met by a large body of the clergy, who walked in procession, headed by their right rev. diocesan.

The consecration service, with the usual morning service, being finished, a sermon was preached by the Ven. Charles J. Hoare, Archdeacon of Winchester, and prebendary of that cathedral church, from Psalm cxxxii. 8, 9—"Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout out for joy." The musical services and psalms appointed for the occasion were sung by several choristers of our cathedral, and others, who attended in surplices, under the direction of Dr. Wesley, *without instruments*, with singular precision and effect.

LONDON.—*Convocation.*—The convocation of the clergy usual at the assembling of every new parliament, was held on Friday, 20th August, at the chapter-house, St. Paul's Church-yard. After the business of the convocation had been gone through, the Bishops present, the Dean and Chapter, and all the clergy in attendance, proceeded to St. Paul's, when, after the service had been performed, a Latin sermon was preached by the Ven. S. Wilberforce, Archdeacon of Surrey.

Daily Service.—At each of the new churches at Bethnal-green, divine service is performed morning and evening

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every day in the week, pursuant to a considerable bequest in aid of the building fund; and the same is to be adopted at all the other new churches in this parish, which are to be named after the twelve apostles. Service twice each week-day has also been introduced at Shoreditch Church. We have not heard whether choral service has been introduced into these churches. Nothing, however, could be a greater boon to the inhabitants of these busy, crowded districts, especially if divine service is celebrated, as we trust it is, at such hours as to admit of the attendance of all classes.

The Duke of Wellington.—To show what early hours the Duke of Wellington still continues to keep, it may be mentioned that his Grace was lately seen walking in the parks between seven and eight o'clock on Sunday morning; and that he attended divine service in the Chapel Royal, St.James's, at eight o'clock.—*Standard.*

Tower Hamlets Cemetery.—On Sept. 4th, the city of London and Tower Hamlets cemetery, situated on the right-hand side of the Mile End road, about a mile on the eastern side of the Mile End gate, was consecrated by the Bishop of London, previous to its being opened for the reception of bodies. His Lordship said he had derived much satisfaction from the solemn services in which they had been engaged. He greatly approved of public cemeteries in the suburbs of large towns, both on the ground of the health of the inhabitants, and on that of public decency. The only difficulty which ever occurred to his mind on the subject was, that the necessary effect of these cemeteries must be to cause interments to be removed from those parishes in towns in which the deaths take place, and consequently deprive the clergymen of those parishes of the burial fees which they would otherwise receive. He was happy, however, to say, that, by a recent act of parliament, provision had been made for insuring some allowance to the clergy in cases where bodies were removed from their parishes to be interred in public cemeteries. The directors of the company whose cemetery had been just consecrated, had, he was happy to say, acted with liberality towards those clergymen who would be deprived of their usual burial fees by its means.

NORWICH.—*Bury St. Edmunds.*—The Marchioness of Bristol has presented a valuable service of communion plate for the new church, now nearly completed, at Bury St. Edmunds.

RIPON. — *Consecration of the Leeds Parish Church.*—This long-expected solemnity, anticipated with such deep interest not only in Leeds and throughout England, but, we may almost say, throughout Christendom, took place on Thursday, the 2d of September last; and since those early days in which the consecration of churches was solemnized in the presence of a full synod of bishops, never, perhaps, was any similar event of more "devout magnificence." As, however, the presence of the Lord Archbishop of York, the metropolitan, the Lord Bishop of Ripon, the diocesan, two venerable fathers of distant churches, the Bishops of Ross and Argyll and New Jersey, hundreds of dignitaries and other clergy from every diocese in England, thousands of every rank, age and calling among the laity, all assembled together for the purpose of dedicating, with a solemn and imposing ritual, a noble temple, rich in architectural skill and ornament, to the service of Almighty God, was a scene of splendour and solemnity far above the power of language to describe, we shall almost confine ourselves to those particulars in which the consecration of the parish church of Leeds may have differed from similar solemnities elsewhere. About eleven o'clock, on the day before mentioned, his Grace the Lord Archbishop of the province, and the Bishop of the diocese, accompanied by the Bishop of Ross and Argyll, and the Bishop of New Jersey, were received at the north door of the church by the Vicar and Clergy of the parish, and the churchwardens, and by them conducted to the vestry. Their lordships having put on their episcopal robes, left the vestry by the north-east door, and, followed by the commissary and registrar of the diocese, all the Clergy present robed in their surplices, the churchwardens and patrons of the advowson, re-entered the church by the south-west door, where a petition was presented to the Bishop by Henry Hall, Esq., senior patron, praying his Lordship to consecrate the church. The same having been read, and the Lord Bishop of the diocese having declared his readiness to consecrate the church according to the petition, the procession moved up

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the nave of the church, the Bishop and Clergy alternately repeating the 24th psalm.

The Clergy, to the number of about 300, then took their places on either side of the altar, and the consecration service was commenced by the Bishop. Morning prayer, in the course of which the several prayers appropriate to the occasion were offered by the Bishop, was chanted, according to the rubric, by the Rev. John Jebb, Prebendary of Limerick, assisted by the admirable choir of the parish church, the greater portion of which is composed of gentlemen who give their services gratuitously, in a manner which could not fail to aid the devotion of every sincere worshipper. The lessons were read by the Vicar of the parish. In the communion-service the Archbishop and other Bishops took a part; and the consecration sermon was preached by the Bishop of New Jersey from the first chapter of St. Paul's Epistle to the Ephesians, verses 22, 23. As all the sermons preached on this occasion are about to be published, it is unnecessary to dwell upon this discourse. Never before had an American Bishop officiated in such a service in the English church; and, perhaps, never till then, had any Bishop traversed 3,000 miles for a similar purpose. After the sermon, the holy communion, without which, according to the ancient canons, no church is considered consecrated, was administered by the Bishop of the diocese, assisted by the bishops and the parochial clergy. The number of communicants exceeded a thousand; and the devotions of the people collected at the offertory amounted to 620*l.* 14*s.* 3*d.*

The sacred ceremonial being thus ended, a great number of the clergy and strangers who had attended the consecration, proceeded to the music hall, where luncheon had been provided for their necessary refreshment. The Rev. Dr. Hook, who presided, presented an address from the Vicar and Clergy of Leeds to the Archbishop of York, expressive of their feelings of affectionate satisfaction at being permitted to welcome his Grace once more in Leeds, and at receiving a fresh proof of that regard for the welfare of the Church, which the parish so happily experienced while under the kind and paternal influence of his Grace's diocesan rule. To this address, the venerable prelate, who had been deeply affected during its presentation, replied at some length, in a strain every way worthy of a christian bishop. The Archdeacon of Craven also presented a somewhat similar address from the Clergy of the surrounding parishes, present on the occasion. It is unnecessary to observe that, during the repast, several loyal and appropriate toasts were given and responded to.

At seven o'clock, evening prayer commenced, and was chanted by the clergy and choir, as in the morning. The sermon was preached by the Rev. W. Dodsworth, M.A., Incumbent of Christ Church, Regent's-park, London, from Zechariah iv. 6. The collection amounted to 86*l.* 1*s.* 1*d.* On Friday, the day succeeding the consecration, after the usual choir-service, including the chanting of the Litany from the faldstool, sermons were preached in the morning by the Vicar from 1 Chron. xxix. 1; and in the evening, by the Rev. W. Gresley, Prebendary of Lichfield, from Isa. lvi. 7; after which a collection was made, amounting to 57*l.* 16*s.* 11*d.* The collection in the morning amounted to 159*l.* 16*s.* 10*d.* On the following Sunday, sermons appropriate were also preached; in the morning by the Ven. Charles Musgrave, Archdeacon of Craven, in the afternoon by the Rev. J. Jebb, and in the evening by the Ven. Archdeacon Robert Isaac Wilberforce. The congregations at each service were overflowing, hundreds being unable to obtain ingress to the church, which was crowded in every part. The united collections, together with a few donations, increased the amount previously raised to the munificent sum of 1,265*l.* 14*s.* 9*d.*

The following description, written, we believe, by the architect himself, of the church which has been the scene of these solemn services, cannot fail to be interesting to our readers:—

"The late parish church was cruciform, and the most ancient part was the nave, the pillars and arches being of the fourteenth century. The tower stood at the intersection of the cross, upon massive piers, the arches between them being only fifteen feet wide, so that it would have been impossible to have accommodated a larger congregation without widening the centre; the chancel was only nineteen feet wide, whereas the nave was twenty-eight feet.

"It was therefore designed to remove the tower to the north aisle, widen the chancel, and place galleries on each side to the east end, and continue the pews also eastward, and replace the organ under the new tower.

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"The windows and pinnacles were to have been repaired, as also the roof and other defective portions, but the general effect externally would have been but little varied, and internally but little improved, beyond its extension in length.

"A second design was to improve the ends, transepts, and raise the centre, still keeping the tower one bay north of the old one, but in other respects keeping to the old foundations.

"The last composition (which is now completed) has a massive and highly ornamented tower, which rises from the ground in the centre of the north front, at the end of the transept. The whole has been taken down and rebuilt, with the exception of a portion of the south wall. A new south entrance-porch is erected, the south transept has been extended twelve feet, the chancel extended eastward on to the site of the old vestry, and separate entrances contrived to the new vestry and robing rooms for the clergy and choristers.

"The style chosen by the architect is that of the latter part of the fourteenth century, a transition from the decorated to the perpendicular style, which has its peculiarities, though unnoticed by modern writers on Gothic architecture, and admits of a variety of forms which the others do not; the masses partake more generally of the decorated character, but the flowing arch of the minuter parts terminates gracefully in the vertical tracery of the windows, and where no trace is above it, finials form the termination of the cusped arches of the transoms; after this the whole forms became perpendicular, and in the fifteenth century the style was nearly abandoned.

"Galleries in churches are at all times defects; thus, they are supported by small iron pillars, placed behind, and independent of the stone pillars which support the clerestories and roofs, to denote that they, like pews, are mere furniture.

"The pews in the galleries are allotted to former owners; some sixty new ones are further appropriated. The whole of the ground floor has open seats, with stall ends, and all are free, excepting the stalls assigned to the clergy, the choristers, and the corporation.

"The chancel is ascended by seven steps, and the low open screen at the first platform at which the communicants kneel is of stone, and has a light appearance, and seen from the west end does not shorten the church. At the north and south ends of the chancel are stalls for the clergy.

"The altar cloth is of crimson velvet, which has in the middle a richly embroidered monogram; this has been presented by Her Majesty Queen Adelaide.

"The commandment tables are of stone, richly enshrined, and the letters are of the fourteenth century, in black and red. In the centre is a rich stone frame, in which is a splendid picture by Coreggio, presented by the Rev. Isaac Spencer, of York. It is a first-rate picture, and is an original composition, but bears marks of having been finished by Baronio, one of his most celebrated pupils; the subject is, 'Christ's Agony in the Garden.'

"The organ is a very fine and effective instrument. The front is a shrine-like composition, which fills the south transept from the ground; the pipes are concealed by rich tracery, which is preferable, as harmonizing with the rest of the building, to the usual Italian black and gold cases introduced as it were by way of contrast only.

"The east window, presented by Thomas Blayds, Esq., contains some fine old glass; the other two, which fill the altar recess, also presented by him, are not ready, so that the temporary frames will rather detract from the otherwise fine effect of that end. The great west window, presented by the patrons, whose arms are introduced, with those of the Bishop of the diocese, and the Vicar of the parish, was executed by Evans, of Shrewsbury, as also were the glories and the emblems at the east end. The north-east window, presented by Christopher Beckett, Esq., was executed by Ward, of London. The Royal arms, the Leeds arms, St. Peter, and other devices, with the rich patterns in the tracery of the east and south windows, are taken from the south window executed by the late Jacob Wright, of Leeds, in 1811. The mosaic windows are made out of old fragments of broken glass, stained and painted; they are all too glaring, but will be much improved by the smoke and dust with which in the course of time they will be covered."

The very handsome Bible and Prayer Book for the daily service were presented by E. J. Teale, Esq. of Leeds; and the richly-bound books for the altar service, by the gentlemen who have the privilege of attending a weekly class at the vicarage.

The estimated cost of the sacred edifice is about 30,000*l.*, raised chiefly

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among the parishioners of Leeds by gratuitous contributions.

It is gratifying to know that apart from the superiority of the new over the old parish church, in point of architectural magnificence, there is also a considerable increase of accommodation, especially for the poor. The church will now accommodate 2,450 persons, nearly 1,000 more than the former church would hold. Nor should another circumstance connected with this event be passed over unnoticed. In order that the poorer churchmen of the town might rejoice on the day of consecration with their richer brethren, a considerable sum of money was raised by the clergy of the parish church, for the purchase of meat, to be given away in portions of two, four, six, and eight pounds, according to the circumstances of the respective families. Seven oxen were purchased, and about 5,000 pounds of meat given away to upwards of 1,500 families.

SALISBURY.—*Honorary Prebends.*—The Bishop has availed himself of the opportunities offered by a recent act of parliament, for appointing *honorary* prebendaries in his diocese, when he could so without subjecting those appointed to certain ecclesiastical dues previously exacted. (See Appointments, in our last Register.) We hear also that this excellent prelate purposes making a donation of 500*l.* towards a fund for endowing the honorary prebends recently filled up, and remunerating those appointed, for the expenses necessarily incurred in attending their preaching turns at the cathedral, &c. His Lordship has signified his intention to this effect; and we understand that the dean and chapter have expressed a willingness to appropriate a portion of their church estates for the same end. Such spirited proceedings as these cannot fail to have the effect of perpetuating these appointments, and of thus preserving, in all their original integrity, the several members of the cathedral establishments.

WORCESTER. — *Dunchurch.* — On the 31st of July, this church, which has been undergoing extensive restoration, under the direction of Mr. Hussey, of Birmingham, was re-opened. The Lord Bishop of Worcester, accompanied by the Venerable the Archdeacon of Coventry, proceeded to the church, attended by the churchwardens and a numerous body of the clergy. Prayers were read by the Rev. J. Sandford, Vicar of the parish, and a discourse was delivered by his Lordship from Heb. x. 25; after which a collection was made during the offertory. The Ven. the Archdeacon preached in the evening from 1 Cor. iii. 16. A hundred and two pounds were collected in the plates. The church is fitted up, both in the nave and chancel, with open seats of solid oak; by which means an increase of above one hundred sittings has been obtained in the body of the church. Towards these improvements, and the erection of a vestry, Lord John Scott has contributed about 600*l.* Amongst the other contributions, which, on the part of the parishioners universally, have been most liberal, are a donation of 100*l.* from the Rev. John Sandford, and one of 30*l.* from the Rev. T. T. Parker, rural dean, towards the restoration of the west window.

SCOTLAND.

The annual meeting of the general committee of the Scottish Episcopal Church Society, was held at Edinburgh, on the 1st September, when grants were made to various clergymen and congregations requiring assistance. From the treasurer's report the society appeared to be in a very flourishing condition.

The annual meeting of the Scottish Bishops was held at Edinburgh on the 2d September, when a proposal was submitted to them by several laymen to establish a college in connexion with the Church, for the purpose of educating the sons of the higher and middle ranks in the usual branches of a liberal education, and also for educating the candidates for orders in theology. The Bishops unanimously agreed that an attempt should be made to comply with this proposal, and resolved to prepare a pastoral letter on the subject, commending the contemplated institution to the prayers and contributions of the members of the Church in the United Kingdom.

Diocese of Glasgow.—The Right Rev. Dr. Russell, Bishop of Glasgow, formed a new congregation at Helensburgh, on Sunday, the 12th of September.

Died at Forfar, on the 2d inst., the

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Rev. John Skinner, of the Episcopal Church there, in the 73d year of his age, and 46th of his ministry.

On Thursday, the 9th inst., were consigned to the grave, within the churchyard of the parish of Forfar, the mortal remains of one of the most aged and venerable of the clergy of the ancient church of Scotland—the Very Rev. John Skinner, A.M., formerly Dean of the united diocese of Dunkeld and Dunblane. The preliminary sentences being read by the Rev. W. Taylor, the deceased's curate and successor, the coffin was placed on trestles in front of the altar; after which, the same gentleman read the psalms, and the Dean of Brechin (the Very Rev. H. Horsley, Prebendary of St. Asaph) the lesson. On reaching the grave, the Bishop of Brechin concluded the burial office. Among those present, as one of the chief mourners, was the deceased's only brother, the Right Rev. Dr. Skinner, Bishop of Aberdeen, and Primus of the Church. The deceased, on account of his age and infirmities, resigned his office as Dean of Dunkeld a few years ago, and was succeeded in it by the Very Rev. John Torry. Mr. Skinner was one of a family particularly distinguished for the benefits which it has conferred upon the Church in Scotland. His grandfather was the Rev. John Skinner, author of an Ecclesiastical History of Scotland, and other publications. His father, the late Bishop of Aberdeen, and Primus of the Scottish Episcopal Church, wrote the well known work, entitled, "Primitive Truth and Order Vindicated;" and was the main instrument, under Providence, of procuring, in 1792, a repeal of those penal laws which, at various times, and in various ways, had been enacted against that Church since the Revolution. He himself, independent of his exertions otherwise, in behalf of Scottish Episcopacy, throughout the long period of half a century, aided in no inconsiderable degree the cause which always lay nearest his heart—namely, the extension of a knowledge of the principles of the Church of which he was a minister, by giving to the world his "Annals of Scottish Episcopacy," during the primacy of his father, and his learned "Illustration of the Scottish Communion Office."

IRELAND.

Dr. Pusey has addressed a letter to a clergyman in Dublin, of which the following is a copy. The letter explains itself:—

"Christ Church, Oxford,
"Sept. 7, 1841.

"My dear Friend,—I thank you for sending me the painful extract from Doctor Miley's sermon, in which he is reported to have stated that I 'went through their churches and convents adoring the blessed sacrament, and assisted very devoutly, as is reported, at the holy sacrifice of the mass,' and that I 'profess to adore the eucharistic sacrifice as identical with that which was offered upon the cross.'

"I am the more surprised at this statement, because Dr. Miley was one of the individuals with whom the Romanist newspapers state that I had a discussion on some chief points of (Roman) Catholic theology. That discussion was on transubstantiation, to which I objected as a mode of explaining the mystery of the holy eucharist opposed to antiquity. But the Roman Catholic doctrine of the 'sacrifice of the mass' depends entirely (as I have repeatedly stated from Bishops Ridley, Andrews, Jewel) on the doctrine of transubstantiation (see Tracts for the Times, No. 81, pp. 7—10—Letter to the Bishop of Oxford, p. 135—Letter to Doctor Jelf, pp. 64—66); and in one place (Tract 81, p. 47), after saying that 'the language of the council on the eucharistic sacrifice is in itself capable of a good interpretation, were it not that the terms employed in it must be explained with reference to that church's acknowledged doctrines of transubstantiation and purgatory,' I added, in small capitals, as a further caution, 'THE DOCTRINE OF THE SACRIFICE CANNOT BE THE SAME WHEN TRANSUBSTANTIATION IS HELD AND WHEN IT IS NOT.' I objected on the same ground (*ib.*, p. 8, note) to Nicholi's statement, 'that the sacrifice on the cross and the altar were the same, because it is the same Jesus Christ who offers himself in the one as in the other.'

"The statement, then, that is attributed to Dr. Miley, that 'I adore the eucharistic sacrifice, as identical with that which was offered on the cross,' is incorrect in two ways. 1st—That I have always spoken of a 'commemorative sacrifice in the holy eucharist, pleading the merits of the one sacrifice of the cross' (as do our great divines),

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and objected to its 'Identification.' 2dly—That I have 'disclaimed' instead of 'professing' the adoration in it (Letter to Bishop of Oxford, p. 135). While in Dublin, I did nothing inconsistent with this teaching. I did not 'go to their churches and convents,' as persons might suppose from this statement, for the purpose of worship. I did not go, but declined going, expressly to the service of the mass, not thinking that that service should be (at it unhappily is) a spectacle. I did go to the convents for the sake of becoming acquainted with their system—was shown their chapels—witnessed the reception and profession of the sisters, and, being present there, could not but desire to behave reverently, and to join in the prayers, as far as I conscientiously could. But I did not adore the holy eucharist; and when the holy communion was celebrated at the 'profession' (the newly professed always communicating), I did no act implying adoration. I was in a place allotted to spectators (and among them was a Jewess); and to prevent misconception, I explained, when I was invited, that there were parts of the service (the invocation of the saints) in which I could not join, in case this should be an objection to my being present.

"I am sorry that the act has been thus misinterpreted. I asked advice before I went to the ceremonies, and was told that in 'Dublin everybody went to see everything.' I knew that the English went universally to the ceremonies at Rome, and I believe most who have been abroad have been to these same ceremonies at which I was present. I thought, then, that no harm would result from my going; and, as I said, I did not go out of idle curiosity. When I was told what use was made, in the Roman Catholic papers, of my having been present at these rites, I abstained from going to another, which, as belonging to a different order, I should have wished to have witnessed.

"One does not like to obtrude upon others explanations of one's feelings and motives; but if you think any of our Church are disquieted by the misconceptions to which so unhappy a publicity has been given, you may make what use of this explanation you judge best.

"I remain, yours, &c.

"E. B. Pusey."

"P.S.—You may know, perhaps, that we have said that 'an union with Rome (*i. e.*, as she now is), is impossible.' It is right to add, that, while I acknowledge the great personal kindness with which my inquiries were answered at the several institutions I visited, and deeply respect individuals in them, the result of what I saw of the opinions of Romanists in Ireland, was a painful conviction that Rome had at present no disposition to amend those things in her which make continued separation a duty. We must all long for the unity which our church prays for; and if we earnestly pray for it, God may again restore a visible unity to his church in truth and holiness; but until God gives to Rome grace to lay aside her corruptions, and to us to act up to the principles and standard of our Church, it cannot be without a sacrifice of duty—we might even each become worse by an union. If we each grow in holiness, the Spirit of Christ, which alone can give real unity, will pervade the Church so as to knit it in one; and for this we must long and labour.

The Irish representative bishops who sit in parliament for this session are—Lord John de la Poer Beresford, Archbishop of Armagh; Hon. Dr. L. Tonson, Bishop of Killaloe and Clonfert; Dr. George de la Poer Beresford, Bishop of Kilmore; and Lord Robert P. Tottenham, Bishop of Clogher.

CHURCHES CONSECRATED.

Leeds	St. Peter's	Bishop of Ripon	September 2.
Crookham	—	Bishop of Winchester	—
Newcastle	St. Paul's, Westgate Hill	Bishop of Durham	August 24.

Clogher.—Rossory, Aug. 6; Mullagfad, Aug. 12; Shanes, p. Errigle, Aug. 25.

Down and Connor.—Craigs, July 14; Agherton, July 15; Drumtullagh, July 16; Ardelinis, July 19; Glynn, July 20; Hollymount, August 5.

FOUNDATIONS LAID.

Manchester	St. Bartholomew's	—	—
Witham, Essex	—	—	—
Sithstow, York	—	—	August 12.
Athleague, Elphin	—	—	August 18.
Dunaghy, Antrim	—	—	August 6.

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THE

CHRISTIAN REMEMBRANCER.

NOVEMBER, 1841.

Original Letters, and other Documents relating to the Benefactions of W. LAUD, *Archbishop of Canterbury, to the County of Berks. Edited for the Berkshire Ashmolean Society, by* JOHN BRUCE, F.S.A. London, 1841.

THIS is the first publication of the very youngest of those numerous societies whose collective guineas are daily assisting in the increase of our knowledge as to what our ancestors said and did, when the eyes of few, save their immediate friends, were upon them. As in most antiquarian publications, a vast mass of utter nonsense has been perpetuated in type, merely because time and mildew had rendered it nearly illegible: the good, however, which has already resulted, and will still result, even from more indiscreet and indiscriminate publications than have at present been attempted by any of these guinea conclaves, will far outweigh the loss of time and patience, which the editing and perusal of such works occasion. Nay, we are almost inclined to regard them as baits for the peculiar taste of certain learned antiquaries, whose assistance is too valuable and too necessary in the publication of more important works, to allow us to run the risk of losing it by attempting to interfere with their innocent amusements. One such work as this outweighs the heaviness of a dozen inventories of gilded cups and worm-eaten tapestries; and is no bad antidote to the poisonous ribaldries and blasphemies of a volume of jests or political ballads.

Scanty as are the contributions which this volume offers, and local as are the interests it professes to illustrate, we hail it as the first attempt in these times at rescuing from oblivion some slight portion of the letters of the great and good Primate. It is our intention in this paper to confine our remarks and our extracts to the slim volume which we have placed at the head of our article, hoping at some future time to continue the subject, so interesting to every member of the Church, and to afford our readers the first perusal of some other letters of the archbishop's, of more general interest than those

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now printed, which it has been our good fortune to discover among the valuable collections of MSS. with which our country abounds.

In order that the letters now published may be better understood, it will be necessary to preface them with a short account of the foundation to which they refer.

Abbot Hugh, the eighth abbot of Reading, having understood that the poorer sort of pilgrims were often rejected from the gate of the abbey, persuaded the convent to erect the new hospital of St. John's Houše for the maintenance of thirteen poor persons of either sex, and such needy travellers as might apply for assistance; the abbey, annexing to the hospital the church of St. Laurence in Reading, and relinquishing the profits of a mill at Leominster for their maintenance. There were also other thirteen brethren attached to the hospital, who were to be maintained out of the alms daily distributed by the abbey. This foundation must have been between 1180, and 1199, the time that Hugh, the second of his name, presided over the abbey of Reading; or, if we would be more accurate, between 1189 and 1193, the time that Hubert Walter filled the diocese of Salisbury. The character of the foundation seems gradually to have degenerated. By the middle of the fifteenth century the thirteen brothers had disappeared, and the hospital of St John's gate had become simply an almshouse for the widows of decayed townsmen of repute. They still retained their chapel in the church of St. Lawrence, but the revenues of the church, and the profits of the mill, had been absorbed by the monastery, the inmates of St. John's house receiving instead a weekly dole of bread and ale, and an annual gift of clothing.

"Whether this state of things," says Mr. Bruce, "led to inconveniences and immoralities, which is very likely, does not appear. But about A.D. 1465, Abbot Thorne suppressed the house altogether. Some years afterwards Edward IV. came through Reading in his way to Woodstock, and riding over Caversham bridge, certain persons took occasion to prefer a complaint against the abbot for various usurpations, and amongst them for the suppression of St. John's House. The king listened to the complaint, and referred it to the consideration of the bishop of Salisbury, commanding him to investigate the circumstances, and see that all things were regulated according to the intentions of the founders."

The death of the bishop prevented the restoration of the hospital. The fear, however, of the disclosures which a new visitation might bring to light, prompted abbot Thorne to compound for the suppression of the House by promising to convert the dwelling-house into a free-school. The execution was, however, delayed, and it was not until the reign of Henry the Seventh,—the king having recommended the conversion of the old House *in pios usus*, and pleased with the abbot's idea of erecting a free-school, promised a grant of ten pounds per annum, out of the crown rents of the town,—that the work was completed; with as much justice as the succeeding

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Henry took to himself the foundation of Christ Church, did the inscription in the school claim the seventh Henry for its founder.

> "Virginibus sedes fuit hæc monialibus ædes,
> Hospitium Henricus musis donavit amicus.

Such was the origin of the school where Laud was educated, and to which he extended his benefactions when primate.

Before we enter on the correspondence, we must pause to find fault with the editor to whom the council of the Berkshire Ashmolean Society have committed this their first publication. In explaining the reasons which influenced the Society in the publication of the primate's letters, he thus speaks:—

"It is only, indeed, as a benevolent and charitable native of Berkshire, that in this society we have anything to do with Archbishop Laud. The merits or faults of his political conduct constitute a most important subject of consideration; but it is one upon which I am sure it would not be agreeable to the council that I should enter." This is all very well, as far as it goes. "They would have the archbishop," he continues, "set before the members of the society, not as the advocate of political principles respecting which men will differ to the end of time; but as a man of kindly feelings and sympathies, labouring to better the condition of his poorer fellow-subjects, and especially those connected with him by the tie of a common birth-place."—*Introduction*, p. viii.

How does this disclaimer of political bias agree with the following observations with which some few pages afterwards he prefaces the first of the letters printed in the book? "Byrd," he says, speaking of the master who succeeded to the one under whom Laud had been educated, "Byrd had been schoolmaster for, at any event, twenty-six years, and was probably in a state of ill health when the following letter was addressed to the corporation of Reading by the king's secretary of state. There can be little doubt, from the subsequent correspondence, that it was written at the instance of Laud; and it is at once memorable and characteristic, that his first act of interference with Reading school was by an act of authority, which, even in those days, was unjustifiable, and which in ours would be deemed tyrannical." No political bias in this or in the next sentence! Oh, of course not! "That his intentions were good, need not be disputed, but it is equally clear that his mode of carrying them into effect was indiscreet and arbitrary. It was by such acts that he too often fastened upon his designs, at their outset, suspicions from which no subsequent experience of his good meaning could altogether set them free."—Pp. 8, 9.

Now, what was this act of arbitrary interference? It was this: the king orders his secretary to write to the mayor and corporation of Reading, to whom the patronage of the mastership of the free-school had fallen,—how we know not, or for what reason we cannot divine, as the town had been freed by Elizabeth from the grant of the annual ten pounds,—commanding them, "that, whensoever the place of school-

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master there shall be void by the death, resignation, or other avoidance of the said Dr. Byrd, they forbear to choose or admit any person thereunto, without the consent and approbation of the Lord Archbishop of Canterbury his Grace, and the Lord Bishop of that diocese for the time being." Now, setting aside the facts of this free-school being considered a royal foundation, and of its having been raised on the ruins of an ecclesiastical edifice, founded, maintained, and cherished by ecclesiastics, and therefore, on the suppression of the monastery of the town, reverting in an especial manner to the crown; where was the great hardship, the unjustifiable act of authority, in the king commanding the corporation of the town not to elect another master without the consent and approbation of their diocesan and their archbishop?

Has Mr. Bruce forgotten the injunctions of king Edward VI. that the Church was to attend to the due education of youth, not only in grammar, but generally?*—that in the year 1580, the council, in their letter to Archbishop Grindal, informed the primate that, "forasmuch as a great deal of the corruption in religion grown throughout the realm did proceed of lewd schoolmasters, that teach and instruct children as well *publicly*, as *privately* in men's houses, infecting eachwhere the youth; it was thought meet for redress thereof that he should cause all such schoolmasters, either in *public schools* or in *private houses*, to be by the bishop of the diocese, or such as he should appoint, examined touching their religion. And that, if any should be found corrupt and unworthy, they should be displaced and proceeded withal as other recusants, and fit and sound persons placed in their rooms?"† Surely with the opinion of Lord-keeper Wright and Lord Kenyon in later times, that the keeping of school was by the old laws of England of ecclesiastical cognizance; with the visitation articles of successive primates and bishops from the time of Cranmer to that of Sheldon; the canons of 1603; the various acts of Elizabeth and James on record; Mr. Bruce might have paused before he permitted his political bias to seduce him into error, and the council of the Society might, at least, have taken the precaution of erasing this specimen of inconsistency with which this their maiden performance is defaced.

Seven months after the king's letter Dr. Byrd died, and the corporation addressed his Grace for directions how to act in the emergency. The reply given by the primate is the first of the new letters of this collection.

* 1547. Ed. VI. Injunctions. Cardwell's Annals and Documents, vol. i. 7.

† 1580. Letter from Council to Archbishop Grindal about those that fell off from the Church. Cardwell, vol. i. 394. The power vested in the Church over schools admits of much illustration from the various documents contained in Dr. Cardwell's book—such as the Visitation Articles of Archbishop Parker, p. 213, 305, 327—those of Grindal in 1576, p. 365, 404—those of Archbishop Whitgift in 1583, p. 406—those of Abbot in 1621, vol. ii. p. 144—those of Laud in 1637, vol. ii. p. 203—and those of Sheldon in 1665, vol.ii. p. 275. The Acts of Parliament of the 23 Elizabeth, c. i.; 1 James I. c. iv.; and of the 13 and 14 Charles II. c. iv. may be consulted on this point, a subject well worthy the attention of every Churchman.

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"*Archbishop Laud to the Corporation of Reading:—*

"Salutem in Christo. After my harty commendacions, &c.

"I have received your kinde letters, and read in them the death of Dr. Birde, who hath taken a great deale of paines, and done a great deale of service in your schoole at Readinge, and hath brought up divers of your sounes, and some of them are at this daye very able men to doe God, the king, and the Church service. And if you desire the flourishing of that schoole, and the like good to be continued to your children hereafter, it will lye upon you, by the advice of your friendes, and the best care yourselves can take, to fitt yourselves with an able and a painfull man, that will be contented to doe as Dr. Birde did in his beginnings. And to doe him right that is gone, I doe not thinke it will be an easy thinge in all respectes to equall him; but what help or assistance I can give you in that, or any thinge else that may doe good to the towne, I shall neyther now, nor at any time else while I live, be wanting. Besides, you are much bound to his majesty, that he hath been pleased to descend soe lowe, as by his secretary to take care for the well fitting and furnishing of that your schoole, for which I purpose, God willing, in your names, on Sunday next to give his majesty thankes, and, withall, to acquaint him, how ready and carefull you are to conforme to such directions as he was pleased to give you by Mr. Secretary."

The archbishop then reminds them of the very small income for the master, and of the loss of the dwelling-house for him, through their neglect in not renewing it when dilapidated, referring both matters to their earnest consideration; and assuring them, in the mean time, of his intention of "doing the best to informe himself and provide them of as able a man as he can gett." Having referred them to his own college of St. John's, as that with which, through the bounty of its founder, their school was connected, that the president and senior fellows might name some able and sufficient man, which, he says, "I presume they will not refuse to do, and take it kindly beside,"—he then concludes his letter in these words:—

"And this I assure you, that, as well as I love that place, if they have not a sufficient man to send you, they shall not send unto you any one unsufficient, or any waye unfitting. And I doe hereby pray you, together with those letters of your owne, to send these of myne, in which I have desired the president, for my sake, to take all care that possibly he can, and to fitt your schoole with a Saint John's man, if it may be, or else to provide some able and sufficient younge man in the university, whose fittness I will examine my selfe, before I will absolutely recommend him to you. Soe with thankes for your kinde remembrance of me in the close of your letters, and giving you hereby assurance that I shall alwayes be most ready to serve the towne in all thinges which are in my power, I leave you all to God's blessed protection, and rest,

"Your very lovinge friend

"*Croidon, Dec.* 1, 1636. "to serve you,

"W. CANT."

Though we are not at all astonished to hear that the letter to the president of St. John's which accompanied this to the corporation is lost, we cannot but at the same time regret that the relics of one to whom that college is so exceedingly indebted should have been so carelessly retained by those to whom they ought to have been as an especial treasure. To these letters the college promptly replied,

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recommending one of their fellows, "Mr. William Page, a man able for his scholarshippe, conformable to the doctrine and discipline of the Church, and for his demeanour (for ought we could ever understande) unblameable." Laud's answer we must take the liberty of extracting in full, with a tender of thanks to the trustees of the Church charities of the borough of Reading for their careful preservation of it, and to the Berkshire Ashmolean society for their publication of it.

"To my very worthy Friendes, the Mayor and chiefe Burgesses of the Town of Reading, in Berks, these:—

"Salutem in Christo. After my hearty commendacions, &c.

"Upon the receipt of your first letters to me after the death of your worthy schoolmaster, and my ancyent acquaintance, Dr. Byrd, I writt to St. John's colledge in Oxon, as yourselve knowe; to this end, that if they could furnish your towne with an able ans sufficyent schoolmaster, I might not be dryven to looke further. The ratder, because of the relacion which our worthy founder hath left between that colledge and your schoole. In these my letters, I laide soe strict a charge upon the president and senior fellowes of that house, that they should name noe man to me for whose both honesty and discretion, as well as sufficiency of learning, they woulde not be as answerable to me, as I must be to the towne; as that I thought it fitt, more letters than one should pass between us before I would resolve to recommend any one to your choyce. In this respect, if I have made you staye a little the longer, yet I hope you will take it kindly, partly because you may, by this, perceyve how carefull I am to name noe man to you, till I have taken him and his worth into serious consideracion; and partly because this staye can be no great hindrance to your children, Christmas being neare, in which tyme there is noe great schooling. I have seen the letter which you sent to the colledge. It is a very kinde one, and with a great deal of respect to myselfe and them, for which I heartily thanke you. And you can never doe yourselves and the towne more right, than to thinke upon some waye for the bettering of the shoolmaster's allowance; for till that be done, you may, by God's favour and blessing, gett a sufficient schoolmaster, but the place of itselfe, as it now standes, will never invite an able man to continue, and reside upon it. And whereas you write, that you will consider of some encouragement by adding to the schoolmaster, to hold up the reputacion of your schoole, I doe not only thanke you hartily for it, but doe hereby promise you, that if I lyve to outgrowe the great expenses I have been at, I will doe somewhat alsoe myselfe, being sensible to this daye what it is to be bredd under an ill schoolmaster. Now, after all deliberacions, I doe hereby recommend unto you the bearer thereof, Mr. Page. He is a master of artes, and fellowe of St. John's colledge, which he is willing to leave, and to reside upon the schoole. He was bredd at a very good schoole himselfe, and therefore knowes the better how to be a schoolmaster. Besides this, I have receyved from Mr. President and the fellowes, a very large testimony of his sufficiency in that kinde of learning, as also of his honesty and soberness in conversacion. He was with me at Croydon, and by that exercise which I myselfe sawe, I hope he will answere the testimony given him. And, therefore, I doe hereby recommend him to you, and pray you to make choyce of him for your schoolmaster. And when he is in that place, I shall not faile to laye all my powers upon him, to be diligent and carefull in the discharge of his duty to yourselves and your children. And yet, notwithstanding this testimonye given me concerning him, I shall desire you to trye him (if you thinke fitt) by any or all of your three learned ministers that lyve with you in the towne, whom I doubt not

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that he will satisfye. Thus with remembrance of my love to yourselves, and my dayly prayers for the good of that place, I leave you to the grace of God, and rest,

"Your very lovinge and assured friend,

"*Croydon, Dec.* 15, 1636. "W. CANT."

Such then was the "arbitrary," the "questionable," the "improper interference with Reading." The king, on the advice of the primate, writes by his secretary to the governors of the king's school, commanding them not to proceed to another election of a master without the advice of their diocesan and archbishop. On the vacancy taking place, they write to the primate for advice, who recommends them to apply to the college with which their school is connected, and on the president and fellows selecting a fit man, carefully examines him as to his fitness, and then recommends him to the governors as a fit person for the important, though far from lucrative, office. Surely, even for argument's sake, setting aside the right of the Church over education, and the inconsistency of the remarks before quoted with those in the introduction to this work, it is a specimen of captious fault-finding to apply such terms as "arbitrary," "questionable," "improper," "tyrannical," "clearly illegal," to such a transaction as this.

The spirit with which Laud had interfered was soon clearly developed: two years after the date of the last letter, he obtained a most favourable charter for the town; whilst in the year 1640, the sixth of his archiepiscopate, he conveyed to the corporation, lands at Bray, in the county, of the value of 200*l.* a year, reserving to himself the right of disposing of the rents in his life; but directing that after his decease the corporation should lay out, every first and second year, 120*l.* of the income in putting out twelve boys as apprentices, ten of Reading, one of Wokingham, the birth-place of his father, and one of Bray, where the lands were situated. On the third year the sum was to be applied to the marriage portions of six poor maids, five of Reading, and one of Wokingham; as for the remainder of the income, 50*l.* was to go towards augmenting the portion of the vicar of St. Lawrence, 20*l.* to the master of the free-school, and the rest to bear the expenses of the triennial visitation of the vice-chancellor of Oxford, and the heads of St. John's and Allsouls' colleges, to whom he gave very large powers of inspection and control. From the letter which we shall now quote, and which accompanied the deed of conveyance, it appears that he intended that the trusts of the deed should not be delayed until his death, but acted on immediately.

"*To my very lovinge Friendes, the Mayor, Aldermen, and Burgesses of the Towne of Readinge. These:—*

"Salutem in Christo. After my hearty commendacions, &c.

"I have had a greate longinge in myselfe to doe some goode for the towne of Readinge, according to such ability as it should please God to bless me with. And I hartily thanke him for itt, I have now doune itt. And I have

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done itt in such a waye that I hope, by God's blessing, shall be a means to prevent the increase of poore in that populous towne, and yett bring none to itt. I have provided soe that both the poore and the vicar of St. Laurence, whose meanes is poor, and your schoolmaster, whose allowance is not greate, shall bee bettered by itt. And in the disposition of this my charity, I have soe far prevayled with his gracious majestie as that the fifty pound a yeare which I give to the vicar of St. Laurence, shall not fill up anie part of the mortmaine which I formerly procured for the towne, as you will see by the instrument under the broad seale. . . . . And whereas you will finde by the deed that I have exprest charitable uses for the full summe of two hundred pounds a yeare: and that the land for these 2 or 3 years will not yield that whole and entire summe: yett I will that you proceede at the several times appoynted, to doe all which I have required in my deede. And I shall supply that which is wanting for the yeares aforesaid, out of my owne purse, till the rent of the lands answer in full to the summe by mee designed. This I thought fitt to doe in my lifetime, and not burden my executors with itt. And that which I shall expect from you and your successors is, that you doe from tyme to tyme continually performe that which I have ordered by my deed, and all the uses therein mentioned, as you and they will answer itt when wee shall meete together at the judgment seate of Christ. To whose mercy and blessed protection I leave you all, and rest,

"Your very loving friend,

"*Lambeth, March* 28, 1640. "W. CANT."

From that time to the year 1642, Laud regularly paid to the corporation the full amount of the rents from the lands at Bray, with such additional sums as were required to complete the full amount of 200*l*., exercising over the charities which he had founded that strict supervision during his life which, in the event of his decease, he had vested in the vice-chancellor and the heads of St. John's and Allsouls.' In the October of that ever memorable year, 1642, the Parliament sequestered the fines, rents, and profits, of archbishops, bishops, deans, and chapters, for the use of the commonwealth; by which act the primate was effectually disabled from any longer making good the deficiency. Between the years 1640 and 1642, several interesting letters passed between the corporation and their benefactor, the last of which is dated from the Tower, on the 27th of the very month in which the parliament had shorn the Church of her revenues. The minuteness of detail with which many of these epistles abound, the earnest desire which he expresses in them for the welfare of his "owne towne," his devout resignation in all his grievous troubles, are deeply interesting. In our next adventure on this topic, we may most probably indulge in several extracts from this portion of the correspondence. We must, however, record one sentence from a letter written when in prison, and dated October 28, 1641. After the wonted commendations and remembrance of himself to his town, he says:—

"I cannot but be sensible of the greate affliction that lyes upon me, in which yett, bye God's mercye and goodness, I have two greate comforts—mye innocence, and my patience, both which it hath pleased God bye his grace to give me. In this mye misfortune, I humbly thanke God I have not

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yett forgotten myeselfe, and as long as I forgett not myeselfe, I cannot but remember that place."

And now that we have endeavoured to explain the "questionable" act of authority, which has met with Mr. Bruce's reproof, let us for the present cease from lingering over the relics of one "whose bounty was more like that of a king than of a subject."

The Life, Times, and Missionary Enterprises of the Rev. John Campbell. By Robert Philip, *Author of the Lives of Whitefield, Bunyan, and Dr. Milne, of China, &c. &c. &c.* London: Snow, 1841. 8vo. Pp. 590.

As Mr. Robert Philip announces in his title-page that he is the author of certain lives of Whitefield, Bunyan, and Milne, "&c. &c. &c." and as upon the most moderate computation we must allow two separate volumes to each et cætera, we may fairly presume that this gentleman is not a novice in the art of book-making. As we are thus excluded from making those allowances which might be conceded to a young and inexperienced author, our charity inclines us to hope that Mr. Philip is in his dotage, although, as we shall presently show, dotage itself can be no excuse for some things contained in the volume which we are about to review; and Mr. Philip's friends really ought to have interfered, and saved him from editing, in his own second childhood, the auto-biographical fragment which Mr. Campbell appears to have composed when his memory had so far failed him as that he recorded the same incidents twice over without being aware of it (p. 5); and when he had so little discrimination left as to what would interest, and what would weary his readers, that he has actually devoted an entire page to the discussion of his infantine opinions, that while he was travelling on his first stage-coach journey, the houses and trees were running away from him, not he from them, and that on another occasion the sun travelled along with him for his special accommodation (p. 6).

Of course we did not expect to find that Mr. Philip's views were in accordance with our own, but we thought it very possible that a brief sketch of the life of a person who had gone out twice as a missionary to Southern Africa, and had on one occasion ascended up 1000 miles from the Cape of Good Hope, and on another 1300, might have supplied a good deal of interesting matter, but we were woefully disappointed. Instead of a volume of this description, we have been presented with a work in which what ought to have been told in fifty pages has been extended to five hundred and ninety, and this written in bad English,* and in a style consisting, for the most

* One of the most remarkable of Mr. Philip's vulgarisms is his use of the word "done:" thus, at p. 86, he says, "they sat calmly for two hours, and *when he was done* dismissed the question. Again, at p. 394, "we did not take up our pencils again *until he was done.*" We have heard an epicure talk of a haunch of venison

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part, of mere inflated twaddle,—sentimentality boiled to rags. The early events of Mr. Campbell's life are told at so much length, that his biographer has been compelled (through want of space) to slur over the circumstances of his latter years in the most unsatisfactory manner: the selections from his correspondence are the most injudicious possible; the extracts from his African journals have already appeared in print; and the whole work, from first to last, is crude, heavy, and uninteresting. In short, we know not how we are to spare Mr. Philip and his book from a most sweeping censure, unless we adopt the tone of a cotemporary in a recent number of a dissenting magazine, and say that "the errors in grammar and spelling that are to be found in this work we care little for, and blame the printer for them more than the author, who makes no pretensions to human learning." *

It is evident, however, that Mr. Philip is not disposed to think meanly of his performance, for he takes care to announce that the work before us is "soon to appear in Germany as well as in America, and most likely in France also;" and further, that "it is not unlikely to be translated into some of the African languages." This being the case, and as some months may elapse before the book can get into the hands of the Hottentot critics, we shall proceed to place before our readers a sketch of the manner in which Mr. Philip has attempted to embalm his friend's memory, only premising that in our opinion Mr. Campbell seems to have been an ignorant, well-intentioned man, whose zeal persuaded him that the end sanctifies the means, and whose chief misfortune it has been, first, to have any biographer at all, and secondly, to have for his biographer a person wholly devoid of taste, judgment, and discrimination, who has shown no delicacy in the selection of what he has chosen to publish, and whose own literary attainments are of the lowest possible order.

John Campbell, the unfortunate subject of Mr. Philip's trashy memoir, was the son of a small grocer in the Cowgate at Edinburgh, and was born in 1766. Being left an orphan at the age of six years, he was removed to the house of his uncle Mr. Bowers, "a pious and judicious Christian, who was an elder or deacon of the Relief Church," † and in due time he was sent to the High School, and had

which "*was done* to a turn;" but the thing spoken of by Mr. Philip was not a buck but a man, therefore roasting is out of the question. We believe, however, that in slang phrase a person is said to have been "preciously done" when they have been induced to buy a thing at considerably more than it is worth; in this sense *we* were "done" when we purchased Mr. Philip's book: but the use of the words "was done," in the sense of "had finished," is peculiar, we believe, south of the Tweed, to Maberley Chapel and its minister, Mr. Philip.

* See a critique in "The Gospel Standard," for April, 1841, (p. 118,) on a work entitled "A Brief Account of the Power of God, as displayed in the Conversion of Thomas Gunner, late Minister of King's-court Chapel, but now of Zion Chapel, Chapel-court, Borough."

† A class of Scotch seceders, whose main difference from the kirk consists in their choosing their own pastors. "The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communions pious Christians of every denomination." See *Evans's Sketch*, p. 161.

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for his fellow-pupils Walter Scott, and two brothers named Haldane, who were destined in after-life to become originators of a very awful form of heresy in their native country, and with whom, as it will be hereafter seen, Mr. Campbell was closely connected. The progress of the future missionary at school seems to have been as unsatisfactory as possible, and thus his biographer apologises for it:—

"His classical knowledge was soon lost in business, *and never much revived by study after he became a minister.* And when he became a missionary traveller low Dutch was dearer to him than lofty Hebrew, and the African dialects than attic Greek. I deem it no reflection upon either his talents or taste to say, that, whilst I knew him, he was more intent on understanding the cluck of the Hottentots, Bushmen, and Caffres, than on quoting the climaxes of Cicero or Demosthenes. And who does not feel that both Parr and Porson would have been better employed in giving a grammatical form to African or Polynesian languages, than in unravelling crabbed Greek, or even [continues Mr. Philip, and much do we marvel what he means] in unveiling the retired beauties of classic poetry. The classics did good service to the reformation of Europe certainly, but the scholarship which terminates in them now will do little for the evangelization of the world, and be no fame when weighed in the balances of the millennium."—P. 9.

But if Campbell made so little progress at school, that his uncle was wont to exclaim, "Eh, John, John, there will nae learning gae into ye, nor come out o' ye, man!" the discipline to which he was subjected at home, and especially on Sunday, was enough to have prepared the way for a course of future profligacy. "Had I heard a boy whistle, or a man laugh loud upon the sabbath," he says, "or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord's day, except when going to worship." It is curious to observe, that those who reject as popish the penitential seasons of the Church, have almost universally turned her weekly festival into a day of austerity and gloom.

In process of time Mr. Campbell became apprentice to a jeweller in Edinburgh; and upon the death of his eldest brother succeeded him in his ironmonger's shop. Here he became more imbued with "serious impressions" than he had hitherto been, and nearly frightened himself out of his senses with that very mischievous book, Doddridge's Rise and Progress, and afterwards with one of Bunyan's works, "whilst," (to use Mr. Philip's expression) "he was trying to manufacture the raw material of his own experience into a plea for mercy, and a ground of hope." Still, however, in spite of his earnest wish to do right, he was a miserable man; he could not "get a warrant to believe;" and it was not till 1795 that he "knew the truth, so as to be made free by it." "Literature, as well as licentiousness," observes Mr. Philip, "can harden the heart against godliness. Mr. Campbell was not vicious, nor can he be called literary, in his youth; but he was fond of company and dress, a dabbler in civic and national politics at taverns, and a great talker on all subjects; and thus half smothered all his better principles, with

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the exception of his conscience, and even *it*" (to wit, his *conscience*) "was rendered *asthmatic* at times, by indulgence at table in singing parties."

We presume that this is the first time our readers have heard of an *asthmatic conscience.*

In the third chapter of Mr. Philip's volume he gives us a lengthened detail of "the progress" of his friend's "experience," but into this we shall not enter, for, on the testimony of his biographer, "Mr. Campbell's mind was somewhat fanatical, as well as visionary, at this time;" now he was "in anguish and secret despair," (p. 58,) and now "appropriating with rapture, and waving his wings on the top of Pisgah," (p. 69). We should fear that the poor man must have been almost, if not quite, insane, and we can conceive no good reason for publishing his ravings. In 1789 he came up to London, and made acquaintance with Newton (of Olney), a circumstance which seems to have been on the whole advantageous to him, as it tended to keep him from excesses both in religion and politics; but he still continued in a miserable state of mind, "till the evening of the 26th of January, 1795, when," as he wrote to Scott, the commentator, "the Lord appeared as my deliverer . . . and such a change of views, feelings, and desires suddenly took place in my mind, as none but the hand of an infinite Operator could produce."

Upon this he returned to Edinburgh, became a zealous publisher and distributor of tracts, (p. 118,) and shortly after a lay-preacher, to the great scandal and offence of the kirk. In this scheme he was joined by the two Haldanes, who eventually erected "Tabernacles"* at Edinburgh, Glasgow, and elsewhere, for their ministrations; but it is remarkable that while he had thus taken on himself the pastoral office, he did not like to "acknowledge, either to himself or others, that he was *preaching*. He called it *exhorting* to Mr. Newton, but at the same time questioned him upon the subject of a valid call to the ministry."

Newton, seeing the bent of the man's mind, gave the following answer, remarkable for its sound sense in some parts, and, alas! not less for its latitudinarianism in others: "I know not," wrote he, "how you draw the line in your country between preaching and exhorting. If I speak when the door is open to all comers, I call it preaching; for to preach is to speak publicly. Speaking upon a text, or without one, makes no difference, at least I think not. I am no advocate for self-sent preachers at large; but when men, whose character and abilities are approved by competent judges, whose motives are known to be pure, and whose labours are excited by the exigency of the

* The Tabernacle at Edinburgh, confessedly built upon a theatrical model, seems to have united in itself all the abominations of a modern preaching-house. "It was," says Mr. Campbell, (p. 282,) "capable of containing 3,200 persons, *allowing* 18 *inches for each person.* The under part rose like a gallery all over the place; the rise commencing at a little distance from the pulpit. There was a *large gallery* immediately above that, and a *second gallery* above it."

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occasion, lay themselves out to instruct the ignorant and rouse the careless, I think they deserve thanks and encouragement, instead of reprehension, if they step a little over the bounds of church order. . . . But whilst you have a secular calling, it is your duty to be active and accurate in it. *Self likes to be employed in great matters,—grace teaches us to do small and common things in a great spirit.* When you are engaged in business, in a right frame of mind, you are no less serving the Lord than when you are praying, exhorting, or hearing."—Pp. 265, 266.

But Mr. Campbell had now gone too far to recede, and in a short time we find him abjuring his former opinions as a member of "the Relief Church," joining the Independents (or rather, perhaps, that section of them which are known in Scotland by the name of Haldanites*), and commencing a course of preaching all over Scotland, in company with Mr. James Haldane. If the subject were not too melancholy to jest upon, we should have no difficulty in making extracts from the journal of these "itineracies," which, together with Mr. Philip's remarks upon them, would raise a smile on the gravest face; but we forbear, and will only just mention (by way of exemplifying the spirit in which the work was carried on) that, upon visiting one parish in which a fever was raging, Mr. Campbell records his "delight" that "the ravings of the delirious ran in an evangelical channel." p. 331. And of one young man, he says, that "*his ravings were delightful.*"

It was during the period of these preaching expeditions that an event took place, which is apparently, in the eyes of the judicious Philip, the most interesting circumstance in Mr. Campbell's life. Our readers will naturally suppose that we allude to his missionary enterprises in Africa;—not a bit of it; these are quite of second-rate importance:—the circumstance to which Mr. Philip devotes the eleventh chapter of his book is "Mr. Campbell's first visit to the May meetings." Our readers are probably aware that May is the month in which those gentlemen and ladies who call themselves the religious world, go to see and hear the goings on of Exeter Hall, and partake of the dissipations of pious excitement.

"London in May," says Mr. Philip, "although not in 1802 the proverbial nor emphatic expression it is now, was even then a phrase full of meaning, especially to a Scotchman fond of missionary enterprise and catholic spirit. . . . The best relaxation from theological studies is preaching. Accordingly, Mr. Campbell made his journey from Glasgow to London a preaching tour, for the space of a month."

Arrived in London, he dined with Mr. Newton, "who," he says, "was very glad to see me; but his sight is so gone, that he cannot see my nose." Anybody who looks at the portrait of Mr. Campbell, in the frontispiece of the volume before us (in which he is represented

* It is stated in *Evans's Sketch* (p. 255), that the Haldanites deny the eternal Sonship of our blessed Lord. It is but justice to Mr. Campbell to say, that we have not observed any thing in the volume under review which tends to identify him with the maintenance of this dreadful heresy.

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as holding an umbrella over his head, and in the act of showing the road to a couple of giraffes), will at once perceive that poor Newton must have been very blind indeed if he was unable to discern *that* feature in his friend's face. However, Newton was not too infirm to introduce Mr. Campbell to various well-known members of the so-called religious world; and the consequence was, that the zealous Scotchman was soon in the very vortex of the May dinners, and preachings, and speechifyings.* It mattered not who were the preachers, or what their tenets,—whether he was with Mr. Burder at St. Paul's, or with Dissenters at Highbury; at the Dock with Scott, or at the Surrey chapel with Rowland Hill,—it was very much the same to him; all was fish that came into his net. "Fast and furious," he hastened from one strange scene to another, and apparently with equal delight; but what will the reader think of Mr. Campbell's biographer when we mention that he describes the season of this Bedlam medly, as "these days of the Son of man?" p. 316. Such profaneness is most revolting.

On quitting London, Mr. Campbell joined with the Haldanes in another missionary tour; but his heart was in the metropolis, and in a short time he quitted Edinburgh for ever, and became the minister of the Independent chapel at Kingsland, in the parish of Islington. But Mr. Campbell was not a man to continue long in any place, and in a few years he accepted an appointment from the directors of the London Missionary Society, as their emissary to South Africa; and as we think that Mr. Philip's remarks thereupon are too good to be lost, and are, moreover, a fair sample of the Philippian style and taste, we give them at full length.

"Mr. Campbell," says he, "was set apart to his new ministry in Mile's-lane chapel. Dr. Morison, of Chelsea, and myself, then students at Hoxton college, dined with him, at the house of a mutual friend, that day, and then conducted him to the chapel. The place was crowded to excess. The venerable Dr. Waugh, *then in the zenith of his unction and glory*, gave the charge, and, if possible, excelled himself on the occasion. The blaze of mingled love and majesty which irradiated his face was itself a sublime appeal to the hearts of all; and it brightened until some felt that the veil of Moses would have been a relief. He took for his text Jehovah's address to Joshua: 'As I have been with Moses, so will I be with thee.' He then paused, and, rivetting his eagle-like and dove-like eyes on his friend, said, in his richest tones of tenderness and solemnity, 'As I have been with thee, Vanderkemp, so will I be with thee, Campbell.' Then lifting his streaming eyes to heaven, and clasping his trembling hands, he exclaimed in holy

* We observe, that on more than one occasion, Mr. Philip talks of the *breakfast-room* of the Tract Society. We wonder who pays for these breakfasts. We suspect that if Mr. Joseph Hume were to overhaul the accounts of some of the metropolitan societies, he would find a very curious disposition of their funds. We have now lying before us the recently published Report of the Society for Promoting the better Observance of the Lord's Day. Will it be believed that, the receipts of the Society during the last year, being only 904*l.* 1*s.* 6½*d.*, and its debts amounting to 196*l.* 11*s.* 9*d.*, it is actually paying for its secretaries' salary, and room rent, no less a sum than 527*l.* 4*s.* 5*d.*? It is not too strong an expression to say, that such an abuse of the funds of the Society is *shameful*.

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triumph, [why "*triumph?*"] 'I have no doubt but the great Head of the Church will sanction this *accommodation* of his promise!' The effect was electrical. . . . Some idea of that address may be formed from its peroration. . . . . The passage ran thus: 'Could I place the prophet Isaiah at the base of one of the lofty mountains of Africa, which you, my brother, are about to visit; and if, whilst gazing on its varied scenery, an earthquake were to rock it upon its deep foundations, until, *like the Numidian lion shaking the dew drops of the land of Ham* from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes; and were a whirlwind to rush in at that moment, scattering the broken and fallen masses in mid air, as if playing with the sand-clouds and columns of the desert, still the voice of the prophet would exclaim," &c. &c. &c.—Pp. 394, 395.

No wonder the effect of such a peroration was electrical! We know nothing like it in prose, and but one thing at all resembling it in verse:—

> "So have I seen an enigmatic bat
> Glide through the zenith in a slip-shod hat,
> While Charon, sailing in his western barge,
> Gave to great Hancock's man peculiar charge
> To drive full tilt against subjunctive mood,
> And fatten padlocks with Antarctic food."

Our readers will agree with us in thinking that the same kind of sublimity pervades both passages.

In the course of his after life, Mr. Campbell made a second missionary journey into Africa; but we have neither time nor inclination to enter into the details. Mr. Philip's opinion of the African missionaries, will, perhaps, be deemed sufficient: being a modest man, and not inclined to exaggerate, he *only* says that they "*outdid Paul.*" p. 463.

On Mr. Campbell's return from Africa, about twenty years ago, he became the "settled minister" of Kingsland chapel, and continued so till his death, in 1840: but of the events of his latter days we are told very little; in fact, nothing can exceed the hasty slovenliness of the concluding part of Mr. Philip's book, except its entire want of arrangement throughout. The last chapter is, in fact, little more than a heap of letters from Mr. Campbell to his correspondents, selected with what judgment the following extract will show.

"SHACKLEWELL, NEAR LONDON,
"My dear Friend, *March 28th*, 1836.

"The last interview I had with Miss Catherine Wellwood, in George's-street; when parting, she said, in a tone of solemn positiveness, 'Now, Mr. Campbell, the next time that you and I meet, we shall be walking in the streets of the New Jerusalem.' The paper which came on Monday from your house informed me of her departure for that holy, happy, and heavenly city. . . . . By this time, she, indeed, must feel at home. I think I see her walking arm in arm with Enoch and Elijah . . . . and as she proceeds, do you not see her, with the mind's eye, nodding to Moses, and Abraham, and Paul?"—p. 569.

We think, after this, our readers will have had enough of Mr. Campbell and his editor, and we shall gladly take our leave of them;

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but as we see that Mr. Philip threatens "the religious world" with more biography, and as the present volume shows that he is quite incompetent to write English, we recommend him, for the time to come, to restrict himself entirely to the African dialects, and to publish his voluminous tomes for the use of the Hottentots—exclusively.

And here, if our only object had been to put our readers on their guard with respect to the contents of Mr. Philip's book, we should have laid down our pen; but we cannot allow the present article to go further without distinctly stating, that our purpose in directing attention to the volume under review has been widely different from that to which a reviewer *might* have been tempted. We are quite aware that we have spoken with severity, but our motive has not been the unamiable one of trying to show off our own cleverness in dissection, at the expense of an unlucky author; we have no taste for "cutting up" people, as it is called. Independent of all consideration for the victim, the process is thoroughly injurious to a man's own mind, and therefore Mr. Philip's absurdity and stupidity should have been unnoticed by us if we had not felt that so flagrant an example would "point a moral" which must needs be set before people continually, if they are to be brought back to an adequate sense of the immeasurable evils of schism.

In this volume, then, may be seen an instance of the workings of Dissent, both in the public and private relations of life; the unmanliness of character engendered by sectarianism; the double motives and indelicate sentiments which attend it; its falseness, its censoriousness, its entire want of charity; and, above all, the low tone of spiritual feeling and irreverence with respect to holy things which it seems nearly always to produce. These are points which the foregoing extracts can hardly have failed to establish in the reader's mind; and the more the literature of the Dissenters is studied, the more will the painful conviction be confirmed.

May we, who, as we trust, have been saved from the sin of schism, and in proportion as we see its tendencies, be more and more unceasing in prayer for the unity of the Church; more and more diligent in beseeching Him who is light and truth, that it would please Him to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and, finally, to beat down Satan under our feet!

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ON THE SONNET.

We have never been able to consider our own the unpoetical generation it is so often pronounced. There are no poems, indeed, just at present making their appearance of a nature very greatly to excite the public mind; still less is there any calculated at once to produce such public excitement, and to stir up deeper feelings of love and delight in the minds of the audience, fit though few, to whom true poets *wish* to address themselves. But the former deficiency is one on which genuine lovers of poetry will lay no stress; and the latter can form a count of indictment against no age whatever, seeing that the appearance of such a poem, as shall both take hold of a nation's mind, and fill its very choicest spirits with delight, is ordinarily a good deal rarer than the blossoming of the aloe. Let us admit, then, that the middle of the nineteenth century is not displaying a Dante, a Shakspeare, or a Milton. It is no very humiliating confession, even if we were unable to speak of Goethe, Wordsworth, and Coleridge, as touching on our own times. But their forms of light are dying away in the distance, and though we have true poets among us, there are none who seem at all likely to reach their stature. What then? We cannot count on a supply of such men at all times. They are sent into the world at rare intervals, on high and mysterious mission. They fulfil their parts, and then leave a generation or two to be moulded by their agency, and to feed on their thoughts. Whilst this rich and salutary process is going on, there is no need, surely, that they should have successors like themselves. Better surely,—more suited to our wants, and more according to the analogy of nature, each to have the goodly bandwe at present possess of their intellectual progeny, no one of whom, indeed, we are tempted to idolize; but all of whom we can love—all of whom we confess to be true poets, and each of whom we must thank in his turn for some accession to our views of the "beauty in which all things work and move."

But this, it may be urged, on the side of the prosecution, is not the question; it is admitted, that among the rising poets of the time, there are some most genuine ones. The charge against the present day, is not that it produces no poets, but that it is somewhat barren of readers and relishers of poetry,—that most exquisite productions fall still-born from the press,—that a true poet excites no public attention whatever. Now here too, we acquit the present generation. That the public are not at present excited by any thing in the form of verse,—that no poet, true or pretending, is at present *the rage*, we cheerfully admit, and then dismiss the whole matter as irrelevant. That nondescript, the public, is hardly ever, if ever, accessible to truly poetical influence. The exceeding popularity of Scott's metrical romances arose mainly from their interest as tales,

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while the slender versification of the writer was just enough to accompany that interest with an easy enjoyment to the indolent ear. The same causes, joined with one or two others equally alien to poetry, produced the passion for Lord Byron's works. There is nothing of the sort in operation at present, and therefore there are no vast masses of really unpoetical people seemingly interested in poetry. What then? are we therefore to conclude, that there are no real lovers of poetry—or, at least, that there are very few, and that it is vain for even the most gifted to sing to so dull and prosaic a generation? We will confess nothing of the sort. We believe there never were so many, and such enthusiastic students of poetry as at present,—never so many who read it for its own sake, instead of for the sake of adventitious attractions,—never so many who joined an acquaintance with the entire sweep of English poetry, to an extensive knowledge of that of other nations as now. We might prove our proposition in many ways, but we will confine ourselves to one which we do not remember to have ever heard put forward, but which to our minds is singularly conclusive; we mean, the remarkable favour into which, among the various forms of poetry, *the Sonnet* has risen.

Of the fact, as we shall soon see, there can be no question; and its value as an argument consists in these two points; first, that a relish for the Sonnet can arise only from a genuine relish for poetry as such, seeing that it nearly, if not quite, excludes all adventitious attraction; and secondly, that it is rather a high exercise of such relish, requiring a matured taste for, and much devoted study of, poetry. The Sonnet can enlist little but its real merits in its aid. It can seldom tell a tale. It cannot easily develop strong animal passion. Its brevity and its concentrated scope prevent any great effects of oratory. It cannot readily earn favour by trick or vicious ornament. It is severely beautiful, like sculpture. It cannot please the uneducated ear by jingle. Its harmonies are high, but hard to be attained to. Beyond all other forms of art, it reveals its beauties only to the student. And accordingly, we love not Sonnets "when the pulse beats coy within our veins." Not when our souls are full of the Corsairs, and Gulnares, and Giaours, and strong passions, and crimes, and inconsolable miseries, and other impossible combinations; or our ears of the Sultanas, and *bulbuls*, and capotes, and scymitars which make up the music of Lord Byron's poetry,—not then do we give audience to "the melody of the small lute" on which Petrarch has played to all generations, and on which Shakspeare, Milton, and Wordsworth have delightedly followed him. But if the Sonnet will not go down when strong passions are high in the market, neither are they very acceptable to an age of coldness and conventionality. Accordingly, they were not much in favour throughout last century. They are no vehicles for wit or epigrammatic point. They must be poetical, if successful at all. During last century, therefore, we are aware of next to nothing in the shape of an English Sonnet till Warton. Indeed, we are not sure, if Gray's, on the Death of West,

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be not the only one till then. So great was the ignorance of this form of art—that Goldsmith could head two of the most contemptible and meaningless octo-syllabic stanzas in the language, as "a Sonnet."

Even after Warton, there does not seem to have been much acquaintance with the Sonnet: otherwise, an amiable and accomplished authoress in the earlier part of this century, would hardly have described the room of a debauchee as filled with indecent pictures, and hung round with *lascivious Sonnets!* We can about as easily imagine a marble statue pandering to sensuality as a Sonnet. But it is obvious, that Mrs. Brunton considered Sonnet and short poem to be synonymous.

As for the hosts of exquisite productions in this kind, which adorn our early English literature, we need scarcely say, that their beauty was altogether unperceived. The utmost Johnson allowed of Milton's was, that *three of them perhaps were not bad:** and he and Mrs. H. More once investigated in a brief way the causes of the supposed badness of the rest,† without being troubled with a single doubt of the fact. Early in this century, Mr. Forsyth, whose acquaintance with Italian literature must have given him some conception one would think of what a Sonnet ought to be, pronounced, that Shakspeare, Spenser, and Milton, "sank into ordinary versifiers" the moment they attempted it.

Now this form of art, neither commending itself to the fervency of impassioned Byronian youth, nor to the cool criticism of Johnsonian age,—this branch of poetry acceptable to none but those who love it for its own sake, and who love it well and dearly,—this same Sonnet, of which the beauties are known only to those who have really studied them, is a decided favourite with the verse writers and verse readers of the present time. Scarcely a volume of poems comes out that is not interspersed with sonnets; and the youths who, twenty years ago, would have given their leisure hours to the production of Turkish tales, in which, through the medium of easy octo-syllabics, or still easier loose anapæstics, they had described themselves as the darkest and most seared and blighted of imaginable or unimaginable things, now carefully condense their scattered thoughts, if they have such, or ghosts and likenesses of thoughts, if they have not, each into its allotted space of fourteen lines, and exert the whole might of their minds to confine themselves to the scanty pittance of rhymes to which the stern laws of the Sonnet limit them in the course of the aforesaid fourteen lines.

We think this one fact very conclusive as to the strong body of real poetical taste now existing among us. Leaving that question, as

* In his Dictionary, he quoted "a book was writ of late called Tetrachordon," as a specimen of the English Sonnet.

† Johnson's solution of the difficulty is so witty, that one is tempted to wish the fact were true. "Why, madam, Milton's was a genius that could hew a Colossus out of a rock, but could not carve heads on cherry stones."

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regards the common herd of readers and writers, it is satisfactory to reflect on the prodigious accession which has been made to the stock of really valuable English sonnets in the last half century. Wordsworth has in this, as in all things, been most creative, directly and indirectly. Directly, as enriching the language with a crowd of the finest specimens of this form of art; indirectly, as begetting many followers in the same track.

All this, it might be imagined, could hardly take place in a critical and self-conscious age, without a pretty accurate investigation being made into, and a constant intimacy ensuing with the theory, principles, and end of the form of art thus zealously cultivated. Yet we feel this is far from being the case either with sonnet writers or sonnet readers; and the subject seems to us at once so neglected, and so interesting, that we propose devoting a paper or two to its consideration.

As an illustration of the ignorance we refer to, we may mention the prevalent notion that, whereas all Italian sonneteers have tied themselves down to certain exact rules, those of our country and tongue are divided into two classes, of which the first conforms to those rules, and the second neglects every one of them, except the fixed number of lines. Milton and Wordsworth, in general, would, by most, be placed in the former; Shakspeare, Coleridge, Southey, and many others, in the latter class. So false, however, is all this, that it may safely be affirmed that there is not an English sonnet writer of any celebrity who has ever perseveringly conformed to many of the most essential rules of the Italian sonnet. This is a subject to which we must speedily return. Meanwhile, let us say a few words on the Sonnet in general.

It is, when genuine, as most of our readers must know, the development of one thought or sentiment, even as a collect is the expression of one aspiration;* and it is in entire unity and singleness that the perfection and charm of the Sonnet consist. It is the rescuing the gleanings of a poet's mind, and giving to stray thoughts of his, which must otherwise perish, an entire form and enduring existence. And as in all art the outward form is no matter of chance, but at once obeys the inner law, and determines the process of its development; so that of the Sonnet is both significant of its true character in general, and productive of that character in particular instances. The Italian rules, therefore, are not merely capricious ones; they, or something similar to them, are necessary to produce what, in this case, we want. They are the sacramental channels (if we may venture on such an expression)—the outward and visible signs of the inward idea. It is obvious that were more space allowed than the fourteen lines, the unity of thought would dissipate itself and disappear; that the recurring rhymes witness for this unity, by linking the parts together; that the very difficulty they create (greater

* This thought was suggested to us by the brilliant article on Milton which appeared in the "Edinburgh Review" some years ago.

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in our language than the Italian) if overcome, promotes it, by giving a firm, concentrated character, to the diction. And if, in some respects, our language have fewer advantages for the Sonnet than the other, the deficiency is perhaps more than counterbalanced by this last circumstance, to which many of the excellences, instead of, as has been ignorantly imagined, the defects of, English sonnets are owing.

Keeping these considerations in view, it may, perhaps, be asserted, that the spirit of art has never found for itself a more adequate channel for a particular purpose than is furnished by the Sonnet. Like a Grecian temple, it may be limited in its scope; but like that, if successful, it is altogether perfect. Like that, it stands out in detached unity and integrity, fitting with nothing else, capable of grouping with nothing else. Beautifully rounded, its lines can blend with no other ones. Such is the charm, to an experienced ear, of its temperate length, its recurring rhymes, and gentle close, that if these results be but attained by means of genuine Italian or English, we hardly ask for more; we do not miss originality of sentiment, or striking imagery, or deep passion. The result we have described is itself beautiful and satisfactory. There is much in Petrarch, and a little even in Wordsworth, of the fascination of which we can give no other account. The thought may be in no way recondite, the phraseology by no means striking, but it is pure, and the time and tune are perfect. Take, as an example, the following from Petrarch:—

In Morto di Sennuccio del Bene.

Sennuccio mio, benchè doglioso e solo
M' abbi lasciato, i' pur mi riconforto,
Perchè dal corpo ov' eri preso e morto
Alteramento se' levato a volo.
Or vedi insieme l'uno e l'altro polo
Le stelle vaghe, e lor viaggio torto;
Or vedi 'l veder nostro quanto è corto:
Onde col tuo gioir tempro 'l mio duolo
Mo ben ti prego ch'n la terza spera
Guitton saluti, e messer Cino e Dante
Franceschin nostro, e tutta quella schiera.
Alla mia Donna prior ben dire in quante
Lagrime i' vivo, e son fatto una fera,
Membrando 'l suo bel viso e l'opre sante.

This is beautiful; but yet there is no individual feature of it that can be called in itself very striking. Its beauty is the beauty of the Sonnet: and the poet's praise is, in this instance, founded, not on any words or thoughts of his own, but on his having produced so perfect a Sonnet. The laws to which he has conformed himself are in harmony with the laws of beauty; and successful obedience to such laws ensures the production of beauty.

Something of the same explanation must be given of the charm of the following, though not to the same extent either way, inasmuch as

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it has a more marked and peculiar leading thought on the one hand, and is less faultless in its form on the other:—

> Lady! the songs of spring were in the grove,
> While I was shaping beds for winter flowers;
> While I was planting green unfading bowers
> And shrubs to hang upon the warm alcove
> And sheltering wall; and still, as fancy wove
> The dream, to time and nature's blended powers,
> I gave this paradise for winter hours,
> A labyrinth, Lady! which your feet shall rove.
> Yes! when the sun of life more feebly shines,
> Becoming thoughts, I trust, of solemn gloom
> Or of high gladness you shall hither bring;
> And these perennial bowers and murmuring pines
> Be gracious as the music and the bloom
> And all the mighty ravishment of spring.

So much now for the Sonnet in general, of which we trust our readers understand enough to know that, however small in its dimensions, it occupies no unworthy place among the forms of art. At present we must come to a particular inquiry as to how far, or in what sense, its conditions have been complied with in our English tongue.

Italy has always been considered its native country, and to Italy have men looked for the most perfect models of it. And certainly in their kind nothing can be more matchless—more entire and flawless in their beauty, than the finest Italian sonnets—those of Petrarch, Bocaccio, Michael Angelo, and Filicaia. If, however, the model after which they worked be the only true one, and the rules which they obeyed be absolutely essential, then there is no escaping the mortifying conviction that England has seldom produced a real Sonnet. Not merely must all those writers be struck out who have declined the Italian arrangement of rhymes, but of those who have tried to follow it, scarcely any will be found to have persevered in the whole of it; while nearly all have neglected a feature nearly quite as essential—the due distribution of the pauses. A few words in regard to each point will show what we mean.

The Italian sonnet, it is well known, allows but two rhymes, however arranged, in the two quatrains with which it opens, and distributes the rhymes of the remaining six lines in one of the two following orders,—three separate terminations, rhymed to in the same order as they are at first presented, by the next three lines, thus, $\left\{\begin{matrix}A.\ B.\ C.\\A.\ B.\ C.\end{matrix}\right\}$; or else having but two rhymes, alternately succeeding each other; though from the circumstance of the sense being broken by a pause half way, and so, each three lines appearing as a separate stanza, or tercet, as it is technically termed, it is more natural to describe the arrangement thus:—The first and third rhymes in the first tercet are the middle one of the next; and, *vice versâ*, the middle of the former makes the first and third of the latter, $\left\{\begin{matrix}A.\ B.\ A.\\B.\ A.\ B.\end{matrix}\right\}$. Of these two

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schemes, the latter is perhaps the favourite with Italian writers; and we think is the one most entirely grateful, both to ear and mind.

Now, even those English writers who have been most particular in obeying the Italian scheme of rhymes in the first octave, have been very lax in their management of the concluding portion. Yet it is surely of as much importance as the opening. If unity is to be manifested through an outward form, and by obedience to particular laws, the way we wind up is very essential to the whole result. Accordingly the true Italian sonnet neither dies too softly away nor goes off in a marked point. The same severe observance of law which characterized its opening attends it to its close. The same connecting parts together by the recurrence of rhymes, detains the ear at the end as at the beginning. But, as we have already said, English writers have nearly all been neglectful of their concluding rhymes. Even Milton frequently deviates from rule in this respect, and has actually, in one instance, ended with a couplet,—the form of conclusion most repugnant, we think, to the genius of the Sonnet,—though strangely a favourite with English sonneteers. By others the rhymes are selected at will; or if the authors have restricted themselves in the number, they have allowed themselves every capricious license in the arrangement of them.

But this is an unimportant deviation from Italian precedent, compared with English neglect of the pauses. These, as used by Italians, are most characteristic and essential. Although in early times we find a few exceptions, still the tendency even then was to the following rule, which afterwards became so established as only to be broken through by a conscious and deliberate innovation,*—a pause at the end of the fourth, the eighth, and the eleventh lines. The effect of this is to break the Sonnet into four stanzas, two of four, and two of three lines each. Of these stanzas the first two together generally form one *leading* division, and the remaining two another. A very little study of the Sonnet, and of the elements of thought, will serve to convince us that this is no capricious rule. For, although the Sonnet must be confined to one leading thought or sentiment, such can hardly be uttered, still less illustrated, without becoming capable of a certain amount of analysis and division. Neither a thought nor a sentiment, however one in itself, can come into distinct shape, and so be capable of utterance, without a certain process of progression, admitting of its being classed into parts, though it may be finely marked ones. There is usually a reaction on each other of object and subject, which produces the first stage of emotion, and to which the first two quatrains may be considered as devoted. To this the remainder responds, in the way either of correcting a false feeling, answering hesitations or doubts, or

* In his recently published work, Mr. Hallam attributes this innovation to Casa. Unless that poet had produced a new kind of Sonnet, it could have been no improvement. The one or two of his Sonnets at which we have looked seemed to us by no means to recommend it.

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gathering together and producing the true harmony out of the aforesaid elements. And as they are two, it seems natural that their echo and response should be twofold also, though being the echo and response, it is well that it should be shorter, and in some respects different. We do not mean, of course, that every Italian sonnet will readily present all this to the mind; but almost in proportion to its merit it will enable us to trace it, and so will vindicate the laws of which we have been speaking, as most suitable for the development of thought or emotion in its true elements.

The inquiry we mean to propose to ourselves is this:—Are the English variations, or rather the consistent departures from these laws, good as they unquestionably are, to be deplored? Do they disqualify the English compositions which claim the title of Sonnet from assuming it? We intend in our next to answer these questions in the negative,—to show that there is an English type of the Sonnet as well as an Italian,—that each is good in its kind, because each adequately fulfils its own purpose. We have no intention whatever of vindicating those compositions which are merely sonnets in respect of their fourteen lines; but those like Milton's and Wordsworth's, which obey severe laws, though different from those which governed and condensed the thoughts of Petrarch and Filicaia. A further comparison between the Italian and English sonnet, therefore, awaits us. Meanwhile we must endeavour to ward off an accusation to which we may have exposed ourselves.

We fear, then, some may think our present inquiry a very frivolous one, and that we are pursuing it with a gravity and care very disproportionate to its real worth. But, in answer to such a charge, we appeal to the hold which the Sonnet takes on every mind that really loves poetry for its own sake. If this be so, and its peculiar beauty be the result of certain fixed laws, it can never be otherwise than worth while to analyze and ascertain those laws. And, besides, we are made most anxious to make the real structure and principles of the Sonnet generally understood, from the pleasure with which we observe its growing cultivation amongst us. There is no safer and more healthful kind of poetry. Capable, as we have already said, of pleasing none but the real lovers of the art, it presents little inducement to the writer to seek adventitious attractions, or to have recourse to vicious ornament. It rarely has room enough for rhetoric, and its narrow limits render a flaw either in the sense or the diction too perceptible to be tolerated. Hence, in cultivating the Sonnet, we are promoting the purity of our language. But it has higher advantages. There is no form of verse better adapted for meditative religious poetry. A sensitive conscience may fear to give utterance to devotional feeling in any lengthened strain, from a dread of being led in the course of it into insincerity or unreality. But supposing the thought as originally presented to his mind to be a true and a good one, he may dismiss such anxiety in undertaking a Sonnet, which will confine itself to the development of that thought. The advantage is of the same kind

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with that which short collects have over long prayers. And of course it extends to the reader no less than the writer. It is a form of poetry peculiarly protected within its "scanty plot of ground" from impurity, from vicious ornament, from unreality, and irreverence, and often therefore may the meditative and self-distrustful reader turn from more expansive and magnificent ranges to this sheltered bower, in which the pure affectionate thoughts and the reverent aspirations of so many of the wise and good have delighted to nestle.

(To be continued.)

NOTICES OF BOOKS.

The Student Life of Germany. By WILLIAM HOWITT, *from the unpublished MS. of Dr. Cornelius, containing nearly Forty of the most famous Student Songs, with the original Music, adapted to the Pianoforte, by the* HERR WINKELMEZER. *Illustrated with Engravings, by* SARGENT, WOODS, *and other eminent Artists.* London: Longman. 1841. Large 8vo. Pp. 484.

THE convicted felon naturally protests that he has no chance of justice when his misfortunes lead him a second time before the same tribunal. We doubt not that Mr. Howitt, remembering the exposure of his dishonesty that was made in this Review on a former occasion (see No. I, New Series), will have so brazened his forehead against the blush of shame, as to anticipate another essay of reviewer's malice. And, indeed, we must confess, that our prejudices are so strong as to prevent us regarding the honest man and the rogue with exactly the same feelings; but if we are unjust, the reader has the remedy in his own hands; he must henceforth withhold his credit from us. The literary history of this book is very singular. The title-page, as faithfully copied above, which is meant, no doubt, to set out the attractive qualities of the volume to the best advantage, informs us that it is taken from the unpublished MS. of a Dr. Cornelius; and the preface further intimates that the said William Howitt, thinking it a matter that deeply concerned the well-being of his country, from which he appears unfortunately (we mean, of course, for the country,) to be expatriated, that a true and faithful account of Student Life in Germany should be made accessible, very kindly and naturally requested one of the students (here dignified with the title of Doctor) to write such an account—a request which, somehow or other, contrary to the code of honour or etiquette, as Mr. H. again informs us, was acceded to. Dr. Cornelius, according to the statement before us, wrote such an account: and one might very naturally suppose, that he would proceed to publish it; but no,—that would not at all answer Mr. William Howitt's purpose. His patriotism was very cogent, but

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the demands of his pocket still more so. *He*, therefore, must publish it. The reader will particularly observe, that the work is not stated to be a translation; nor is there any mention of Dr. Cornelius's intending to publish the work in Germany. No: it is Mr. Howitt who is to reap all the profits. The "Herr Winkelmezer," we presume, is another amateur student, who, for the sake of our editor's pocket, is transformed into "*the* celebrated composer."

One other motive seems to have influenced Mr. Howitt in this labour of love: viz., a desire to insult our own national universities. This we should be prepared to expect, from mere political principles. The Quaker, of course, can not be expected to admire Oxford or Cambridge. But when he begins to justify his preference for "life in Heidelberg" upon grounds of morality, it does really become ludicrous. The text contains, among other heavier matters, a sort of *catalogue raisonné* of such pranks as are in vogue upon the Neckar—varieties in the arts of drinking, gaming, stealing, fighting, and rioting, to be paralleled only in the Newgate Calendar. How is the moralist to get over these impracticable facts? It might seem a difficult matter to a commonplace person, but "poetry" will account for it all. Hear the Quaker-apologist for Heidelberg, who has been so shocked at the vicious practices of English students, which he has culled from the pages of some radical magazine:—

"If there be a man who can read through this volume, and not feel its poetry, and not perceive the high and beautiful sentiment which pervades it; the profound *love of nature* [we presume ducks and geese, which these students seem to have a habit of purloining], and *the glorious love of country* [let our author take a lesson in patriotism], let that man march off to Oxford and Cambridge; let him give his suppers or his breakfasts; let him hurry in his night-gown to *morning prayers*; let him become a first-rate rower, or a senior-wrangler, if he will, but that man is no more fit to take his stand by the student-revellers of Germany, than Caliban is by Hyperion. No, in the student-life, which is entered into as a brief season of youthful hilarity, which in this world can come but once; a season in which knowledge is not only to be gathered, but life to be enjoyed—friendships for life to be knit up, love perhaps for life, to be kindled, and the spirit of patriotism to be cherished to a degree which no after-chills and oppressions of ordinary life shall ever be able utterly to extinguish; in this life there is a feeling and a sentiment to which our student-life is a stranger."

We are willing to make every allowance for youthful indiscretion, but it does move our bile to see a staid Quaker, to gratify the malice of his soul, become the panegyrist of vice. Poetry, forsooth! We see no more poetry in duelling and drinking in a kneip-house, than in an Oxford supper, and much greater offence against the laws of God; and are not friendships formed as much in an English, as in a foreign university? But as Hudibras has it—

"The self-same thing that's pious in
The one, in t' other is a sin."

But to return to the authorship of the volume before us. It has occurred to us, and we are willing to give Mr. Howitt the benefit of the conjecture, that the name of Dr. Cornelius is altogether a fiction; and that the work is, in point of fact, the composition of Mr. Howitt, who feared that it might scandalize "The Friends," if *he* should seem in propriâ personâ to be so well acquainted with German

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debauchery. There are difficulties, we confess, in either supposition; the reader, therefore, shall form his judgment for himself.

In favour of Mr. Howitt's being the real author are certain specimens of ignorance which we should be loath to attribute to *any* student of *any* university. Grammatical errors in printed Latin it is always usual to throw upon the unfortunate corrector for the press; but it is difficult to conceive how one of that quick-sighted class can have changed "novi temporis" into "novi tempus;" and yet so it stands in Mr. Howitt's volume. This is but an example, among a host of such misprints. Again, who but Mr. Howitt himself could state that the universities of Oxford and Cambridge have continued "the *old* mode of living together in colleges, which the German public has long abandoned as not answering the purpose?" *We* had always thought that the charge against our universities had been the departure from the habit of living abroad, which is connected with the old professional system, and the placing students in colleges under tutors. Whatever be the demerits of the English system, it is historically an innovation or reform upon the earlier one which now prevails at Heidelberg, and elsewhere in Germany. The songs and other such trumpery gear, of course, are to be assigned to Mr. Howitt.

On the other hand, the style of writing is more ponderous, even in the epistles of academical adventure, than we should expect to meet in one so long versed in the trade of book-making as our old friend the Quaker, if Quaker he be still. The following little bit of moralising at the conclusion of a drunken revel at two o'clock in the morning, which is put into the mouth of a German student, must, however, be Mr. Howitt's own:—

"May *God*, if he denies me every thing else, never to my life's end deprive me of the sense which renders me capable of worthily enjoying such delightful hours."

—a reflection rather out of place when appended to a "lark," which, in the disorderly streets of Oxford or London, would have consigned the parties to the lock-up house!

On the horns of this dilemma we leave Mr. Howitt; only hoping that we may never meet him again in the field of literature.

Manners and Customs of the Japanese in the Nineteenth Century, from recent Dutch Visitors of Japan, and the German of Dr. Ph. Fr. Von Siebold. London: Murray. 8vo. Pp. 422. 1841.

When it is considered that, with the exception of a small and much restricted Dutch factory, and the traffic effected by two ships annually, no intercourse whatever has taken place with Japan for two centuries, it will cease to be matter of surprise, either that so little has been known of the country, or that the volume before us, in order to secure the object of affording information to the English reader, is necessarily compiled from various sources, so as to be without the interest and unity of an original narrative. It is singular that the intercourse with China, a country in many respects so closely resembling Japan, is almost as strictly limited as it is with Europe.

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The following extract (to which we must confine ourselves) will be read with painful interest:—

"From the first visits of the Portuguese to Japan, Roman Catholic preachers of the Christian faith flocked to the new theatre that offered itself to their zeal. At their head was that really extraordinary and apostolic Jesuit, afterwards canonized for his great and triumphant exertions in converting the heathen, St. Francois Xavier, and up to the latter end of the sixteenth century, Christianity and the missionary labours of the Jesuits enjoyed there a toleration so complete, as to be almost unaccountable in a country in which the authority of the nominal autocrat sovereign essentially rests upon religion: the "*Mikado*," (literally "the Son of Heaven,") reigning solely as the acknowledged descendant and representative of the gods. In consequence of this toleration, the missionaries were so successful, that, according to the reports made by the Jesuits to their superiors in Rome, there were in Japan, prior to the breaking out of the civil wars that produced the prohibition of Christianity, 200,000 native Christians, amongst whom were found princes, generals, and the flower of the nobility."

During the wars the native Christians embraced the weaker side, and afterwards became the object of a most bitter persecution. In 1636 they are found in arms against the government, to the number of 70,000. The Dutch lent their aid in reducing the rebels, and the triumph was followed by the most severe measures against the Christian faith. Every Christian was now put to the test of trampling on the image of his Redeemer; but so heroic was the constancy of these Japanese converts, that, according to the statements of the Jesuits—

"Scarce an instance of apostacy occurred, whilst incredible numbers voluntarily embraced martyrdom, as inflicted with a refinement of barbarity not uncommon in Japanese executions. . . . . When at length the persecutors were weary of torturing and slaughtering, the remaining multitudes were locked up in prisons, there kept to work hard on wretched fare, and annually offered wealth and freedom as the price of abjuring Christianity in the prescribed form. The offer was annually rejected, until the last Japanese Christian had died off. Some executions of native Christians and of Jesuit missionaries are mentioned as late as 1660 and 1665."

The most rigorous measures are still used to exclude every symbol of the persecuted faith.

Fragments of Italy and the Rhine Land. By the Rev. T. H. White, M.A. London: Pickering. 1841. 12mo. Pp. 470.

This is a book in which the scholar and the artist will delight. To write an original work on a threadbare subject is an unfailing test of genius; and from this trial Mr. White has come forth victorious. He has woven out of his travels a chaplet of bright and varied flowers, each of which you recognise as the genuine product of the country whose name it bears. Mr. White's principles (though not remarkably strict) are sound and Catholic; and we rejoice to find that he returns to England with increased attachment to his native Church. Indeed we looked very anxiously to this point, for it is the fashion too often, at the present day, in lamenting the defects of our own ecclesiastical system, to give our sister of Rome credit for much greater perfection than she possesses. For instance, Mr. White had contrasted the "universal equality in the house of prayer," which he observed at

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Rome, and which he justly calls "an eminent feature of genuine Catholicity," with our aristocratic and exclusive laws. We have ourselves a most intense dislike of the monstrous pews of the last generation, but it must be remembered that a notion of property does practically attach itself to the open seat, no less than to the pew; and we have often seen a person in vain hunting for a seat in an old parish church, when several of the open, but still appropriated, seats were vacant. Nor do we think that the system, taken at its worst, is quite so offensive as a sight which may often be witnessed in papal Ireland—a priest standing at the door of his church, with whip in hand, to prevent any one from entering who is not prepared to make such offering as his reverence may deem sufficient. It is not fair to contrast the *theory* of Rome with the *practice* of our own Church; or to regard what she does on her most conspicuous theatres, as a specimen of her ordinary working.

For this reason we were glad of the testimony of Mr. White against the practical system of the Church of Rome; and if it is somewhat harshly expressed, it must be taken as a set-off against the too large measure of praise which he has given to it, *as a body*, in the matter alluded to.

Essays. By R. W. Emerson, *of Concord, Massachusetts, with Preface by* Thomas Carlyle. London: Fraser. 1841. 8vo. Pp. 370.

It is difficult to convey any adequate notion of these Essays, for the simple reason, that it is difficult to form one. Protesting against all existing *isms*, Mr. Carlyle has set himself to form one, which now, for distinction, must be called after his own name; pronouncing all that is in the world unreal, he has originated a more monstrous unreality than any which had preceded it; and Mr. Emerson appears to be his disciple: he is only to be described as holding "Carlylism." Is good or evil to be expected from this new system? There is an appearance of the former in the indignant protest which it offers to the sensual, money-seeking materialism of the present day. It is something to hear a man speak of "eternity," and "spirituality," but we fear it is only to mock the expectation. The religion of this new philosophy we take to be a subtle pantheism, which is itself subordinate to an idolatry of self.

A Help to Catechising; for the Use of Clergymen, Schools, and Private Families. By James Beaven, M.A. London: Burns. 1841. 12mo. Pp. 125.

It is with no ordinary degree of pleasure that we notice this little book. The Church of England is especially wanting in *standard* works for ordinary people, as well of doctrine as of devotion; and it has unfortunately happened, that catechetical compendia have, more than any thing, been the victims of ignorant, unskilful, and unsound writers. More

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nonsense and heresy has been written upon our admirable Church Catechism, than upon any other subject. We repeat, therefore, that it was with great delight we learnt that Mr. Beaven was applying his sober, comprehensive mind and sound learning to this important branch of christian education; and the result has not disappointed us. The book will be found a real "help" to those engaged in catechising. We will point out some few respects in which it is superior to all works of the kind with which we are acquainted. First, It is sound in principle. Secondly, The questions and answers are of that length that they can be conveniently used in practice. They are both short, and *bear a due proportion to each other*. Thirdly, As regards language, it is original; or, as Beaven expresses it in his admirable "Introduction," "It does not profess to be drawn *from* the writings of our standard divines, *but it is the product of a mind formed by their study*, and that of the inspired Word of God." We are particularly anxious to point out this distinction, for it appears to us most successfully to reconcile a difference of opinion which exists among persons who, in the main, agree with one another. What is the use of fresh writings, it is contemptuously asked, while Hooker, and Taylor, and Sanderson, and others, are unread? The answer is, not that moderns will write better, (far otherwise,) but that you will do more good by re-producing, for your contemporaries, their arguments, tone, and principles, than by reprinting their works. We speak of course in reference to persons of small education.

Were masters what they should be, it might in some instances have been more convenient to give the heads of the questions, than the questions themselves; but looking to the actual condition of those who teach in our schools, we do not think that the book could be materially improved. We hope that Diocesan Boards of Education, as well as the Society for Promoting Christian Knowledge, will do what they can, under the sanction of their respective bishops, to promote the universal adoption of this book. What repose would be imparted to the minds of our countrymen, and what consistency to their faith, were there to be a few authorised formularies of religious instruction, instead of each man choosing his own doctor?

The History of the Western Empire, from its Restoration by Charlemagne, to the Accession of Charles V. By Sir Robert Comyn, 2 vols. London: Allen and Co., and W. N. Wright. 1841.

When a writer sends forth two goodly volumes of history, and does not condescend to tell us so much of himself as even his local habitation, or his profession, nor yet vouchsafes any preface to indicate the sources of his information, or the motive of his undertaking, it is a presumption that he is not wanting in an honest confidence of the intrinsic merits of his work. Such we imagine to be the case with Sir Robert Comyn, and we have pleasure in saying, that so far as our acquaintance with his volumes goes, we have not been disap-

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pointed in this augury: or it may be that he has not much to tell concerning himself. What *we* gather is this: that he had neither any special political views which he desired to disseminate, nor that he had access to any unexplored records or authorities; but that having some leisure from his judicial labours at Madras, and possessing a fair historical library (especially of the Italian school,) he selected this period of history as most needing illustration. In this spirit, we apprehend, the volumes were composed, and we doubt not that they will be favourably received by the public, though there has arisen, from the position in which he was placed, a result by no means conducive to success in historical inquiry. He started with assuming that the ages of which he was about to treat were dark, barbarian, and corrupt; and thus was unable to throw himself so much into them, as he should do who undertakes the office of illustrator. The Church, accordingly, is very far from receiving justice at his hands, even while there is no apparent desire of misrepresentation. The sounder views which have prevailed among us on this subject for the few last years, can scarcely yet have reached to India; nevertheless, we are thankful for the work.

Lives of the Queens of England, from the Norman Conquest; with Anecdotes of their Courts, now first published from Official Records and other authentic Documents, Private as well as Public. Second Edition. *By* AGNES STRICKLAND. Vol. iii. London: Colborn. 8vo. Pp. 380.

THESE "Lives" appear to have been compiled with very considerable care and research. The foot of every page is crowded with a mass of "references," many of them by no means easily accessible; and several individuals of note are mentioned in the Preface as having contributed information to the authoress. Isabella of Valois, Joanna of Navarre, Katherine of Valois, Margaret of Anjou, Elizabeth Woodville, and Anne of Warwick, are the heroines of the present volume: names which will be at once recognised as connected with some of the most stirring scenes in our history. The style of writing, we regret to observe, partakes somewhat of the mock-heroic; and there is a frequent use of French words, which betokens either affectation or a very imperfect acquaintance with the powers of our vernacular tongue.

Case of Mr. M'Leod, in whose person the Crown of Great Britain is arraigned for Felony. By DAVID URQUHART, Esq. Third Edition. Southampton: Coupland. London: Longman & Co. 1841. Pp. 160

SHOULD our remarks meet the eye either of this author or of his friends, they can hardly be surprised, and will not, therefore, we hope, be offended at our announcing ourselves no converts to his diplomatic

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revelations, and disapprovers of the line of conduct he has adopted in promulgating them. Indeed, foreign politics are a subject on which the fewer who speak the better. They may be managed very well or very ill; but the only competent judges of this, we apprehend, to be those who have not merely read pamphlets on them, but have been themselves actively engaged in them. The mass even of the educated portion of the nation must be satisfied with a general confidence in the foreign minister, founded on the avowed principles and known conduct of himself and the administration to which he belongs, as regards matters on which they are competent to judge. If indeed they be deceived, in the cruel and fearful way in which Mr. Urquhart believes Englishmen have so long been, the calamity is unspeakable; but we cannot see that the substitution among the lower orders of a diplomatic fever for those which at present consume them, will in any way mend the matter.

As far as we can judge, Mr. Urquhart's efforts are directed to two objects—1st. To prove a particular and very grave fact asserted by him as to the mode in which our foreign affairs have long been conducted. 2dly. To heal the disease which he sees in English life from the highest to the lowest stages of society, manifesting itself in a devouring spirit of party in the one, and by such portentous symptoms as chartism, and the like, in the other. Of the former of these objects we will not undertake to speak. It is entirely a question of evidence, and nothing but the production of overwhelming evidence can accomplish it. Of the latter we must say a few words. Mr. Urquhart sees the disease of the body politic very clearly, and we have to thank him for now and then pointing it out with great force. But his remedies are, in our judgment, not merely inadequate but mischievous. Not at his, or at human bidding, will the devils, whose name is Legion, come out from our population. They will only do that in obedience to a holier voice and more awful summons. But Mr. Urquhart has powers which may well be exerted in making way for that voice, and getting that summons heard. He who wrote the following pregnant paragraph has only to follow up that great expanding growth of individual, family, and national life, which he has so well pointed out, to its full bloom in the citizenship of the Church, and then to bring all his varied experience of the races of men, and his keen perception of the roots of nationality, to bear on the work, in order to effect much for the good of England.

"It is, therefore, at home that we have to begin to remedy the evil, and to arrest the danger. In ourselves we have to detect, and from ourselves to cast away, passions that flow from factious objects; and the mental confusion through which we have belonged to a faction, and have thus become the enemies of our fellow-citizens, of our country, and rebellious to the laws of God and man. Then may we receive back to ourselves charity for our fellow-citizens, affection for our country, and health for our souls. Can any intelligent being stop short in following the chain that connects the affections of the household with the destiny of the state, and the permanency of the political body to which he belongs; who can speak of public danger as a thing that regards him not, whether as to the cause from which it springs, or as to the consequences which will have to be endured; who can speak of public immorality, excepting as that which he has assisted to produce, and for which he will bear the penalty? If so, the thought of public immorality and of national danger will not be for him a vague and idle speculation, but will bring

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feelings of deep contrition, and, therefore, of usefulness to his country, because to himself.

"He who first transferred to the West some glimmerings of the thoughts of the East, has left on record these words:—'Unity amongst citizens, and power in the state, are to be found only where the affections of families are strong.' How then can decay be arrested, if not by restoring to the mind of each individual, that health that makes men capable of loving, and worthy of being loved? The way may be long—but is there any other? The end may be beyond our reach, but what other is worth desiring?"—Pp. 104—106.

Did space permit, we should have great pleasure in extracting Mr. Urquhart's interesting remarks on the past value and present decay of the privy council, as an element in the constitution. As it is, we must content ourselves with commending them to attention.

The Rev. C. Miller's pamphlet, ("The Duty of a Conservative Government towards the Clergy and the Church, in their present Relations with the Church,") is a fresh statement of that object which seems to have entirely occupied his earnest mind—the wrong done to the Church, in compelling her to commute her divine right of tithes, for a payment of mere secular authority. Such protests, which call persons to look to first principles, cannot but have a beneficial effect upon the public mind. From the title of the pamphlet, we had looked to the handling of several other very serious grievances; chief among which, perhaps, are the oppression of the Church in the colonies, and the constitution of the Irish and English Government Boards of Education. The former is a subject which we should especially desire to see inquired into.

"The History of the United States; from the Discovery of the American Continent," by George Bancroft, in 3 vols, Boston, is a work which, for obvious reasons, we do not criticise. Our object is simply to notify its existence, and to describe it. Mr. Bancroft is heart and soul an American, and has entertained the idea of writing a history which shall be worthy of his country. Of this work, the three volumes now published form only a part. They terminate with the year 1748, and thus present a complete history of the colonization of the States, on a more comprehensive scale than has yet been attempted. It is on this ground we presume that Mr. Murray is about to publish an edition in England.

The Rev. Peter Hall, Rector of Milston, and Minister of Long Acre Chapel, we are glad to see, has put forth a new edition of Bishop Jewell's "Exposition upon the two Epistles of St. Paul to the Thessalonians," (Wertheim, 1841,) a work which "has not appeared in a complete and separate form for upwards of two centuries." The plan pursued by Mr. Hall, as editor, seems to us judicious and unexceptionable.

"Illustrations of the End of the Church, &c.," by the Rev. Augustus Clissold, M.A. (Simpkin, Marshall, and Co. 1841.) This is a Swedenborgian book. With the history and peculiarities of the sect named Swedenborgians we boast no acquaintance. To the Catholic mind, however, its deadly heresy is obvious at a glance, and we must therefore deplore that Mr. Clissold should have employed in its defence the considerable learning he appears to possess.

Mr. Murray has just put forth a new edition of Mr. Lockhart's much admired translations from the Spanish ballads, which for beauty of artistical illustration surpasses every thing that has been yet attempted. The engravings are of a very high order of merit, and the pages are surrounded by variegated borders, after the manner of the ancient missals. We understand that it is intended that works of this sort should supersede the "Annuals."

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"An Author's Mind—the Book of Title-Pages," (Bentley,) professedly "edited," and really written by Mr. Tupper, is a volume neither badly conceived nor badly executed; and yet withal, we must confess, not entirely to our taste. It is meant for a caricature upon the book-making of the present day, and contains outlines of various works, ranging from the most approved religious conceit of the conventicle, to the Victor-Hugo novel, or the Jack Sheppard romance, waiting to be embodied in suitable post octavos, by the inventive author, so soon as his genius can stoop to the mechanical labour of composition. But deserving as the age is of ridicule, or something more severe, in the matter in question, we must say to Mr. Tupper, "At tu indignus qui faceres tamen." Nothing can be farther removed from simplicity than his own style, or the title of his own books, and it is strange that he should not see where the ridicule in this instance is likely to fall. We throw this out as a hint to Mr. Tupper, at the same time acknowledging that there is much both of genius and good principle in his writings. We wish that there was less affectation.

"The Book of Common Prayer Illustrated, &c., by W. K. Clay, B.D." &c., (Parker, 1841,) is a very valuable manual. Mr. Clay confines himself to the history of the Prayer-book since the Reformation, in which point of view, we think his the best body of annotations on our ritual, which we have seen.

For half-a-crown our readers may now purchase the late Archbishop of Dublin's celebrated work on "Atonement and Sacrifice," along with its important appendix. This is owing to its being published as Part I. of a cheap series, entitled, "Christian Literature," undertaken by Messrs. Black, of Edinburgh.

In this age of increased theological study and controversy, it is satisfactory to find an increased provision for the devotional life of Christians. Two pleasing instances have just come before our notice, in the shape of two interesting little volumes, "Horæ Canonicæ," and "A Manual of Daily Prayer," (Burns, 1841;) of these the former is anonymous, and the latter bears on its title-page the name of Arthur Tozer Russell, B.C.L., St. John's, Cambridge. We cordially recommend them both.

"A Catechism," &c., by the Rev. E. B. Ramsay, third edition, (Burns, 1841,) is one of the very best we ever saw. It is compiled for the young of St. John's the Evangelist, Edinburgh, of which church Mr. Ramsay is the affectionate and zealous pastor. It is thoroughly orthodox, and therefore founded, we need not say, on the Church Catechism. Verily the young of the author's flock are not fed merely on milk. We rejoice to see the words "third edition" in the title page, as they warrant us in believing that others besides those for whom it was compiled are enjoying the advantage of this admirable digest of "evangelical truth and apostolical order."

A translation of Matthiæ's "Manual of the History of Greek and Latin Authors," has just been published at Oxford, (Parker.) The object of this treatise is to do for classical literature what Mr. Dowling's "Introduction" did for theological literature. It consists of a slight *Notitia* of each author, with an account of the various editions of his works. The writers of Greece and Rome are ranged under three periods, each of which is preceded by a short essay, tracing the changes of taste and style, and containing much valuable information both in history and criticism.

"The Motherless Child," &c. (Groom, Birmingham,) professes to be "a true narrative." It is told well and feelingly, and is wound up with some sweet verses.

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An abridgement of Mr. Palmer's admirable Church History has just appeared, (Burns, 1841,) which we warmly recommend for the use of schools. From the same quarter there has also proceeded a neat reprint of "The Christian Man a Contented Man," by Bishop Sanderson, to which is prefixed a short account of the author's life.

"The Way of Life," is the title of a series of Sermons preached before the Queen Dowager, by the Rev. J. Johnstone, Minister of All Saints, Rotherhithe. (Hatchards, 1841.)

Among single Sermons, "The False Prophet," a Visitation Sermon, by Archdeacon S. Wilberforce, (Burns, 1841.) is sure to attract attention; nor will the Latin reader overlook the "Concio ad Clerum" of the same author, which has just appeared, and which will amply repay perusal.

"The Household of God," a Visitation Sermon, preached by the Rev. W. J. Copleston, at Chipping Sudbury, is one of the most convincing pulpit-orations we remember to have met with. We do not see how any dissenter of candour and intelligence can resist the reasoning of this sermon; but as the author very acutely observes, "Too often it is a jealousy of superior authority against which we have to contend, and against that argument will do little, perhaps only aggravate the mischief."

Mr. Burns has just published a selection of "Gregorian and other Ecclesiastical Chants, adapted to the Psalter and Canticles, as they are pointed to be sung in Churches." Those who agree with our articles on Church Music will hail their appearance.

CLASSICAL LIBRARY.

The following List of Books was drawn up at the request of the Clergy of a small ecclesiastical district, who were about to lay the *foundation* of a Clerical Library, and is now printed in the hope that it may be of service to others engaged in the same undertaking. The selection is meant to comprise such works of general reference, as would not be found in an average library of a country clergyman.

Critici Sacri, 13 vols. folio.
Patrick, Lowth, and Whitby.
Schmidii Nov. Test. Græc. Concordantia.
Schleusner, Lexicon Vet. et Nov. Test. 5 vols.
Catena Aurea.
Suicer, Thesaurus Ecclesiasticus, e Patribus Græcis, 2 vols, folio.
Ducange's Glossary.
Bellarmine's Works, 4 vols.
Baronius, Annales Eccl. 38 vols.
Harduini Concilia, 12 vols.
Wilkins's Concilia, 4 vols.
Conc. Trident. Canones Decretæ, et Monumenta, by Le Plat.
St. Augustine's Works.
St. Chrysostom's Works.
Calvini Opera.
Strype's Works.
Sylloge Confessionum.
Van Espen, Jus Eccl. Universum.
Gibson's Codex.
Martini de Ritibus Ecclesiæ.
Biographie Universelle; or,
Rose's Biographical Dictionary.

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MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

CONVOCATION.

CITATION OF THE CLERGY TO CHOOSE PROCTORS, DATED JULY, 1841.

THE heavy blows which our Church has lately received in some parts of her system, and the signs of returning life which she has manifested in others, have increased our anxiety respecting such parts of her system as seem still in a torpid state. Contemplating these, we seem to hear the voice—"Can these bones live?" And although at the thought we may answer with the prophet, "O Lord God, thou knowest," yet the favourable change in other parts, and the natural affection for bone of our bone, encourage a prayer that the Divine Spirit may bid even these dry bones arise and live. Such are the thoughts suggested by the recent citation to the clergy assembling them in their respective dioceses to choose procurators to appear before the archbishop "in convocation, or holy provincial synod of the prelates and clergy of the province . . . . to treat, confer, and conclude of, and upon, those things which then and there, by mature deliberation, shall be agreed upon, for the honour of God and the Church of England, and for the security, peace, and tranquillity, public good, and defence of this kingdom of England."

It is still a prevalent folly to condemn altogether what may have been faulty in part; but I trust that of late years a better spirit has been gaining ground. Many are beginning to discover that it is more profitable to investigate the original objects and primitive construction of ancient institutions, than to hunt out and magnify the abuses which during the lapse of ages may have crept into them. And I venture to say, that the heading of this article will not merely suggest to my readers certain unfavourable circumstances which occurred during the last sittings of our convocation in the reigns of Queen Ann and George I.; but will also carry them back to the times when the acts of general councils and provincial synods proved such assemblies to be of a truth holy to the Lord. They will reflect, with the learned Bishop Bilson, that "what commission the bishops with their clergy have from Christ severed and single, the same they must needs retain assembled and joined throughout their circuits. Yea, the Lord so much tendereth the fatherly care and brotherly concord of the pastors of the Church, that he has promised to be present in the midst of their assemblies,

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and with his Spirit to direct them, so they come together not to accomplish their own lusts or desires, but to sanctify his name by detecting errors, resisting wolves, maintaining truth, curing the sores and maladies that pester and poison the members of it." They will trace back the origin of our synods to the time of the apostles, who, in the words of Dr. Brett, "not only singly assembled their clergy . . . . but also when a case happened wherein the whole Church was concerned, judged that they had authority to meet altogether, both 'apostles and elders, to consider of this matter.' And not doubting but that our Saviour, according to his promise, was present in the midst of them by the operation of his holy and divine Spirit, they wrote thus in their canonical epistle, 'It seemed good to the Holy Ghost and to us.'"

Dr. Brett, in the preface to the second edition of his Account of Church Government and Governors, published in 1710, assigns the following reason for adding a chapter concerning provincial synods. "I could not," he says, "but think it very necessary thus to vindicate the just rights of the representative body of the clergy, because if these solemn and stated meetings of the clergy in synod be wholly laid aside, it may bring the Church itself into danger hereafter, though it be now safe and flourishing." Unhappily these fears have in our day been realized. The bishops and clergy have not been suffered collectively to watch over the Church's well-being, and the faults of individuals have encouraged the interference of parliament with her property and institutions. We allude with pain to the Tithe Commutation and Cathedral Acts, which would hardly have passed, had the voice of our clergy been heard in convocation.

I will not enlarge upon the inherent right of the Church to assemble in synod, or trace the history of ecclesiastical synods in this country; but on these points refer my readers to the work of Dr. Brett, and to an able article in the British Magazine for August 1833.

Convocation, as it now exists, is commonly known to us as the assembly of the clergy in either province, convened by the archbishop, under the queen's writ, at the assembling of every new parliament, and, like the parliament, consisting of two houses, the bishops constituting the upper, and the deans, archdeacons, and proctors (*i. e.* proxies or representatives) of the chapters and parochial clergy constituting the lower house. "In the province of Canterbury it consists," says Dr. Hody,* of a president, (the lord archbishop), 21 bishops, 22 deans, 53 archdeacons, 24 proctors of chapters, 44 proctors for the diocesan clergy, (2 for each diocese), and 1 præcentor; the præcentor of the Church of St. David's, where there is no dean, being summoned in his stead." "The proctors of the diocesan clergy are chosen after this manner. In the diocese of London every archdeaconry chooses two, and out of those nominated in the several archdeaconries, the bishop chooses two to be sent up to convocation. In that of Sarum, the three archdeaconries choose two a-piece, and

* History of English Councils and Convocations, pp. 1, 12, 283.

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the six thus chosen, choose two out of their own number. In that of Bath and Wells, all the clergy meet together and elect jointly. In that of Lincoln the clergy of the six archdeaconries send their particular commissions to, or appear in person at Stamford, where two are chosen by the whole body. In that of Norwich, the two archdeaconries of Norwich and Norfolk meet together at Norwich and elect one, and the two archdeaconries of Suffolk and Sudbury meet together in Suffolk, and elect the other." In the province of York, two proctors are sent to convocation for every archdeaconry; otherwise the number would be so small, as scarce to deserve the name of a provincial synod. By this means it comes to pass, that the parochial clergy have as great an interest in convocation there, as the cathedral clergy;* whereas in the province of Canterbury, of the whole number of the members of the lower house, about one-third is parochial clergy. Anciently the lower clergy sat in the same house with the bishops, and in the province of York, the bishops and other clergy sit in the same house still; but in the province of Canterbury, as already stated, they consist of two houses. The convocation is opened with divine service and a sermon; an address follows from the archbishop, its president, to all its members; and at the direction of the archbishop, the lower house withdraws and chooses a prolocutor from among its members. After these introductory solemnities, the convocation is prorogued; and such has been its nominal existence for the last 120 years. I am not aware whether any changes have occurred since Dr. Hody's time, or in consequence of the new distribution of dioceses.

The summoning of convocation with every new parliament implies its recognition by the state as a collateral legislative body; but for the last 120 years it has always, on meeting, been prorogued before it could proceed to business, and its functions have been so long suspended, that they have almost gone out of mind. Upon the question of right it is generally agreed that our Church is entitled to be assembled in convocation as often as parliament is assembled; and it must also be admitted, that the convocation, thus called, has a right to sit and act, whenever the circumstances of the Church require it. The civil right of convocation rests on immemorial custom, as ancient as the custom which is the groundwork of parliament. Either custom forms a part of our common law; and, as to Archbishop Wake's objection that "the rights and prerogatives of the supreme authority in every society are above custom," there is no act of parliament taking away the right of convocation, nor can any custom of the realm be controlled by the regal power. Dr. Brett rightly observes, that there has been as long a prescription for the custom of convocation to sit and act, as for their custom to be summoned with the parliament, and that a right to be summoned to convocation without any right to act there, is a grievance and not a privilege.

But it may be further objected to the claim of the convocation to proceed to business, that in the reign of Henry VIII. the clergy

* Burn. Eccl. Law. ii. 26.

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passed an act in convocation, which was afterwards carried through parliament, by which they bound themselves, first, not to meet in convocation without the king's authority; and next, lest when he had called them together, (as he was obliged, from time to time, to obtain their vote of subsidies) they should proceed to act synodically in ecclesiastical matters, they promised to act therein only according to his directions—"not to attempt to make any canons or constitutions provincial, without the royal license to make and promulge the same." The effect of this latter provision of the statute of 25 Hen. VIII. c. 19, is the point of debate between Dr. Wake and Dr. Atterbury.

The act was passed by convocation in the following words:—

"We, your most humble subjects, daily orators, and beadsmen of your clergy of England, having our special trust and confidence in your most excellent wisdom, your princely goodness, and fervent zeal to the promotion of God's honour and christian religion, and also in your learning, far exceeding, in our judgment, the learning of all other kings and princes that we have read of, and doubting nothing but that the same shall still continue and daily increase in your majesty:

"First, do offer and promise, *in verbo sacerdotii*, here unto your highness, submitting ourselves most humbly to the same, that we will never from henceforth enact, put in ure, promulge, or execute any new canons, or constitutions provincial, or any new ordinance provincial or synodal, in our convocation, or synod, in time coming, (which convocation is always, hath been, and must be assembled only by your high commandment or writ), unless your highness, by your royal assent, shall license us to assemble our convocation, and to make, promulge, and execute such constitutions and ordinances as shall be made in the same; and thereto give your royal assent and authority."*

With respect to the above act of convocation, it may be observed that as "acts of parliament derogatory from the power of subsequent parliaments, bind not," so neither had the convocation which submitted to Henry VIII. any power to bind subsequent convocations; and the authority of convocation was again asserted and allowed in the reign of Philip and Mary, since which I believe it has never been again surrendered. It has been observed that the submission of the convocation was confined to Henry VIII., and it would seem that the enactment in 25 Hen. VIII. c. 19, confirming it, was likewise intended to be confined to that monarch's reign, though the repeal of the statute in the reign of Mary, and its re-enactment in perpetuity in the reign of Elizabeth, render the point unimportant.

Thus stood the relations between Church and State till 1664, the sole remaining safeguard which the former possessed being the power of granting subsidies, which power gave the convocation importance, and effectually prevented any attempt at suppressing it. But in 1664, by a private agreement between Archbishop Sheldon, and the Lord Chancellor Clarendon, and other the king's ministers, it was concluded that the clergy should silently waive the privilege of taxing their own body, and permit themselves to be included in the money bills prepared by the commons. (Burn. Eccl. Law. ii. 29.)

* Collier's Eccl. Hist. of G. Britain, vol. ix. p. 99. Straker's Edit.

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But though by this concession, (if a right so important could be so waived,) the clergy lost an effectual security for the assembling of convocation, yet convocations continued to be assembled, and the subsequent letters from Queen Anne to the Archbishop of Canterbury are a sufficient acknowledgment on the part of the Crown that convocations had not become unnecessary. In a letter dated January 29, 1710, the queen writes:—

"We do hereby transmit unto you the heads of such matters as we think proper for the consideration of the convocation, which are as follows:—

"1. The drawing up a representation of the present state of religion among us with regard to the late excessive growth of infidelity, heresy, and profaneness.

"2. The regulating proceedings in excommunications, and abuses by commutation money.

"3. The preparing a form,

"For visitation of prisoners, and particularly condemned persons.

"For admitting of converts from the Church of Rome and others, and for restoring the relapsed.

"4. The establishing rural deans where they are not; and rendering them more useful where they are.

"5. The making provision for preserving and transmitting more exact terriers.

"6. The regulating licenses for matrimony, according to canon, in order to the more effectual prevention of clandestine marriages."

And in a letter, dated Aug. 30, 1711, the queen writes:—

"We do moreover think it proper to recommend to you, that before the next sitting of convocation you would consider what defects there are in the present discipline of the Church, and what further provision may be requisite towards the removing them; that when the convocation assembles, such orders and constitutions as are wanting may, upon due deliberation, be prepared and laid before us for our consent, which we shall always readily impart to whatever we shall judge may conduce to the honour of God, the advancement of true religion, and the welfare of the Established Church."

It is unnecessary to remark on the importance of these subjects, which, for the most part, still require the careful consideration of the assembled church; and can only be placed on a proper footing, under God's blessing, through her counsels and instrumentality.

Again, as a proof that convocation still retained influence, in 1710 a correspondence commenced between the commons and the lower house of convocation on the want of churches in the metropolis, which ended in the commons voting 350,000*l.* for the erection of fifty additional churches, according to a scheme drawn out by the lower house of convocation. In further proof, I may adduce the last proceedings of the lower house of convocation in 1717, and the arbitrary power by which they were stopped, and by which, "for the sake," says Bishop Warburton, (writing in 1760,) "of screening a writer who was for destroying the very being of a religious society, the convocation has been kept gagged for above forty years together." It appears that in consequence of several dangerous positions and

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doctrines contained in the Bishop of Bangor's Preservative, and his sermon preached 31st March, 1717, the lower house of convocation appointed a committee to draw up a representation to the archbishop and bishops of the province of Canterbury concerning the same; the committee so appointed drew up a report which was read in the lower house, May 10, 1717, and voted, *nemine contradicente*, to be received and entered upon its books, the substance of which was as follows:—

"To his grace the Lord Archbishop of Canterbury, and to the lords the bishops of the province of Canterbury, in convocation assembled, this representation from the clergy of the lower house of convocation humbly showeth,

"That, with much grief of heart, we have observed, what, in all dutiful manner, we now represent to your grace and your lordships, that the Right Rev. the Lord Bishop of Bangor, hath given great and grievous offence, by certain doctrines and positions by him lately published; partly in a sermon, intituled, The Nature of the Kingdom or Church of Christ, and partly in a book, intituled, A Preservative against the Principles and Practices of the Non-jurors both in Church and State.

"The tendency of the doctrines and positions contained in the said sermon and book, is conceived to be,

"(1.) First, to subvert all government and discipline in the church of Christ, and to reduce his kingdom to a state of anarchy and confusion.

"(2.)Secondly, to impugn and impeach the regal supremacy in causes ecclesiastical, and the authority of the legislature, to enforce obedience in matters of religion, by civil sanction."

After quoting passages in the sermon and book, which are conceived to carry the evil tendency expressed under these two articles, and making some short observations upon them, the report concludes:—

"Having thus laid before your grace and your lordships the several passages, upon which this our humble representation is grounded, together with our observations on them; we must profess ourselves to be equally surprised and concerned, that doctrines of so evil a tendency should be advanced by a bishop of this established church, and that too in a manner so very remarkable; that the supremacy of the king should be openly impeached, in a sermon delivered in the royal audience; and that the constitution of the Church should be dangerously undermined, in a book professedly written against the principles and practices of some who had departed from it.

"But, so it hath happened, this right rev. bishop, in his extreme opposition to certain unwarrantable pretensions to extravagant degrees of church power, seems to have been so far transported beyond his temper and his argument, as not only to condemn the abuse, but even to deny the use, and to destroy the being of those powers, without which the Church, as a society, cannot subsist, and by which our national constitution, next under Christ, is chiefly supported.

"Under these apprehensions, we could not but hold ourselves obliged to represent our own sense, with that of our brethren of the clergy, to your lordships, and to submit the whole to your much weightier judgment, which we do, as with the most unfeigned sorrow for the unhappy occasion, and all becoming deference to our superiors, so with the most sincere and disinterested zeal, and with no other view in the world, but to give check to the propagation of these erroneous opinions; so destructive of all government and discipline in the Church, and so derogatory to the regal supremacy and legislative authority, as we presume may have been sufficiently evinced. Of which our honest and loyal intentions, we doubt not but your lordships in your known goodness will favourably apprize his Majesty, if it shall be thought needful or expedient, in order to set this matter, together with our proceedings thereupon, in a true and proper light.

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"We are by no means insensible, that there are divers other offensive passages, in the sermon and book above mentioned, which we for the present omit, as not falling so directly under the two heads proposed: nor are we ignorant, that several offensive books have of late time been published by other writers, whose confidence doth loudly call for the animadversions of the synod; to which also we shall be ready to contribute our endeavours. But we apprehended this to be a case very singular and extraordinary, such as deserved a separate consideration, that a bishop of this Church should, in his writings, make void, and set at nought those very powers, with which he himself is invested; and which, by virtue of his office, he is bound to exercise; in particular, as often as he confers holy orders, institutes to any ecclesiastical benefice, or inflicts spiritual censures. Nor were we less apprehensive, that the eminence of his lordship's station and character, as it aggravates the scandal, would also help to spread the ill influence, both further and faster, under that colour of argument, with which he endeavours to cover these his pernicious tenets.

"If your grace and your lordships, after having maturely weighed the premises, shall find just cause for the complaints, which have given rise to this representation, we rest assured, that in your godly zeal and great wisdom, you will not fail to enter upon some speedy and effectual method, to vindicate the honour of God and religion, that hath been so deeply wounded; to assert the prerogative given to all godly princes in holy scripture, that hath been so manifestly invaded; and re-settle those weak and wavering minds, which may have been ensnared or perplexed by any of the unsound doctrines taught and published by the right rev. bishop. Which your lordships' pious counsels and endeavours will be attended with the united prayers of us, our brethren whom we represent, and of all good christian people."

Bishop Hoadly, in his answer to the above representation having warned the reader not to look upon it as ever approved of by the lower house, so as to be made the act of the body; the prolocutor (Dr. G. Stanhope) published the following narrative of what passed upon this occasion in the lower house, which is especially interesing as recording the last proceedings of convocation:—

"As soon as the chairman of the committee appointed to draw that representation, had read over the report, the question, as is usual, was put from the chair, whether the house would receive that report. To which, when it had been answered in the affirmative, a second question was put, whether the house thought fit to have that report entered upon their books. To this again it was answered in the affirmative. Hereupon a reverend member made a motion, That, since those two questions had been agreed to, without any appearance of dissent, he desired the minute might express, that this report was received by, and entered upon the books of the lower house, *nemine contradicente*. A reverend dean interposed; that he hoped that motion and vote were not meant to preclude any further debate upon the matters contained in that report. It was answered, by several members of the house at once, No, No: that the question had been put with no such intention. And it was added from the chair, 'That receiving and approving were different things; that this, like all other reports, should be debated paragraph by paragraph, as the house should have opportunity.'

"Now according to the orders and usages of our body, it was necessary to discharge the committee of that paper, and the proper way of preserving it, as a report received, was by entering it upon our books. So, upon that single objector sitting down, and acquiescing in the answer then given, I ordered the entry, and the actuary made it accordingly.

"By this time, the actuary of the upper house was come to the door of ours, who being hereupon immediately called in, summoned me, with the whole

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house, to attend his grace, and my lords the bishops, in the Jerusalem Chamber. I carried up, in my hand, the call of the house, ordered the day before, with a list of the vacancies by death or promotion, and made a tender of it. But his grace, not thinking fit to receive it at that time, commanded his actuary forthwith to read the royal writ, in our presence; whereby we stood prorogued from that day, to Friday, 8th Nov. following."*

It appears from the foregoing account that the representation was never presented to the upper house, nor even discussed in the lower; such proceedings being prevented by the order to prorogue the convocation. Such was the importance attached to the attempt to expose the tenets of Bishop Hoadly, that it was deemed requisite to crush it at once. Knowing the dangerous tendency of Dr. Hoadly's doctrines, which has been fully shown in the celebrated letters addressed to him by William Law, one can scarcely help wondering how such an assembly, engaged in such a work, could have been so harshly treated. It must, to say the best of it, have originated in an ignorance of the bishop's doctrines, or in an undue fear of the creation of a schism in the Church; and perhaps the prorogation in 1717 was only the act of the minister of the day. Dr. Hoadly had recently been made a bishop, and the objectionable sermon had been published by the king's command. There was also a want of cordiality at this period between the two houses of convocation, owing partly to a difference in political feeling, and partly to undecided questions as to their respective rights, which probably prevented any attempt of the upper house to mediate on this occasion between the lower house and the Crown; and, indeed, in the above representation the lower house had exercised the power of originating measures, which power the upper house maintained belonged to the bishops alone. In a letter from Queen Anne to the archbishop, dated 12th of December, 1710, the queen is made to express her confidence, that "our intentions will not be frustrated by any unreasonable disputes between the two houses, about unnecessary *forms* and *methods* of proceeding: we earnestly recommend that such disputes may cease, and are determined to do all that in us lies to compose and extinguish them."

It may be proper here to observe, that in this country the inferior clergy are possessed of certain privileges, by which, when assembled in convocation, they are placed in a less manifestly subordinate relation to their superiors than is usual under episcopal government. "The greatest power," says Bishop Gibson,† "enjoyed by the English clergy in a provincial synod, beyond the presbyters of other nations, is a negative upon the metropolitan and bishops, none of whose resolutions, either in part or in whole, can be passed into synodical acts without the previous approbation of the inferior clergy." An instance of the exercise of this right occurred in 1712, when the lower house declined to take into consideration a paper, sent down to them by the upper house, relating to the validity of lay baptism.

It is not difficult to conceive how the possession of such a privilege

* The prolocutor's answer to a letter, entitled the Report Vindicated from Misreports.—Pp. 40—42.

† Synodus Anglicana, ch. xv. p. 172.

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might create a disposition on the part of the lower house to advance further claims, especially after the records of the synods, held at various times in this country, which would have afforded the most satisfactory means of determining any question of right between the two houses, had been, with slight exception, irrecoverably lost in the fire of London. The inference drawn by Bishop Gibson* from an examination of the records preserved, is as follows:—

"In perusing these acts, both of the upper and lower house, the reader will observe all along, how the synodical business is marked out by the metropolitan and bishops, as governors of the Church; and so much of it considered, debated, and prepared by the inferior clergy, as their lordships from time to time have recommended to their care: That the presbyters of former times have ever received and pursued those directions with the utmost readiness, and then taken care to offer their applications and reports with all the marks of duty and humility: That, therefore, the public concerns of our Church have, in English convocations, been transacted by rules and methods purely ecclesiastical, that is, by a synod consisting of metropolitan, bishops, and presbyters, all contributing their endeavours towards the same common end, and within the bounds assigned by antiquity to their respective orders and degrees in the church of Christ: That, however, the bishops and presbyters have their separate places of debate, and may not (under that general appearance) be unlike the two houses of parliament; yet, as to their independence in acting, or any degrees of it, there is no such resemblance as has been pretended between the proceedings of parliament and convocation: That, on the contrary, the chief part of the prolocutor's business, is to convey to the presbyters the pleasure of their metropolitan and bishops, and to represent to their lordships the answers, opinions, and petitions of the lower house; and so for ever to prevent the independence of the clergy, and to preserve the original union of the synod, as to the matter, method, order, tendency, and progress of the debates."

After illustrating the above view by extracts from the records preserved, the writer proceeds:†—

"Thus far we have seen the clergy in convocation debating, preparing, and returning matters immediately recommended to their care by the president and bishops, and considered in the *manner* and to the *purposes* directed by their lordships.

"Our next business is to show the rights to which the clergy are entitled by the constant practice of convocation, and the regard that upon the same ground is due from my lords the bishops, to their application and advice; with the interest they have in the *final issue* of all synodical acts.

"These, I think, come under the four following heads; viz. their right,

"1. To present their own and the Church's grievances, to the president and bishops.

"2. To offer to their lordships their petitions of any other kind.

"3. To be with them as a part of the judicature, upon persons convened and examined in convocation.

"4. To dissent finally from any matter, so as to hinder its passing into a synodical act."

Such is the opinion of a writer, whom Dr. Brett describes as one of "those gentlemen who are most moderate in their pretensions." It, however, assigns privileges to the inferior clergy in convocation, greater than which would hardly be consistent with the catholic subordination of presbyters to their bishops:—indeed, the privilege of the lower house having a veto on the proceedings of the upper, seems

* Synodus Anglicana, Preface, p. x. † P. 146.

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scarcely reconcilable with the episcopal government, unless on account of the size of the dioceses, and the Crown's prerogative in the choice of bishops. But great as these privileges are, they do not prove any analogy between the proceedings of the two houses of parliament, and the two houses of convocation. That the inferior clergy should ever stand in such a relation to the superior, as the house of commons to the house of lords, would be contrary to the first principles of episcopal government, and the pretension can only be accounted for by the peculiar circumstances of the country. It must be remembered, that soon after William III. ascended the throne, nine bishops had been deposed, and this by a prince who had just ceased to be a presbyterian. During the first two years of his reign, fifteen new bishops had been made; so that the bishops, it might be said, were but the tools of the government. "In truth, the lower house found, or thought they found," observes a writer in the British Magazine,* "that their obedience as presbyters to bishops was to be made use of in order to betray and destroy the Church; they were in a net from which they could not disentangle themselves, and having lately had their bishop's sanction to the doctrine, that in extreme cases, it was lawful to renounce the Lord's anointed, and his heirs after him, they were tempted to believe that on similar grounds, and much more in a case of conscience, it was religious to engage in a systematic opposition to the successors of the apostles."

"The great bulk of the clergy," remarks Mr. Gladstone, in his recent work,† "were unfavourable to the exclusion of James II., or at least, of his posterity from the throne. They did not conceive themselves authorized to take any step with respect to his unlawful designs and commands, beyond a purely defensive refusal of obedience, or, as it has been denominated, passive resistance. The natural effect was this; that the idea of strong church principles, of which the clergy were, of course, the hereditary and appointed defenders, came, when the Revolution had taken full effect, to be associated in the minds of the ruling powers, and of the influential portions of the nation, with disaffection to the existing order of things: and, consequently, so far fell into disrepute together with that disaffection.

"The bishoprics and posts of distinction were naturally filled from the ranks of that portion of the clergy, who were friendly to the claims of the reigning family, and who formed but a very small minority of the body; who were also generally lukewarm in the support of church principles. We must consider the operation of this cause in more ways than one. In the first place, the current of temporal inducements, which we must expect to discover running with more or less of strength in every system, set entirely against those views of the Church, which had so eminently distinguished the preceding century. Further: discipline in the Church, and particularly over the clergy, could only be maintained either by a severe administration, or by a general congeniality between the bishops and the inferior orders. But congeniality there was none; and severity was foreign to the genius of the new system; therefore relaxation, the only remaining alternative, was the prevailing consequence. And thus it also happened, lastly, that each order of the clergy was placed, in convocation, in a false position; the bishops, who were generally friendly to the Revolution, and to a less strict tone of church principle, were called upon to become, from their position, the ordinary defenders of episcopal rights against the lower

* Vol. vii. p. 35.
† Church Principles, ch. vii. pp. 442, &c.

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house, and thus gave a new tone to the manner of that defence: while the members of this latter body, who ought, from their general views of church polity, to have held such rights with the greatest tenacity, and placed them on a very high ground, had a separate and transverse interest, in respect of their political bias, which induced them, in some measure, to aim at working out a sort of parliamentary relation to their ecclesiastical superiors, resembling that of the House of Commons to the House of Lords."

But this state of things has long ceased to exist, and it is most improbable that such a dissension should ever recur, arising as it did from a new upper house being grafted by a new king on an old clergy. A recurrence to first principles, and to the primitive practice of the Church, has also done much of late towards placing the relation of bishops and presbyters in a more correct light. We should never now dream of such an ecclesiastical relation between the two houses of convocation, as at present subsists between the two houses of parliament; for there is an original, unalterable subordination of presbyters to bishops antecedent to the being of parliaments and all our municipal laws. Presbyters assembled in convocation must act suitably to that subordination; whereas, there is no such original subordination between peers and commoners. Even those who are swayed by expediency, would be deterred from arrogant claims on the part of the lower house, seeing that such claims constituted one cause for silencing convocation. All persons, moreover, are sensible of the importance of manifestation, on the part of our Church, of that unity and power which she has received from her Divine Head, and can most effectively exhibit through her assembled bishops and clergy. "When," says Mr. Gladstone,* "the meetings of the convocation were finally suspended by the act of the minister of the day, the Church lost the last visible representation of her intrinsic unity and power; and has remained from that time debarred of the exercise of her proper legislative functions, dependent upon expedients unsafe in principle, and only under the most advantageous circumstances tolerable in practice; while the hands of her rulers, when acting individually in their executive capacity, have been extremely weakened by the fact that they have appeared, for the most part, as if they had no other and higher character than that of great officers of state for ecclesiastical purposes."

The bishops, it is true, may have an easy opportunity of meeting and conferring together every year during the session of parliament, but such accidental conferences fall short of a holy synod of prelates and clergy.

In the foregoing remarks we have reminded our readers, that the commission which the clergy have received individually for the government and oversight of the Church, empowers them, after the example of the apostles, to act for these purposes when assembled in councils; that the summoning of convocation with every new parliament, is an acknowledgment by the State of the right of the clergy to be so assembled; that so far as the State is concerned, this right is founded on custom, which custom likewise requires that when assembled, they should be permitted to act; that the act of submission whereby convocation to a certain extent surrendered this right, was

* Church Principles, ch. vii. p. 446.

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confined to the reign of Henry VIII., though its provisions are still enforced under the act of parliament passed for its ratification; that the clergy, in subsequently waiving the privilege of taxing themselves, neither rendered their deliberations in convocation unnecessary, nor their interference uninfluential; that in 1717, when the lower house was arbitrarily silenced by the Crown, there was a want of accordance between the two houses of convocation, which prevented the upper house from interposing as mediators; that such dissension mainly arose out of political circumstances which have long ceased; and that the circumstances of the times demand, and are at the same time, in many respects, favourable to the revival of convocation.

Without entering now upon the many reasons for desiring that convocation should be restored to its rights, I will conclude with a few observations upon the means whereby this might be obtained. The obvious course seems to be, that the Church should in the first instance avail herself of the opportunity which seems to be afforded her as often as convocation is summoned. Though convocation is not at liberty to constitute canons, without the royal license, there seems no penalty to restrain it from addressing the Crown, on behalf of religion, especially for the redress of grievances. Such an address seems, therefore, to be the first measure for the recovery of its rights. The justice of the claim and the request of such a body must have very great weight. It is allowed, also, that alterations are required in our ecclesiastical laws, and that there are defects in the present discipline of the Church which require to be amended. Reason and precedent, however, prohibit any claim of the parliament to interfere in such matters, unless, possibly, in adding the civil sanction to the act of the clergy. The Crown has acknowledged, that it belongs to convocation to deliberate on these subjects. The House of Commons made a similar acknowledgment after the accession of William and Mary, when an Act of Comprehension and a revised Liturgy were proposed to parliament, without having been prepared by ecclesiastical commission, or submitted to convocation; for as soon as the bill came to the Commons, that house, instead of entering upon its discussion, voted an address to their Majesties, "that they would be graciously pleased to confer with their convocation," which course was thereupon adopted. After such acknowledgments on the part of the Crown and parliament, the Church would surely be wanting to herself if she neglected to seek for the restoration of her rights, by such means as she is still at liberty to use. And if there be any difficulty, on her part, owing to a want of agreement concerning the respective rights of the upper and lower houses of convocation, it is the bounden duty of her members to endeavour to remove such an obstacle by honestly and carefully ascertaining those rights, and submitting to act within the proper limits. If, as seems undeniable, the inferior clergy at the beginning of the last century raised their claims too high, it will follow that they are the party by whom concession should be first made, especially as the bishops in Queen Anne's reign offered terms of accommodation, which the lower house rejected. It is true, that any arrangement of this kind could only be *formally* made when the two houses of convocation are assembled; but it can scarcely admit of doubt, that if the

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clergy, as individuals, made themselves thoroughly acquainted with the subject in the first instance, there would be little difficulty in effecting a final settlement through their representatives in convocation.*

If, after a due use of such means, the liberty to act in convocation should still be refused, though required by the exigencies of the Church, it must then be considered whether, since convocation fulfils not the functions of an ecclesiastical synod, it be not necessary to fall back upon the essential rights and duties of the Church, in resuming those canonical meetings, which have only been suspended to promote the just harmony of Church and State. For if the Church have a divine right to hold ecclesiastical synods, that right, as Dr. Brett has observed, can never be lost, though it may be oppressed, and so far taken away by the civil power, that the Church shall not be permitted the exercise of it without persecution. The Church will respect her temporal head, and yield to Cæsar the things that are Cæsar's; but neither the fear of persecution, nor the opposition of adversaries, nor apathy in her own ranks, will justify the surrender of any rights or privileges which she has received from her divine Founder. She will never lose sight of the promise of ever-present help, nor forget, that He who is with her is stronger than all that can be against her; and that, although, as regards a large portion of her members, she be now as the valley that was full of bones, if his breath but come into them, they will live, and stand upon their feet, an exceeding great army. "Alas! when man is to influence man in order to bring about such mighty changes as these, the work goes on but slowly. 'Tis hard to unite in any common measures all the several little sects and parties into which a nation is crumbled; their interfering interests, passions, and prejudices, will obstruct the best laid design: what it gains in one place, it will lose in another; and never, but by the intervention of a superior power, succeed universally. But when God once comes into such a work, it ripens apace; all obstructions presently cease, all difficulties vanish. As the tops of corn bend this way, or that, before the wind; so are the various minds of the multitude swayed and inclined by the inward breathings of his Spirit."†

* It is gratifying to find, that at the recent diocesan convocation held at Exeter for choosing proctors to represent the diocese in the lower house of convocation, a reverend prebendary brought before the clergy the present state of our ecclesiastical system, and the tyranny exerted over the Church by silencing her voice in convocation, and embodied the main points of his address in a petition. A paragraph has since appeared in the Standard, copied from a county paper, stating that upon the convocation assembling at the commencement of the present session of parliament to consider the queen's speech, and form an address upon it, the address was amended in the lower house by a proposition, the purport of which was that grave matters, deeply affecting the interests of the Church, were now frequently in agitation, and that, therefore, the clergy assembled in convocation expressed the hope that the time might come when her Majesty may be advised to permit convocation to meet for deliberation. It is further stated that the amendment passed unanimously through the lower house, and was adopted by the prelates in the upper house. It appears by the Ecclesiastical Gazette, that on Tuesday, Sept. 21, the meeting of the convocation was adjourned in the Jerusalem chamber until the re-assembling of parliament after the Christmas vacation, at which time her Majesty will receive the address of both houses of convocation upon the throne.

† Atterbury's Sermons, vol. i. Sermon vii. p. 270.

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ECCLESIASTICAL STATE OF SPAIN.

THE following documents are translated from the "Ami de la Religion," in which they lately appeared. They present us with a view of the ecclesiastical condition of the Peninsula, so interesting and important, that we think it well to say a few words on it, before presenting them to our readers. It seems to us, then, that while the theory of the State in relation to the Church is receiving so much investigation, people are overlooking the history of that relation which would exceedingly tend to illustrate the former. When that history is studied, we think a perception like this will dawn upon the mind—that there was a period when all existing European states were ill-defined and faintly developed; and that in proportion as they rose into distinct and vigorous existence, was a necessity created for their one day in part changing their relations with the Church. How this was to be done, whether well or ill, remained to be manifested in each several case. In England the Church herself gladly led the way; she cheerfully removed the hindrance she had formerly imposed on the free integral acting of the State; and the consequence has been that the State has been thereby glorified, and has, more or less, felt the grandeur of a christian calling. Therefore, too, though the ecclesiastical character with which it has been invested may sometimes prove a clog on the Church, the true principles of their union continue undisturbed in essentials. In Romish countries the case has been different. There the Church was determined to teach the State that it was, and could not be ecclesiastical, and she has met her reward. The State has willingly learnt the lesson;—is quite contented to believe it has no religious calling; but, feeling the necessity of unimpeded action in itself, finds no means of securing such action save by tyrannizing over the Church. Accordingly, the progress of the State in popish Europe seems to be towards "the abomination that maketh desolate." Such at least is the impression we have received of it in more countries than one—an impression which the following documents prove, we think, to be just in regard to unhappy Spain.

Allocution of our most holy Lord Gregory XVI., by divine providence, Pope, held in secret Consistory, March 1st, 1841.

VENERABLE BRETHREN,

IT is now five years since we deplored in the midst of you the afflicted condition of religion in Spain: we complained of several decrees passed there against the rights of the church, and we wished that our words be made public, in order to recall, as far as lay in our power, the government of Madrid to better counsels; or at least that there should exist some solemn document of the protest of this apostolic see against all that was done. We have since abstained from all public and severe reclamation, not that the church of Spain had ceased to be afflicted by fresh injuries, but because we saw the just complaints of our venerable brethren, the prelates of that kingdom, had from time to

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time been attended with some success; on this account we have on our side endeavoured to defend the cause of the church by certain mild methods, buoyed up by the hope that in process of time, by the aid of our long-suffering, some easier way would at length be opened to heal the wounds of Israel, and to establish the affairs of religion, if not in their ancient splendour, at least in a decent condition. But the reverse of what we promised to ourselves has taken place, venerable brethren. The government of Madrid, since the submission of those provinces which had not previously acknowledged it, seems to have been emboldened by its tranquil condition to trample on the sacred rights of the churches of Spain, and of this apostolic see. To this effect was the order lately given to the secular magistrates to watch rigorously the execution of those decrees which, since the year 1835, prohibited the bishops conferring holy orders, except in some rare cases.* It was declared by another decree † that the other precedents relative to the seizure of nearly all the monasteries and their property, were to extend even to those which had been preserved till then in the newly reduced provinces. Even the sacred edifices were not spared, inasmuch as by another decree‡ directions have been given to proceed without delay to the public sale of the churches annexed to monasteries, with the exception of those where the divine office was still celebrated; a thing which can scarcely take place, inasmuch as the churches themselves have been despoiled of all their revenues at the same time with the monasteries. To this decree has just been added that decree recently published in order to be submitted forthwith to the sanction of the cortes,§ a decree by which the clergy, who had been already deprived of a very great portion of their revenues, find themselves now deprived of the whole of the church property, reduced like the monks to the condition of mercenaries, and obliged to subsist on a precarious stipend promised by the government.

But the light in which the government regards the clergy may further appear from the edict ‖ lately published, permitting those individuals who had been exiled on account of the part they had taken in the civil war, to return to their country. From the benefits of this enactment the clergy are to a man excepted! And yet it is confessed that many of them, distinguished for their knowledge and their virtue, were expelled from Spain, not because they sided with either party in the struggle, but because they valiantly defended the cause of the church against the attempts of the government.

But, we say it with grief, there exists a small portion of the priesthood in Spain, which has conciliated to itself the favour of government: those, forsooth, who, forgetting their order and their office, have not hesitated to conspire with the government in oppressing the church; or who, at its nod, administer those dioceses whose bishops are deceased, or have been driven into exile. Among these was a presbyter of the metropolitan chapter of Seville, who had been long since nominated by the government bishop of Malaga, and at the will of the same elected vicar capitular. When, in consequence of certain wicked doctrines, which appeared in his public discourses or writings, he had fallen into grave suspicion of heresy, he was brought by the same chapter of Malaga before the court of the archbishop of Seville; and indeed, at first, the government assenting to the plaint of this court, he was committed to Seville. But, having subsequently appealed to the secular courts, he found so much favour, not with them only, but with the supreme government, that he was removed from the said ecclesiastical court, under pretence of violence being offered him, and of incompetent jurisdiction, and restored to the government of the church of Malaga: the same decree having appended to it the almost derisory clause, that nothing was to be hereby considered as prejudged respecting the principal charge of heresy. Against this dreadful violation of sacred jurisdiction in a matter purely doctrinal, our beloved son, Joseph

* Decree, December 10, 1840.
‡ December 9, 1840.
‖ November 30, 1840.
† December 6 and 13, 1840.
§ January 21, 1841.

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Ramirez de Arellano, vicegerent of our nunciature in Spain in spirituals, reclaimed in letters addressed to the government, on the 20th November, as he had also reclaimed by other letters, bearing date the 5th and 17th days of the same month, on account of some judges of the same court of nunciature or ecclesiastical Rota having been suspended from their office by a lay magistrate of the city; as well as on account of our venerable brother, the bishop of Caceres, and several of the clergy, who were harassed, expelled, or deprived of their functions, and others thrust into their places by the violence of the secular magistrates; and also on account of the new circumscription of the parishes of Madrid, by a power which the lay authority thought proper to usurp. But so far was the government, venerable brethren, from giving up its invasion of the rights of the church, that on the other hand, irritated by these same reclamations, and especially by the last, relating to the presbyter of Seville, it proceeded to direct its fury against our nuncio. You are already acquainted, by several public announcements, with this affair, the documents regarding it having been also published by the government itself; it is only necessary, therefore, to reprobate it here in a few words. When the heads of the government received this reclamation, they asked for the judgment of the supreme court on the whole affair, and they signified, in the mean time, to the nuncio, Ramirez, that he should during this period abstain from all communication with them. Then, towards the end of December, according to the finding of the court, they decreed that the same, our beloved son Joseph Ramirez, should cease from his office of vicegerent of the functions of our nuncio, and that the apostolic court of the Rota should equally cease. Finally, that the same supreme court consider, as soon as possible, by a new consultation, as to the process to be adopted by Spanish citizens for the prosecution of those causes of which the Rota had hitherto taken cognizance; as well as for obtaining hereafter the graces conceded by the nunciature, without the necessity of having recourse to Rome for the same; finally, that the same Ramirez, as guilty of having wounded the dignity of the government by unjust, disobedient, and unpermitted reclamations, be mulcted by the seizure of all revenues whatsoever accruing to him either from the treasury or the church, and be immediately conducted beyond the Spanish frontier. The whole was executed as decreed, by a military force, and a detailed statement of the whole affair, published on the 1st of January, as we have said, by the government itself, has afflicted the hearts of good catholics.

We deem it needless here to touch on those things which are found in this sentence or consultation of the supreme court, approved by the government, to have been rashly affirmed against the rights of the church. But it is manifest from it, that the tribunal and the heads of the government acted with the greater severity against our beloved son Ramirez, with the view of deterring others from similar reclamations; and from this you plainly perceive, venerable brethren, what may be the future condition of the church in the kingdom of Spain, if it is not even permitted to reclaim, by letters addressed to the government, against those things which are repeatedly being attempted against the rights of the church. But woe be to us, if in such a commotion of holy things, and such oppression of ecclesiastical liberty, we do not oppose a wall to protect the house of Israel, but continue to confine our lamentations to secret complaints. We are, moreover, urged by the zeal of paternal charity towards the catholic nation of the Spaniards, (which has so well deserved of the church, and of this our holy see,) whose religion is in peril from the aforesaid confusion in her ecclesiastical affairs.

We raise, then, a second time, our apostolic voice in this assembly, venerable brethren, and calling heaven and earth to witness all that has been done, and all that is still doing unto this day in Spain against the rights of the church, we proclaim aloud our solemn reclamations. We complain especially of the pretensions of laymen to pronounce on questions which concern the doctrines of that faith, which, according to the order of Jesus Christ, the Lord of lords, and King of kings, was announced in Spain from the time of the apostles, in defiance of the opposition of the powers of the world, and which zealous

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pastors, under the authority and direction of the Apostolic See, have spread and defended with courage in the midst of all vicissitudes, and have preserved pure up to this day. We complain of the injury done to the dignity of our supreme apostolate, in the person of our nuncio, and in the conduct held with regard to the court of the Rota, established in this country by the grace of the Holy See, in order to judge ecclesiastical causes, for which they had an appeal to the see of Peter, a right of appeal inherent in the primacy of Roman pontiffs, which they have exercised in Spain since the first ages of the church,* and which they have sometimes, in particular cases, delegated to the legates whom they sent to Spain.† We complain of the violence which has snatched from their flocks many of our venerable brethren, whom the Holy Spirit had established to rule the church of God, and which has often prevented their vicars from exercising the power confided to them;—of the means which had been employed for inducing or openly compelling the canons of the vacant churches to confer the functions of vicar-general on the person chosen by the government, contrary to the prescriptions of the second council of Lyons,‡ confirmed subsequently by other constitutions, and by the still recent and well-known letters of our predecessor Pius VII. We complain of the expulsion of the Religious from their monasteries, where they had retired to follow the counsels of evangelical perfection; and of the vexations of all kinds, to which the secular clergy is equally exposed, and whereby they are disquieted and troubled, in the exercise of their sacred ministry. We complain of the usurpation of the greater part of the patrimony of the church, as if that patrimony belonged to the nation; and that the stainless spouse of the Saviour had not of right natural and divine, the faculty of acquiring and of possessing temporal goods; as if one ought to blame, as usurpers of the rights of others, our ancestors who possessed these goods under pagan princes, and who, when these same rights had been wrested from the church by the edicts of these princes, received restitution from the emperors their successors, as the acquittal of a debt of justice. We complain of the decrees and of the other acts where no account is made of the immunities of the church, and of ecclesiastical persons, established by the order of God and by canonical sanctions;§ and where, with detestable audacity, men have invaded that sacred authority in matters of religion, which the church has inherited full and entire from its divine Founder, to exercise it with all liberty in spite of the resistance of secular princes. We complain of the profanation of the temples of the Lord, of the holy images, of the sacred objects, even of those which serve for the tremendous sacrifice, applied to other usages. We complain, in fine, of the propagation in the catholic kingdom, often with the knowledge of the magistrates, of licentious and impious books; of the liberty accorded to preachers of heretical doctrines, which corrupt the faith of the simple; of the unpunished and always increasing license which permits the wicked to turn into derision the sacred functions of public worship, who disturb it with blasphemies, and even sully it with the blood of priests.

Therefore, charged by God himself with the care of all the churches, in virtue of our apostolic authority, we reject all that has been decreed, done, or undertaken, of what kind soever, by the government of Madrid, or by any inferior magistrates, against the rights of the church; and, in virtue of the same authority, we cancel, abrogate, and entirely annul, the decrees with all their

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* So St. Stephen, Pope, received the appeal of Basilis of Astorga, and of Martial of Merida, of which St. Cyprian speaks. Epist. 68, ed. Baluz. and Maurin.

† As in the case of a certain presbyter and two bishops, of which mention is made in the 45th Epist. of Gregory the Great, book xiii., ad Johannem Defensorem.

‡ According to the Imperial Constitution of Constantine and Licenius, in Eusebius's Ecclesiastical History, chap. 5, and in Lactantius or Lucius Cæcilius, de mortib. persecutor. chap. 48. See also the Constitution of Constantine in his Life by Eusebius, book ii. chap. 39.

§ Council of Trent, Sess. 25, c. 20, de Reform.

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consequences; we declare them both for the past and future, null and of none effect; we supplicate and conjure in the Lord all such as are the authors, and who glory in the name of sons of the Catholic Church, to open at length their eyes to the wounds inflicted on their most beneficent mother; to remember the censures and spiritual penalties which the Apostolic Constitutions, and the decrees of the ecumenical councils, decree against the invaders of the rights of the church, as incurred *ipso facto*, and so let each take pity on his own soul bound by these invisible chains;* let them reflect that the severest judgment is reserved for the rulers;† let them seriously consider what an awful prejudice of the future judgment it is to have sinned in such a manner as causes them to be cut off from the communion of prayers and public worship, and all holy intercourse.‡

Meanwhile we give our lively congratulations in the Lord to our venerable brethren, the archbishops and bishops of Spain, for the pastoral zeal with which they have nearly all, whether they continue to reside in their dioceses, or have been compelled to leave them, defended, as far as lay in their power, the cause of the church, and have not ceased, either by their voice or writings, by themselves, or by others, to remind their flocks of the duties imposed on them, and to warn them of the perils to which religion is exposed. We also feel bound to commend the rest of the faithful clergy who have concurred in the same object, to the utmost of their power; in like manner we commend also the Catholic people, the immense majority of whom have persevered in their ancient respect for the bishops and pastors canonically instituted. This it is which gives us the firm hope that the Lord, rich in mercy, will cast a compassionate eye on this his vine.

As to yourselves, venerable brethren, continue, as you have hitherto done, to offer with us to God, through Jesus Christ our Saviour, fervent prayers and supplications, and to invoke the benevolent intervention of the Immaculate Virgin, mother of God, patroness of Spain; as also the blessed inhabitants of heaven who once lived in that region, to the end that as they formerly sanctified and illustrated their country by their virtues, by their doctrine, and even by their blood shed for the faith, they may now take it under their protection, and, by their pious intercession with the Lord, obtain for their fellow citizens mercy and grace to help in time of need, and efficaciously turn from us all the dangers and calamities with which we are menaced.

THE following is the text of a bill on the *Reform* and *Regulation* of the Spanish Clergy, drawn up by the deputy Caballero, read the 28th of May to the cortes, and submitted to a commission for examination.

Title 1st.—The clergy of the Peninsula and adjacent isles are to consist of a primate, archbishops, and bishops; and of dignitaries, canons and assistant chaplains; of parochial curates and their vicars; of rectors, professors, and students of seminaries.—The nation acknowledges no other patronage (authority) for the nomination to bishoprics, prebends, and ecclesiastical benefices, but such as appertains to the crown, representing the nation.—The government will provide the churches with pastors within the term prescribed by the canons and laws.—The bishops, at the time of their consecration and of their profession of faith, will have to take but one oath—that of observing, and causing to be observed, the constitution, the laws of the monarchy, and obedience to the constitutional king.—The bishops will make use of all their apostolical authority, in their respective dioceses, to grant absolutions and dispensations; but, in the case of matrimonial dispensations, they can only proceed in virtue of the authorization and consent of the government.—Ecclesiastics will be subject to the common law, unless

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* St. Gregory Nyssen oratio contra eos qui castig. ægre ferunt, tom. 3. Works, ed. Morelli, p. 314.

† Wisdom vii. 6.

‡ Tertullian's Apology, chap. 39.

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where a cause purely ecclesiastical renders them amenable to the bishop.—The courts of the nunciature, the military orders, the apostolic and royal tribunal of the *Escusado*, &c., are suppressed.—The holidays of obligation retained, are:—The Sundays throughout the year, the first day of Easter, and Christmas; the Circumcision, the Epiphany, the Ascension, Corpus Christi, the Assumption, and All-Saints' day.

Title 2d.—The territory of the Peninsula and adjacent isles is divided into as many dioceses as there are civil provinces. The three Basque Provinces, however, are to form but one bishopric. There will be eight metropolitan, and thirty-nine suffragan sees. Madrid will have the rank of Primatial see. This second title suppresses a great number of bishoprics, and transfers the greater part of the remainder to the new cities. It suppresses also all the collegiate churches, magisteries, priories, abbeys, chapels royal, and chapters, which are not included in the forty-seven intended for the new bishoprics.

Title 3d relates to the *personnel* of the clergy, which will be reduced to such a degree, that a considerable number of priests will be without employment. In each diocese there will be a seminary under the immediate inspection of the bishop, but dependent on the supreme government, which will furnish the rules and plans for instruction, and for economical order.

The 4th Title fixes the stipends of the clergy of every degree, and terminates with this article:—"From the date of the publication of this law, all the possessions of the secular clergy, declared *national* by the cortes, will be put up to sale, as have been those of the regular clergy."

The *Catholique* of Madrid has paralleled each article of the bill of Caballero with a decree of the National Assembly of France, with another of the English Parliament, and with some despotic maxims of the reformers. It has thus made appear the schismatic spirit which has presided over the work of the Spanish deputy.—They write from Saragossa, the 22d of June:—

"The canons of the city have addressed to Don Manuel la Rica, the intruded administrator, a declaration setting forth, that they recognise no other authority but that of their archbishop, now in exile at Bordeaux, and that they will obey no orders which do not emanate from this venerable prelate. Don Manuel la Rica has communicated this declaration to the judge of *first instance*, who ordered proceedings to be taken against the canons forthwith. He had three of those who had signed the declaration arrested and confined in the citadel."

In the sitting of July 10, the cortes heard the report of the commission charged with the examination of the law respecting the funds for the support of public worship and the clergy. The commission applauded the principles of justice and good administration on which the government relied for paying the clergy, and stipulating the amount which the nation would expend in honour of God! the government, on its part, admit the modifications that the commissioners have judged fit to introduce.

To the support of public worship and of the clergy, to the keeping up and repairs of parish churches, to a crowd of other charges are appropriated—1st, the surplice and altarage fees (*droits d'etole et d'autel*). 2d, a civil contribution, in compensation of which the government has taken possession of the property which produces two-thirds of this contribution. This property will be of no value to the government; it will be the prey of greedy speculators. Will those liable to contribution pay an additional tax? What of that? With principles of justice and good administration, was it not possible to leave this property in the hands of the clergy, who shared it with the poor, and even contributed part of it to the government? 3d, To augment the parochial endowments, there have been added the commemorations, pious works, anniversaries, and masses, which had been at the charge of the suppressed religious communities. It is true that the property assigned to these charges has been partly sold, and is partly in the treasury; but the treasury and purchasers, claiming to be the legitimate possessors, will not surrender the prey which has been given them by law; and that if the parochial clergy wishes to maintain its rights, it will have to set one

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law against another. Thus the increase of funds is but an inexhaustible mine of litigation. Finally, for the support of public worship and the clergy, there have been appropriated the rents of those church livings which are enjoyed by those not in orders, although of the age required by the canons. This disposition exhibits in full light the *principles of justice* on which the government is supported; for it is nothing less than a robbery committed on the poor young men, who, arrived at the age for taking orders, find themselves thus arrested in their desires and their vocation by the prohibition to the bishops to confer orders. The repartition of the impost of seventy-five millions of reals, which completes the foregoing assignations, will be made by the provincial deputations: the civil authority will receive the funds, or take them in kind; the government will be authorized to dictate all measures which it may think fit. The same government will take dispositions to form new tariffs of surplice and altarage fees, in order to correct and prevent the abuses introduced into this branch; finally, it will collect all the statistical information possible relative to public worship and the clergy, and will present, as soon as possible, to the cortes a list of the names of all the clergy in the Peninsula and adjacent islands, indicating the charge of each, and the share of stipend coming to him according to the disposition of the new law.

"This legislative rule respecting the church, dictated by the civil authority," says the *Catholique*, "this exclusive interference, and the reform of the abuses introduced, all this presents itself, as if it were a mere commercial affair, a custom-house regulation. Add to this the lists of the names of the clergy, and the last vestige of ecclesiastical authority is seen to disappear. The commission which has just delivered the new law to the cortes looks upon itself as the legitimate and exclusive regulator of the discipline of the church; the ministers of religion will be registered; their number fixed by the civil power; they will receive the salary fixed thereby; and in the views and spirit of the commission, the form of worship will be that which is pleasing to this power, and in the form which it thinks fit.

"From all this, results the most complete secularization of the church, the most complete annihilation of its authority, and a forced march towards a civil constitution like that of the Church of England, and lately of the Church of France."

The deputies approved, after a short discussion, or rather after a simple reading, the project for the payment of the clergy of which we have given the heads.

No voice was raised in favour of the clergy, whom the law places at the mercy of the caprices of power, and throws into the most miserable and most precarious position. On the contrary, one deputy, M. Pascual, wished to cut off from this poor stipend the surplice fees, which "the people," he said, "paid with regret, and which are veritable simony, for, according to the gospel, spiritual graces ought to be dispensed gratuitously." He therefore exhorted the chamber to come to the aid of the spirit of the gospel, violated for so many ages. Another deputy, whose capacity for finance is attested by an empty treasury, M. Mendizabal, the ex-minister, a passionate admirer of poverty in others, wished to give the last blow to these *odious tithes*, a precious resource for the state, but which sheltered the clergy from poverty. "Gentlemen," said the financial orator, "the revolution of September has put into the hearts of all Spaniards the noble desire of the abolition of tithes, and of the 4 per Cents., which is a vestige of them; the deputy who would return to his constituents without having abolished this impost, would not be as well received by them as he might imagine; the deputies ought therefore to sacrifice their convictions, in order that it might be said at length that tithes no longer existed." M. Stern gave a like stroke of his club to the Colossus of ancient origin, but without any just title to existence.....

There remained the second part of the work—the law relative to the sale of the possessions of the clergy. The chamber got through it with as much rapidity as the first.

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ON THE PROSPECTS OF THE CHURCH OF ENGLAND.

No. II.

It is to be feared that the present lamentable extent of religious destitution arises very much from the apathy and the mistakes of the friends of the Church During a considerable part of the forty years which have now elapsed, the Church and the Government saw the tide of population rising higher and higher around them, but they made no effort to meet the emergency. Even in 1801 the population, in many places, had totally outgrown the means of instruction afforded by the Church: two or three millions of people were probably beyond the reach of those means, but nothing was done—nothing was even proposed. Perhaps the excitement of war, and the dangers of the country generally, absorbed the attention of the Church, as well as of all other classes of the community. There was, however, no demand for additional clergy and churches. In 1809, Mr. Perceval, immediately after his appointment as prime minister, brought forward a measure for the *augmentation of small livings*. This measure had no reference whatever to the religious destitution of the country at large; it was intended merely to promote the comforts of the poorer clergy. The chancellor of the exchequer brought down to the House of Commons a message from his Majesty, to the effect that returns having been made of the number of livings under the value of £150 per annum, and those returns having shown that, notwithstanding the Act for Augmentation of Poor Livings, by means of the first-fruits and tenths, "the maintenance of the clergy, in divers parts of the kingdom, is still mean and insufficient, his Majesty has directed an abstract of those returns, as far as the same have been completed, to be laid before the House of Commons; and if theHouse of Commons can find any proper method of enabling his Majesty to accelerate the operation of the said act, it will be a great advantage to the public, and very acceptable to his Majesty." The chancellor of the exchequer accordingly moved a grant of 100,000*l.* to the governors of Queen Anne's bounty, to be laid out in the same manner as that fund, *i. e.* for the augmentation of small livings. Grants of the same amount continued to be made for several years for the same object; but there was no plan of church extension during all this time—no attempt was made, by the Church or the State, to provide instruction for the deserted millions around them.

When the war was at an end, the country began to reap the fruits of this inaction. Revolutionary movements, under the name of Radicalism, convulsed those districts which had been left unprovided with the means of religious instruction; and had not the most vigorous, and even arbitrary measures been instantly resorted to, England would have experienced the horrors of revolution in its worst form. Still the Church made no attempts to remedy the spiritual destitution of the country. It seemed to be the general opinion, that nothing ought to be done except by the State,—that the erection of churches by any system of *voluntary* contribution, was unworthy of the dignity of an established church, and that it would tend to place her on a level with dissent. The dissenters gladly availed themselves

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of the opening afforded to them by the prevalence of such notions, and, while the Church was slumbering in dignified repose, they found the erection of meeting-houses a profitable speculation, and were doubling the number of their adherents. Large masses of the people of this country were forced to associate themselves with dissent, because no measures were taken by the Church to afford them the most ordinary means of spiritual instruction. As far as I can see, the same system of inaction would have still continued, had not a clergyman devoted his attention to the religious wants of the country, and brought the results before the public. The Rev. Richard Yates, in 1815, published a work, entitled, "The Church in Danger," containing the most fearful details of the deficiency in church accommodation. It appeared from his calculations that in London alone, *nine hundred and fifty-three thousand* people were left without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England which can only be formed by a sense of benefits conferred and received. Mr. Yates showed that, in many instances, parishes only provided with the usual amount of church accommodation, had received augmented populations to the extent of 40,000, 50,000, or 70,000 persons. On the whole, the amount of deficiency was shown to be truly appalling; and though I cannot think that the mode in which the inquiry was conducted was based on the true principle, or that its results were in all cases tenable, still the Church was most deeply indebted to Mr. Yates for his labours; and my only regret is, that such a task had been left to the zeal of a private individual, and that the heads of the Church had taken no steps even to ascertain the extent of her destitution.

The statements of Mr. Yates, and, perhaps, the insurrectionary movements of the preceding year, induced Lord Liverpool, in 1818, to procure a parliamentary grant of 1,000,000*l.* for the erection of churches. The chancellor of the exchequer, in proposing this grant, stated, that in London and its vicinity, 977,915 persons were without accommodation in the churches of the Establishment—that in the diocese of York there was a deficiency of 580,928 sittings—in that of Chester a deficiency of 1,040,006. A further grant of 500,000*l.* was made for the same purposes in 1824, but from that period to the present, the commissioners for church-building, who were appointed for the purpose of administering these funds, have received no further assistance from parliament.

The sum of 1,500,000*l.* is in itself undoubtedly a large one, and the Church had reason to feel grateful for so liberal a measure; but it is to be regretted, that no systematic inquiry was set on foot to ascertain the actual number of churches required, nor any attempts made to provide funds for the support of the necessary numbers of additional clergy. Had the former inquiry been made, it would probably have been ascertained that 2000 new churches, holding, on an average, 1000 people each, would have been not more than sufficient to meet the actual wants of the country at that time; that the erection of those churches would have amounted to 10,000,000*l.*; and that the population was yearly increasing at a rate which would

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require an annual expenditure of 150,000*l.* or 200,000*l.* in addition, for the erection of churches to supply the *increase* alone. Government would, in this case, hardly have proposed to grant a sum not more than equivalent to *one-tenth* of that which was called for by the actual necessities of the case.

But besides this, no attempt was made to provide *endowments* for the new churches. Their clergy were to be paid from the pew-rents,—a most undesirable measure, which introduced some of the most objectionable features of the voluntary system, in rendering the clergy more or less dependent on their congregations, and in preventing the extension of the Church in those districts where its ministrations were most essentially necessary—amongst the poor and destitute population of our great cities. When no incomes whatever were provided for additional clergy, there was not, of course, even a notion of any provision for the erection of glebe-houses, parish schools, &c. Such was the measure adopted by the State. A *tenth* of the sum required at that time for church-building—no provision for the future—no incomes for the clergy—no glebe-houses, or parish schools.

On the whole, however, it cannot be doubted, that much positive good has been done by the parliamentary grants aided by private liberality, under the management of the commissioners for church-building; but the measure, viewed as an attempt to meet the religious wants of the community, has been a mere nullity. I do not hesitate to say, that the amount of destitution is, at this moment, very far greater than it was when those grants were made. This becomes easily intelligible, if it be remembered that the *increase* of population since 1818 amounts to more than *four millions*, while the parliamentary grants under the management of the commissioners have only obtained between four and five hundred thousand additional sittings in churches: that is to say, *one-fourth of the increase of* population since 1818 has been provided for by these grants! Within a few years, indeed, great exertions have been made by the institution of Diocesan Societies for church-building, to call forth the liberality of Churchmen in this cause; and for some time, very considerable numbers of churches have been erected every year. The spirit of church-building prevails at this moment to a greater extent in England than in any other country. But how much is it to be lamented, that such exertions were not commenced forty years before! Had this been done, we should not have seen millions of people at this day alienated from the religion of their forefathers, and united with its enemies. The Church has now to *convert* a demoralized population, which she might have retained without any difficulty. But this is the necessary result of that system, or rather want of system, which was our bane during the greater part of the last forty years. We saw no wise foresight, calculating the full amount of religious wants, and devising means for their supply; no fixed determination and resolve, *at all risks, and under all sacrifices*, to educate and evangelize the *people* of this country. Whatever was done, was, as it were, wrung by force—by the most glaring necessity—by the most imminent danger—from the hand of indolence or reluctance. The principle

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generally inculcated was, "Let things alone." I have frequently heard this maxim delivered with an air of oracular gravity—a nod of the head, intended to silence all schemes of improvement. I have heard, and still continue to hear, objections vehemently urged against every scheme and plan by which the wants of the Church can be supplied: objections not emanating from her antagonists, but from her warmest friends. Is parliament asked to assist the Church to evangelize the heathen millions of our countrymen? One part of her friends stand aloof, under the persuasion that the funds of the Church herself ought, in the first instance, to be made fully available; while others are apprehensive that any parliamentary grants will be made pretexts for invasion of the Church's rights and liberties. If an appeal is made to private liberality, to supply the deficiency of parliamentary aid, we hear it answered that such schemes are objectionable, because they tend to exonerate the State from its bounden duty of providing religious instruction for the people. I have listened with astonishment to much that has been said on these subjects within the last few years. Is it a time for discussion on points of *form;* for questions as to what is or is not desirable; for anxious debates whether this measure or that may diminish or increase the *respectability* and *gentlemanly* character of the Church—may render its offices more or less inviting to the *aristocracy*—may elevate or lower the scale of intellectual accomplishments among the Clergy; when we see around us millions on millions of our countrymen separated from the Church of their forefathers, and subjected to influences hostile to religion, to morality, and to social order? Could we but steadily fix our view on this one mighty mischief, and on the means of remedying it, we should be prepared to sacrifice many points of less importance, and trust that "all these things shall be added to us." I cannot but think, that those individuals who have opposed themselves on points of form or expediency to various plans for church extension, or who have refused to lend their aid to the efforts made for so necessary an object, must have imperfectly appreciated the fearful and appalling destitution of the lower classes in respect of the means of religious instruction.

Amidst our disputes and jealousies, the evil is continually growing and augmenting, notwithstanding all the laudable exertions of individuals. The first attempt made to supply any systematic relief from other sources than from mere private benevolence, was by the recent measure in reference to cathedral property. The opposition to this measure was so great that it was carried with much difficulty; but after all, it will probably afford a very limited aid to the cause of church extension, for it would seem, that the object chiefly aimed at by the framers of the bill, and by the church commissioners, at present, is the augmentation of small livings *already in existence*, rather than the appointment of additional clergy for destitute places.

The whole measure affords an illustration of the tardiness with which any measure for the relief of the necessities of the Church is taken. If the appropriation of the surplus revenues of cathedral and collegiate bodies to the support of another order of clergy be advisable now, why was it not adopted forty years ago, when it might have

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operated with powerful effect? As far as I can see, had there been no cry for Church Reform; had the political atmosphere remained undisturbed; and had the ministry and the hierarchy of the present day been impressed with the maxims of their predecessors for the first thirty years of the present century; there would not have been any attempt to make cathedral sinecures contribute in any way to the relief of our spiritual necessities.

The same sort of apparent apathy was for a long time shown with reference to the education of the people in the principles of the Church. The National Society, which so laudably discharges that duty, was only called into existence by "pressure from without." It would probably never have existed, had not the dissenters already established the British and Foreign School Society, which rendered it incumbent on the Church, in self-defence, to set on foot a similar institution, conducted on her own principles. Within the last two or three years the National Society has made great exertions. Its operations have been widely extended. Training institutions, diocesan boards of education, middle schools, have sprung up with great activity. But here, again, there was no spontaneous movement to meet an acknowledged necessity, but a struggle to preserve existence, under the threatened removal of government aid to educational purposes of a nature hostile to the Church. Under this pressure the Church endeavoured to prove her capacity for undertaking the duty of national education.

At present, as far as I can see, those who are really desirous of seeing the Church extended, look to no other quarter but parliamentary grants for the attainment of their desires. Petitions in great numbers are addressed to the House of Commons, not only by the Church of England, but by the Presbyterian Establishment in Scotland; and, without doubt, if parliamentary aid is given to the one it will be to the other also. Dissent and Romanism are eager to obtain assistance of the same kind; and as they have already, in many instances, received aid from the public funds, there is every probability that any future grants to the Establishments will only lead to increased demands and discontents on the part of dissenters, and may, perhaps, in these days of "liberality," induce ministers to make grants to them also. If public money is to be applied to the promotion of religion, it will probably not be limited to the use of the Church only. There would certainly be no reason to refuse aid from government, merely because sectarianism shared in its indiscriminating bounty; but it does seem very probable, that a government would hesitate much before embarking in a system which would expose it to so much importunity and jealousy.

I should unfeignedly rejoice to see the efforts of Sir Robert Inglis, and those who have embarked in this cause, crowned with success; and it would be impossible to withhold assistance and co-operation from those excellent individuals. In a case of such urgent and extreme necessity as ours, no remedy should be left untried, no aid refused, no quarter unsolicited. But I cannot help thinking that it would be well for the friends of church extension not to rely on parliamentary assistance alone to supply the admitted deficiencies

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of voluntary subscriptions. If a conservative government, or any other, at some future time, should have been able so far to retrieve the resources of this country as to feel themselves enabled to afford some assistance to the Church, that assistance can after all be but small in proportion to the wants of the community. It may be deferred for a considerable time. It may possibly never arrive at all. Supposing, however, that a million or two were granted, what relief would such a sum afford? Comparatively nothing. We want, *at this moment*, moderately speaking, from twelve to fifteen millions for the erection of churches, and an income of £700,000 or £800,000 per annum for the payment of additional clergy. What can parliament do towards this? What prospect is there, that any ministry will entertain the notion of supplying so enormous a deficiency out of the public funds? And it must be remembered, too, that our general population is increasing at the rate of 200,000 annually, and our cities and manufacturing districts, where the destitution is greatest, at the rate of twenty or thirty per cent. every ten years. I am anxious to impress on the friends of Church and State the necessity of fixing their view steadily on the real danger which threatens both—*the alienation of so large a mass of the population from the Established Church*, their consequent irreligion and demoralization, and the influence which is thereby given to destructive principles. Would we save the State and the Establishment at the same time, we have only to supply the Church with the means of evangelizing the people. Enable her to erect churches and schools, to support a sufficient body of clergy, and to place them under efficient superintendence; give full scope to her energies, strengthen her discipline, increase in all ways her moral influence; and, humanly speaking, this country and its establishments will be saved. Dissent, and popery, and infidelity, will indeed continue to exist, but they will be deprived of the power of endangering the existence of religion and social order. The times in which we live demand from those who are placed in power the most watchful care of the interests of the Church, as the great moral instrument of national regeneration—as the surest safeguard of monarchy and of the laws.

I also feel it necessary to urge on the friends of church extension the necessity of obtaining accurate estimates of the real extent of our religious destitution—of the numbers of churches and of clergy actually required at present; and I must again say, that if any adequate measure can be obtained, all classes must be prepared to make sacrifices for the attainment of such an object. The Church should be willing to contribute from her limited means. The State should, if possible, give direct pecuniary aid, or, at least, afford every reasonable facility for the attainment of the Church's objects. Individuals should be prepared to continue and increase their present liberality; and all classes of Churchmen should be willing to aid according to their power. It is only by combining the efforts of all classes, by availing ourselves of every possible expedient, that any effectual relief can be obtained.

W.

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By ARCHBP. OF CANTERBURY, *Sept.* 19.

DEACONS.

Of Oxford.—G. M. K. Ellerton, B.A. Brasen.
Of Cambridge.—W. A. Ayton, B.A. Trin. H. (*l. d. York*); G. Hastings, B.A. Trin. (*l.d.York.*)

PRIESTS.

Of Oxford.—W. D. Furneaux, M.A. Exet.; J. H. Pickering, B.A. Ch. Ch.; H. Sweeting, B.A. University.
Of Cambridge.—R. Ainslie, B.A. Emman.; A. Boodle, B.A. Caius.

By BP. OF CARLISLE, *at Dalston Church, Sept.* 19.

DEACONS.

Of Cambridge.—C. Oak, B.A. St. John's; T. White, B.A. Emman.
Of Dublin.—J. M. Ward, B.A. Trin.
Of St. Bees.—J. Coombes, L. Roberts.

PRIESTS.

Of Oxford.—D. Hunter, B.A. Exet.; W. P. Graham, B.A. Queen's; W. M. Mann, B.A.Clare.
Of Cambridge.—R. B. Gibson, B.A. Corp.

By BP. OF LINCOLN, *at Lincoln, Sept.* 19.

DEACONS.

Of Oxford.—C. S. Northouse, B.A. St. John's; E. R. Jones, B.A. Brasen.; A. J. Lowth, B.A. Exet.; A. W. Wetherall, B.A. Trin.; W. F. Pickin, M.A. Demy of Mag.
Of Cambridge.—R. Freeman, B.A. Christ's; B. Maddock, B.A. Corpus; T. Middleton, B.A. Sidney; J. E. Norris, B.A. Jesus; H. S. Wood, B.A. Cath.H.; G. H. Ray, B.A. St. John's.
Of Durham.—J. Mason, B.A. University.
Of Dublin.—W. G. Day, B.A.; F. W. Hayden, B.A.
Of St. David's, Lampeter.—S. Danby.

PRIESTS.

Of Oxford.—H. L. K. Bruce, M.A. Ch. Ch.; G. J. Davie, B.A. Exet.; R. Mence, Trin.; J.L. Moody, B.A. St. Mary Hall.
Of Cambridge. — G. Goodney, B.A. King's; G.A. Langdale, B.A. St. John's; W. Parkinson, M.A. Fell. of St. John's; K. M. Pughe, B.A. St. John's.

By BP. OF CORK, *at Cork, Sept.* 19.

DEACONS.

S. Hayman, W. Newman, J. Beamish, R. Lane, R. Hayes, and B. Tuckey, for the diocese of Cork, Cloyne, and Ross; A. A. Jones, for the diocese of Killaloe.

PRIESTS.

Rev. C. K. Seymour, G. Beamish, T. B. Tuckey, and J. C. Rogers, for the diocese of Cork, Cloyne, and Ross; Rev. S. B. G. Young, for the diocese of Killaloe; Rev. T. Elmes, for the diocese of Limerick.

By BP. OF KILDARE, *Sept.* 19.

DEACONS.

Messrs. J. Clibborn, R. Hill, T. Tomlinson, C. Ward, P. W. Doyne, H. W. Dancer, A. B. Killaloe; J. M. Hobson, J. J. Egan, A. Sherwin, T. Leonard, W. Lee, A.M., F.T.C.D.

PRIESTS.

S. Kenny, E. F. Berry, J. B. Frith, J. Fitzgerald, J. F. T. Crampton, A.B. Killaloe; R. Healy, A.B. do.; A. Tatton, F. F. Fullam, do., Kilfenora; W. Irvine, J. Hamilton, W. Metge, T. O. Moore, E. Edgeworth, T. K. Little, J. W. Smith.

By BP. OF LLANDAFF, *at Llandaff, Sept.* 26.

DEACONS.

C. W. Grove, R. Evans.

PRIESTS.

J. Jones, T. James, J. Roberts, E. Bevan.

By BP. OF CHICHESTER, *at Salisbury Cath. Oct.* 3.

DEACONS.

Of Oxford.—J. M. Sandham, B.A. St. John's; H. Pearson, M.A. Balliol; W. Bushnell, B.A. Univ.; H. G. Bunsen, B.A. Oriel; T. G. Clarke, B.A. Queen's; O. A. Hodgson, B.A. Magd.
Of Cambridge.—F. Randolph, B.A. St.John's; J. J. Day, B.A.; G. C. Gordon, B.A. C.C.

PRIESTS.

Of Oxford.—W. M. Cosser, M.A. Trin.; G. S. Stanley, B.A. Ch. Ch.
Of Cambridge.—G. J. Collinson, B.A. Trin.; A. Mc Ewen, B. A. Magd.; F.C.Viret, B.A. Trin.; W. Nicholson, B.A. Emm.; J. Cree, S.C.L. C.C.

By BP. OF ST. DAVID'S, *in St. Peter's Church, Carmarthen, Oct.* 3.

DEACONS.

A. B. Evans, T. Harries, P. M. Richards, B.A., D. Lewis, R. J. H. Thomas, R. W. Morgan, R. Pughe, W. Williams, J. J. Evans, W. E. Jones.

PRIESTS.

R. Jones, T. Evans, D. Edwards, J. L. Williams, J. Davies, E. Andrews.

ORDINATIONS APPOINTED.

BP. OF ELY, *Nov.* 23.
BP. OF WINCHESTER, *Dec.* 12.
BP. OF DURHAM, *Dec.* 19.
BP. OF HEREFORD, *Dec.* 19.
BP. OF LICHFIELD, *Dec.* 19.
BP. OF LINCOLN, *Dec.* 19.
BP. OF GLOUCESTER AND BRISTOL, *Dec.* 19.
BP. OF BATH AND WELLS, *Dec.* 19.
BP. OF WORCESTER, *Dec.* 19.
BP. OF OXFORD, *Dec.* 19.

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PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Bailey, W.....	Ulting, v.	Essex	London	R. Nicholson, Esq. ...	*125	158
Bertie, W.....	Stanford, R.	Worcester	Hereford	Sir T. Winnington	*260	198
Bright, J. H.....	Adbaston, P.C.	Stafford	Lichfield	Dean of Lichfield.....	*100	601
Bush, C.....	Waterman's Church, Runcorn	Chester	Chester			
Carey, R.	Kilfithmone, Ireland					
Champnes, E. T.	Upton, v.	Bucks	Lincoln	The Queen	220	1502
Clayton, J.....	Stratf.-on-Avon, v.	Warwick		Earl Amherst	*239	5171
Cooke, D.....	Goldenhall, P.C.	Stafford	Lichfield			
Coryton, G.	St. Mellian, R.	Cornwall	Exeter	J. Coryton, Esq.	*216	330
Cotter, J. W.....	Donoughmore		Cork and Cloyne	.....	1000	
Elrington, C. R...	Armagh, R.			Archbp. of Armagh...		
Green, W.	St. George, Carlton, P.C.	York	York			
Hall, —	Charleville		Cork	Bishop of Cork	600	
Hardinge, H.....	Theberton, R.	Suffolk	Norfolk	The Queen.....	*354	537
Henslowe, W. H.	Tottenhill, P.C.	Norfolk	Norwich	Bishop of Ely.....	62	358
Hill, J. H.....	Welham, v.	Leicester	Peterboro'	The Queen	98	73
Hodgson, E. F....	Church Lench, R.	Worcester	Worcester	Lord Chancellor.....	*170	399
Hutton, H. F.....	Spridlington, R.	Lincoln	Lincoln	Rev. F. Gildart.....	*454	250
Hutton, J.....	Thorpe Arnold, R. *cum* Brentingby, C.	Leicester	Peterboro'	Duke of Rutland.....		117
Karslake, J. W..	Culmstock, v.	Devon	Exeter	D. & C. of Exeter	*250	1519
Lawler, M.....	St. Michael's, Tonge, near Middleton	York	York			
Lendon, W. S. ...	Newton Broms-wold, R.	Northamp.	Peterboro'	All Souls' College.....	*119	122
Lowe, G.	Up.-Ottery, v.	Devon	Exeter	D. & C. of Exeter.....	*392	940
Lucas, E. A.....	Ballysumahan		Elphin			
Maguire, J.	Boyle, v.		Elphin			
Mann, W. M.....	Thornthwaite, P.C.			Vicar of Crosthwaite.		
Mason, —	St. Werburgh's, R. & Chancellor of St. Patrick's	Dublin				
Mills, M.	Scalford, v.	Leicester	Peterboro'	Duke of Rutland.....	255	467
Murray, G.....	Freston, R.	Suffolk	Norwich	Rev. J. T. Bond	*369	183
Norman, F. J. ...	Croxton Kerriat, R.	Leicester		Duke of Rutland	*206	594
Nunn, T.	Claydon *cum* Aken-ham, R.	Suffolk	Norwich	Miss Drury.....	*549	521
Page, V.....	Wigginton, P.C.	Herts		Christ Church, Oxford	69	536
Payne, R.....	Downton, v.	Wilts	Sarum	Winchester College...	*571	3519
Pratt, C. O.	Christ Church, Mac-clesfield, C.	Chester	Chester	Bishop of Chester.		
Pratt, H. E.	Wartling, v.	Sussex	Chichester	Rev. J. Pratt.....	*307	948
Schwabe, W. H..	Throwleigh, R.	Devon	Exeter	Lord Chancellor	*200	460
Snow, H.	Sherborn *cum* Wind-rush, v.	Gloucester	G. and B.	Lord Sherborne.....	*194	1058
Topping, J.	Camerton, P.C.	Cumberland	Carlisle	D. & C. of Carlisle	95	846
Turner, R. P.....	Churchill, R.	Worcester	Worcester	Rev. J. Turner	*255	161
Walsh, T. G.....	Emmanuel Church, Feniscowles			Vicar of Blackburn...		
Wheeler, R. T....	St. John's, Blackburn			Vicar of Blackburn...		
Whitestone, —...	Castle Blayney			Bishop of Clogher.....		
Williams, T. N...	Llanddeiniolen, R.	Carnarvon		Lord Chancellor		
Williams, W.....	Llanengan, R.	Carnarvon	Bangor	Bishop of Bangor.....	*398	1016
Williams, St. G. A.	Llannor, v.	Carnarvon	Bangor	Bishop of Bangor	151	3228

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Bennett, F. H.... Chap. Daventry Union.
Boughton, —..... Chap. Kensington Union.
Braund, W. H.... Martock, Somerset, Surrog.
Bedingfield, J. ... Vic. of Debenham, Surrogate.
Cooper, H. J..... Chap. to H.R.H. Pr. Albert.
Creyke, S. ..... Canony, York Cathedral.
Eldridge, R. ..... Surrog. Dioc. of Oxford.
Fooks, T. B. ..... Head Master of Gram. Sch. Thame.
Gurney, J. H. ... Chap. to Lutterworth Union.
Irwin, F. ..... Prebend. of Thurmondbury, Elphin.
Powell, J. W. S... Surrog. County of Surrey.
Prosser, J. ..... Surrog. Dioc. of Oxford.
Roberts, E..... Chap. Lord de Manley.
Shute, R. ..... Taunton, Surrogate.
Shirley, W. A. ... Prebend. of Lichfield.
Stone, W. ..... Head Master Gram. School, Newcastle-under-Lyne.
Sproston, G. ..... Surrog. Dioc. of Worcester.
Simpson, H. W... Prebend. of Chichester.
Skipsey, R. ..... Bishop Wearmouth, Surrog.
Sharpe, R. ..... Canonry in York Cath.
Stanley, A. P. .... Dom. Chap. Bp. of Norwich.
Stevenson, H. J.. Canonry in Worcester Cath.
Thompson, J. .... Surrog. Dioc. of Oxford.
Wood, J. R. ..... Canonry in Worcester Cath.

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CLERGYMEN DECEASED.

Right Rev. GEORGE DE LA POER BERESFORD, D.D. Bishop of Kilmore.

Bell, J., Curate of Alderley, 64.
Blake, R. P., Stoke, Guildford, 41.
Boyle, R. Handsworth, 71.
Debary, Rev. P., Sen. Fell. Trin. Coll. Camb., 77.
Davis, H., P.C. Barford St. Michael, Oxford, 80.
Davies, R., Vicar of St. Nicholas, Leicester, and Head Master of Gram. Sch., 75.
Davies, T., Tything, Worcester, 75.
Fennell, J., Incumbent of Cross Stone, Todmorden, 79.
Forester, T., Vicar of St. John, Worces., and Prebend.
Gower, G. L., Rec. of St. Mabyn, Cornwall.
Herring, T., Rec. Gt. Braxted, Essex, 50.
Hall, J. R., Rec. of Batsford, and Prebend. of Exeter, 77.
Johns, K., at Gloucester.
Langley, P. L., Vic. Ballymore Eustace, Dioc. of Dublin.
Madder, G., Precentor of Emly, and Rector of Ballybrood.
Marriott, R., Rector of Cotesbach, 67.
Moore, G., at Lincoln, 49.
Morres, R., Vic. of Britford, and Prebend. of Sarum, 85.
Nickson, W., Curate of W. Cowes.
Ryding, B., at Ampleforth Coll.
Shiel, J., P. Cur. of Cannock, Staffordshire.
Short, M. L., Preb. of St. Patrick's, Dublin.
Tomkinson, J., at Dorfold, Cheshire, 61.
Walker, T. H., Vic. Bickleigh, Devon, 42.
Willis, J. L., at Cheltenham, 76.

UNIVERSITIES.

OXFORD.

The Vice-Chancellor has appointed the following days for holding congregations and conferring degrees during the present term:—Thursday, Oct. 21; Friday, Oct. 29; Thursday, November 11; Thursday, Nov. 18; Thursday, Nov. 25; Thursday, Dec. 2, and Friday, Dec. 17.

Mr. R. C. W. Ryder, and Mr. S. J. Hulme, have been admitted Scholars of Wadham Coll.

QUEEN'S COLLEGE.

An election of two Exhibitioners on the Michel Foundation at Queen's Coll. will take place on Tuesday, the 23d of November. Candidates must be natives of the Province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years; and if members of the university, must not have been matriculated longer than twelve calendar months. Certificates of baptism, and testimonials of good conduct, must be delivered to the Provost of the said College, on or before Wednesday, the 17th of November. The examination will commence on Friday, the 19th, at ten o'clock in the morning.

ST. MARY HALL.

The trustees of the Scholarships founded in this university by Thomas Dyke, formerly of Kingston, in the county of Somerset, Doctor of Medicine, are desirous of appointing a scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the university without assistance, and if already members of the university of Oxford must not have kept more than fifteen terms. The candidates will be submitted to an examination at the university with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the scholarship. The scholarship amounts to 40*l.* per annum, and may be enjoyed for six years if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 31st day of December next, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

EXHIBITION TO OXFORD OR CAMBRIDGE.

The Fishmongers' Company have now vacant an exhibition of 4*l.* per annum, of the gift of Mark Quested, deceased, to a student (being poor and having need thereof), so long as he abides at his study in either of the universities of Oxford or Cambridge. Forms of the certificates required by candidates for the exhibition (the election to which will take place on the 11th Nov.) may be obtained on application to Mr. W. B. Towse, the Company's clerk, at Fishmongers' Hall, London.

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BALLIOL COLLEGE.

There will be an election in this college, on the 29th of November next, to two open Fellowships and Scholarships, and also to an Exhibition limited to persons of the county of Somerset. Candidates for the Fellowships are requested to take the earliest opportunity of announcing to the master their intention of offering themselves, and will be required to produce certificates of their birth and baptism, together with testimonials of character. Candidates for the Scholarships and Exhibition must present to the master, on the 19th of November, certificates of their birth and baptism, and testimonials of their conduct, from those under whom they have been educated. The examination of the last-mentioned candidates will begin on the morning of the 29th November next.

Oct. 24.

In a congregation holden this day, the following degrees were conferred:—

M.A.

Rev. E. H. Adamson, Lincoln Coll.
Rev. W. H. Stevens, Worcester Coll.
Rev. John Sandford, Balliol Coll.
Rev. C. O. Kenyon, Christ Church.
Rev. R. C. W. Collins, Exeter Coll.
Rev. R. Lamb, St. John's Coll.

B.A.

W. C. H. Smith, Exeter Coll.
G. F. S. Powell, Wadham Coll.

The meetings of the Architectural Society during the present term, will be held at the Society's Room, on Wednesday, Nov. 3; Wednesday, Nov. 17; and Wednesday, Dec. 1, at eight o'clock in the evening.

Mr. E. H. Knowles has been elected a scholar of Queen's College, on Mr. Michel's Foundation.

CAMBRIDGE.

Oct. 2.

Congregations.—The following notice was issued yesterday by the Vice-Chancellor:—

"There will be congregations on the following days of the ensuing Michaelmas term:—

"Monday, Oct. 11, at ten; Wednesday, Oct. 20, at eleven; Tuesday, Nov. 2, at eleven; Wednesday, Nov. 17, at eleven; Wednesday, Dec. 1, at eleven; Wednesday, Dec. 15, at eleven; Thursday, Dec. 16, (end of Term) at ten."

ELECTED FELLOWS OF TRINITY COLLEGE.

Effingham John Lawrence, 29th Wrangler, and 12th in the second class of the Classical Tripos, 1839.

Henry Lee Guillebaud, 15th Wrangler, 1839.

George Hewitt Hodson, 31st Senior Optime, and 3d Classic, 1840.

T. Taylor, 18th Junior Optime, and 5th Classic, 1840.

Henry Cadman Jones, 2d Wrangler, 1841.

Thomas Cross Peake, Esq. B.A. Mathematical Lecturer of Sidney Sussex College, has been elected a Foundation Fellow of that Society; and William Richard Ick, Esq. B.A. Mathematical Lecturer on the Foundation of Mr. Taylor.

J. P. Beard, B.A. scholar of St. John's College, has been appointed second master of the Grammar School, Dedham.

Oct. 9.

The Vice-Chancellor has received from the Lord Bishop of Ely a letter, of which the following is a copy:—

"*Ely, August* 16, 1841.

"My dear Sir,—A Fellowship in St. John's College in my gift, as Bishop of Ely, being vacant, I am most anxious to dispose of it in such a manner as will be most advantageous to the College, and at the same time will hold out the greatest encouragement to learning in the University at large. I therefore intend to throw this Fellowship open to Bachelors of Arts, duly qualified, of all colleges in the University; and yourself, Professor Peacock, and the Rev. Edward Baines, my chaplain, having consented to undertake the office of Examiners, I hereby authorize you to give notice of this examination, to fix the time of it, and to receive the requisite testimonials of the candidates, and to adopt such method of examination as, in your opinion, is best suited to discover the merits of the respective candidates.

"I remain, my dear Sir,
"Your faithful Servant,
"J. Ely."

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The examination will be in Mathematical Science and Classical Literature; and will commence on Monday, the 29th day of November next, at ten o'clock in the forenoon, and be continued on the five following days.

UNIVERSITY OFFICERS, 1841.

At a congregation held on Monday, Oct. 11, being the first day of term, the following officers of the university were appointed for the year ensuing:—

PROCTORS.

Sen. Gaskin, Rev. T. M.A. Fell. Jesus.
Jun. Thompson, Rev. W. H. Fell. Trin.

SCRUTATORS.

Calthrop, Rev. H. B.D. Fell. Corpus Ch.
Eyres, Rev. C. M.A. Fell. Caius.

MODERATORS.

Gaskin, Rev. T. M.A. Fell. of Jesus.
Gregory, Duncan F. M.A. Fell. Trinity.

TAXORS.

Maturin, Rev. C. H. M.A. Fell. King's.
Townson, Rev. J. M.A. Fell. Queen's.

At the same congregation the following degrees were conferred:—

B.D.

Dalton, Rev. J. E. Fell. of Queen's Coll.

M.A.

Paley, F. A. St. John's Coll.

B.A.

Griffith, John, Christ's Coll.

AUDITORS OF ACCOUNTS.

Tatham, Rev. R. D.D. Mast. St. John's.
Birkett, Rev. R. B.D. Fell. of Emman.
Cartmell, Rev. J. M.A. Fell. of Christ.

Oct. 12.

At a congregation held this day, the following caput were appointed for the ensuing year:—

The Vice-Chancellor.

Divinity.—Rev. R. Tatham, D.D. Master of St. John's.

Law.—Rev. Jas. W. Geldart, LL.D., Trinity Hall.

Physic.—Wm. Webster Fisher, M.D. Downing.

Sen. Non Regent.—Rev. R. Birkett, B.D. Emmanuel.

Sen. Regent.—Rev. John Smith, M.A. Christ's.

ST. JOHN'S COLLEGE.

The following gentlemen have been elected scholars of this college:—

By Mr. CRICK. — Harris, Holmes, Allen, E., Hanfield, Allen, R., Hobson, Serjeant, Hadfield, Edman, Spurrier, Howarth.

By Mr. HYMORS.—Taylor, T., Body, Parkington, Brett, Smith, W. B., Cherriman, Smith, T. D. S., Cox, Brame.

Downing Professor of Medicine.—Dr. Frederick Thackaray is spoken of as likely to succeed the late Dr. C. Hewett.

The following students of St. John's college were recently elected Exhibitioners on Dr. Wood's foundation for the ensuing year:—

3d Year.	*2d Year.*	*1st Year.*
Simpson	Adams	T. Dixon
Bird	Gruggen	Hemming
R. B. Mayor	Campbell	Stephen.

PREVIOUS EXAMINATION.—*Michaelmas Term*, 1841.

EXAMINERS.

R. Shilleto, M.A. Trinity College.
G. Whitaker, M.A. Queen's College.
J. Tozer, M.A. Caius College.
J. Goodwin, B.D. Corpus Christi College.

Bowditch, Pet.	Fry, Pet.	Martell, Joh.	Sims, Cath.
Bradshaw, Trin.	Garland, Joh.	Nelson, Corpus.	Southwood, Emm.
Buckingham, Trin.	Gawen, Trin. H.	Newton, Trin.	Stephen, Qu.
Childe, A. Trin.	Gowing, Qu.	Pardoe, Jesus	Tatam, Cath.
Cooper, Trin. H.	Gream, Magd.	Pattinson, Caius.	Watson, T. E. Trin.
Crofts, Qu.	Gregory, Trin.	Richardson, Trin.	Watson, T. G. Trin.
Cross, Corpus	Hawkins, Trin.	Ritchie, Trin.	Webb, Clare
Dickinson, Trin.	Houchen, Sid.	Rudge, Cath.	White, Pemb.
Fox, Joh.	Manners, Sid.	Sewell, Trin. H.	Wroth, Joh.

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Oct. 13.

At a congregation held this day the following degrees were conferred:—

HON. M.A.

Somerton, Lord, Trinity Coll.

DOCTOR OF PHYSIC.

Williams, W. D. Corpus Ch. Coll.

M.A.

Biggs, Michael, Pembroke Coll.
Montgomery, S. F. Corpus Ch. Coll.
Wood, Thomas, St. John's Coll.

B.A.

Foster, C. Hervey, Magdalene Coll.
Hine, Vesey Germaine, Trinity Coll.
Raw, Joseph, Queen's Coll.
Sherer, Henry Wm. Trinity Coll.

At the same congregation the following were admitted *ad eundem*:—

Charnock, J. M.A. Lincoln Coll. Oxford.
Curtis, F. M.A. Balliol Coll. Oxford.

At the same congregation the following Graces passed the Senate:—

"To confer the degree of Doctor of Divinity on Mr. George Augustus Selwyn, of St. John's College, by royal mandate.

"To invest in the 3 per cent. consolidated annuities the sum of 1000*l.* sterling, bequeathed to the University by the late Rev. J. Palmer, B.D. Fellow of St. John's College, for the perpetual augmentation of Sir Thomas Adams's professorship of Arabic.

"To allow Mr. Bernard, Hebrew teacher, 30*l.* from the University chest.

"To exempt persons who have either been admitted to the degree of Bachelor of Physic, or created Master of Arts, before the end of last Easter term, from so much of the regulations sanctioned by the Senate, April 1, 1841, respecting candidates for a license *ad practicandum in Medicina*, and also respecting candidates for the degree of Doctor of Physics, as requires such candidates to produce to the Regius Professor of Physic certificates of their having attended lectures on certain subjects specified in the first of the aforesaid regulations.

"To appoint, in conformity with the before mentioned regulations, Dr. Paget, of Caius College, to be an Examiner, for the ensuing year, of candidates for a license *ad practicandum in Medicina*, and also of those candidates for the degree of Doctor of Physic who have not previously obtained such license."

Her Majesty the Queen has been pleased to confer the appointment of Master of Trinity College, vacant by the resignation of the Reverend Christopher Wordsworth, D.D., upon the Reverend William Whewell, B.D. late Fellow and Tutor of that college, and Professor of Casuistry in this university.

Thomas Cross Peake, Esq. B.A., Mathematical Lecturer, of Sidney Sussex College, in this university, has been elected a foundation Fellow of that society; and William Richard Ick, Esq. B.A., Mathematical Lecturer on the foundation of Mr. Taylor.

Mr. Hyacinth Kirwar, Scholar of King's College, has been admitted a Fellow of that society.

The Rev. R. A. Phelps, M.A. Fellow of Sidney Sussex College, in this university, has been appointed Tutor in the room of the Rev. J. D. Simpson, M.A. resigned.

The first meeting of the Philosophical Society is announced for Saturday, November 6. The three other meetings for the term will take place on the Mondays, November 15 and 29, and December 13.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The following remarkable testimony to the important services rendered by the Society to the infant Church in Western Canada, was agreed upon by the Clergy of the diocese of Toronto, assembled at the primary visitation of the Bishop, and signed by his Lordship in their name.

It may be as well to state, that sixty-five clergymen were present upon the occasion. The whole number of clergy officiating now in the diocese is *ninety:* when the Bishop first went out, in the year 1803, he made the FIFTH.

"*To the Venerable the Society for the Propagation of the Gospel in Foreign Parts.*—We, the Bishop and Clergy of the diocese of Toronto, avail ourselves of the opportunity furnished by the first visitation held in this diocese, to address your Venerable Society with sentiments of respect and gratitude.

"We would be wanting in filial duty, if, upon such an occasion, we

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were not to record our unanimous sense of the great and inestimable good of which your Society has, under Divine Providence, been the instrument. To you we have been indebted for our first foundation and support as a visible church in this colony, and, ever since, for an uninterrupted series of the most munificent benefactions. When the temporal power which God, in his holy word, has appointed to be the nursing-father of his Church, withdrew that inadequate assistance which it had hitherto afforded, your unfailing charity has, in a great degree, sustained us in our abandonment, and alleviated many a painful case of individual privation; and while the colonial empire of Great Britain was widening its bounds, and threatening, with its innumerable demands for spiritual aid, to exhaust your resources, you, nevertheless, continued to maintain the Church, which you had been the instrument of planting in these regions, not only with an undiminished, but with an increasing liberality.

"The grain of mustard seed has now —may God be praised for this great mercy!—grown into a goodly and overshadowing tree; and so long as the root of it is refreshed by God's blessing upon your bounty, we may hope that its branches will extend, and increasing thousands find rest and peace beneath its shelter. In 1801, nine clergymen, missionaries of your Society, were the only labourers in the immense vineyard comprised in the province of Canada: in 1841, two bishops and one hundred and fifty clergymen are found within the same limits, exercising their oversight of the Church of God, which he hath purchased with his own blood.

"This is a progress sufficiently encouraging to justify the hope that we shall be sustained by the aid of your Venerable Society, in extending the good work in which we are now engaged. And, when we call to mind that on every occasion, when the Bishop of this diocese has pointed out a channel into which your bounty might be advantageously directed, it has not failed to visit our waste places with its refreshing streams; when we contemplate the blessings which your Society, for more than fifty years, has conferred on this province, and the spiritual destitution which must ensue upon the diminution of its bounty, we rest assured in the consoling hope, that this branch of the Anglican Church will still be fostered by your generous hand, and that our fellow-Christians in the British Isles will still more abundantly contribute to those resources which it is their privilege to entrust to your faithful stewardship.

"Influenced by every grateful emotion, that a long train of the highest benefits received can infuse into our hearts, we conclude with the prayer; that those who supply, and those who apportion, the funds of your Venerable Society, may be partakers of that salvation which they are the instruments of extending to millions of immortal beings in the remotest dependencies of the British empire.

"In the name, and on behalf of,
"the Clergy of the Diocese,
"JOHN TORONTO."

"*Toronto, Sept.* 10, 1841."

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 18th October, 1841. Among the members present, were the Lord Bishop of London, in the chair; the Reverends H. H. Norris and Benj. Harrison; H. J. Barchard, Benj. Harrison, J. S. Salt, and W. Davis, Esqrs.

Grants were voted towards building a chapel at Brownstone, in the parish of Modbury, Devonshire; building a chapel of ease at Chobham, Surrey; enlarging, by rebuilding, the church at Ticknall, Derbyshire; building a chapel at Hunwick, in the parish of St. Andrew, Auckland, Durham; rebuilding the chapel at Berwick, in the parish of Llannelly, Carmarthenshire; rebuilding the church at Trusthorpe, Lincolnshire; enlarging, by rebuilding, the church at Bettws Garmon, Carnarvonshire; enlarging, by rebuilding, the church at Llangelynin, Merionethshire; erecting a gallery in the belfry of the church at Langdon Hills, Essex; repewing the church at Hughley, Salop; erecting a gallery and rearrangement of pews in the church at Sandon, Herefordshire; enlarging the church at Newton Heath, Manchester; repewing the church at Meldreth, Cambridgeshire; building a chapel at Battley Carr, in the parish of Dewsbury, Yorkshire; repewing the church at Risby, Suffolk; and other business was transacted.

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New Churches.—The Twenty-First Annual Report of her Majesty's Commissioners for Building New Churches has just been published. In their last report the commissioners stated that 258 churches and chapels had been completed, in which accommodation had been provided for 328,253 persons, including 182,479 free seats, appropriated to the use of the poor. They now state that 23 churches have since been completed by the aid of grants from the funds placed at their disposal. In these 23 churches accommodation has been provided for 21,636 persons, including 10,933 free seats for the use of the poor. Thus, in the whole, 281 churches and chapels have now been completed, and therein provision has been made for 349,889 persons, including 193,412 free seats for the use of the poor. Sixteen churches are in course of erection, plans for eleven churches have been approved, six are under consideration, a great number of conditional grants in aid of building churches and chapels have been made, many districts have been consolidated, district chapelries assigned, others are contemplated, and facilities are to be afforded for obtaining numerous additional burial grounds, sites for new churches, chapels, &c. The patronage of several new churches has been declared, and applications for the perpetual patronage of new chapels, which it is proposed to build and endow, are under consideration.

MISCELLANEOUS INTELLIGENCE.

Gravesend.—A public meeting, under the sanction of the Archdeacon of Rochester and the clergy of Gravesend and its vicinity, was held in the Town Hall, on Wednesday evening, September 22d, in aid of the following important objects connected with the Church of England, viz.—1. Extending education amongst the poor. 2. Promoting Christian knowledge. 3. Building and enlarging churches. 4. Providing additional curates in populous places. 5. Propagating the gospel in foreign parts. The room was crowded with a most respectable auditory.

ELY.—*Cambridge. Church of the Holy Sepulchre.*—We are happy to be able to inform our readers that measures are at length in progress, by the parish authorities and the Cambridge Camden Society conjointly, and under the direction of an eminent architect, for the preservation of this curious and venerable fabric, with the double object of clearing entirely of all additions the most ancient portion of it (the *Round Church*), which will thus be restored to its original character, and of providing increased and more convenient accommodation for the parishioners and the poor. The sum, which it is proposed to raise by subscription, in addition to what the parish has in a spirited manner undertaken to raise, is not expected to fall short of 700*l.*

LONDON. — *Clapton.* — On Thursday, 14th Oct., was consecrated, by the Lord Bishop of London, a more commodious and handsome temple than is usually to be found amongst the ecclesiastical buildings of these days. St. James's is one of the new churches recently erected from a design of Mr. Hakewill's, by public subscription, at Clapton, in the parish of Hackney—a work set on foot by the pious energy of the truly venerable Rector, during forty years, of that important parish, the late Archdeacon Watson. It is indebted, under the inspiring influence of his example, to a few of the neighbouring gentry, for much of its tasteful decoration. The stone altar-screen, with its marble pillars, the sculptured stone pulpit, the east "Salisbury" window, and the elegant stone font, are amongst the individual gifts that add grace to this sanctuary; and the panels of the altar, which has in its conception a relish of the ark of the covenant, are of crimson velvet, embroidered with gold, by a female hand who has not been ashamed to employ her art in the service of her Maker. The communion service is also a gift, of rich workmanship in silver gilt. This graceful edifice is adapted for above 1100 sittings, *where all can kneel*, of which more than one-third are free. The desk and pulpit are at either end of the raised floor where stands the altar, in such a way that the prayers are not addressed "to" the congregation. The Bishop's sermon on the occasion, from the 1st, 2d, and 8th verses of the 25th chapter of Exodus, was followed by a collection in aid of the endowment, of about 400*l.*; and the overflowing congregation reckoned amongst its numbers no less than seventy of the Clergy. The Rev.

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James Powell read prayers, and afterwards received the Bishop, Clergy, Committee, and other friends, and subsequently a large party of the neighbouring tradesmen and old inhabitants, with the school children, at a cold collation, which well-timed hospitality enabled no less than 400 persons to celebrate the auspicious day, and diffused amongst all classes a feeling of unity and good will, altogether redolent of old times.—(*From a Correspondent.*)

In our last we recorded the gratifying fact, that at the consecration of the parish church of Leeds the holy eucharist was administered; and it is much to be regretted that the example was not followed in the present instance, and the collection made at the *offertory* instead of at the doors.

Christ Church, St. Pancras, is now illuminated with what is called the *Bude* light, which is said to possess several advantages over gas. The newspapers state that the rector and churchwardens had exerted themselves in the most praiseworthy manner to bring about the accomplishment of this object, and that the former alluded to it in a sermon preached on occasion of its being used in the church for the first time. The example will probably be followed in other churches.

Kentish Town.—We are glad to find that a new church is proposed to be built and endowed at Brookfield, in Kentish Town, St. Pancras. The paper which has been put in circulation gives the following particulars:—The population of the parish of St. Pancras is 129,547; and its churches and chapels contain only 18,500 seats. Those portions of St. Pancras which are called Kentish Town, and which lie between the Regent's Canal on the south, and the chapelry of Highgate on the north, have a population of 9,632 persons; and there is only one chapel in Kentish Town, with 750 seats. This disproportion between population and church-room is in a course of rapid augmentation. Arrangements are made for the commencement of a general design for the erection of from 80 to 100 villas upon an estate of 43 acres, which it is proposed to call Brookfield, situate between Maiden-lane and Swaine's-lane, in the parish of St. Pancras. Upon that estate, (which is the settled property of Mr. and Mrs. Harry Chester,) it is proposed to build, in the best possible manner, *of stone and oak*, a church without galleries, for 500 persons: the windows of the chancel are to be enriched with stained glass; there is to be an open roof of oak; the whole of the sittings, for rich and poor, are to be exactly similar, open stalls, of oak; one-third of the sittings are to be for ever free for the poor; each free sitting is to be assigned to some poor person; a fund is to be provided for the maintenance and repairs of the fabric. Mr. and Mrs. Harry Chester will give the site for the church, and will endow it with freehold ground-rents, producing 80*l.* a-year for 99 years, and about 500*l.* a-year, when the leases fall in at the expiration of that period. Mr. and Miss Barnett will contribute 2,000*l.* towards the building, provided that the whole requisite amount, which is estimated at 5,000*l.* more, be raised within three months. The patronage is to be vested in Mr. and Miss Barnett and Mr. and Mrs. Harry Chester, jointly, during their lives, and the lives of the survivors and survivor; and after the death of the survivor, is to become vested for ever in the bishop of the diocese. The Lord Bishop of London has authorized it to be stated that his lordship approves of this design. Upon the consecration of the church a district will be assigned to it, taken chiefly from Kentish Town, and partly from Highgate: to this arrangement the vicar of St. Pancras, the minister of Kentish Town, and the incumbent of St. Michael's church at Highgate, have signified their assent. The Rev. Thos. Randolph, prebendary and lord of the manor of Cantlowes, has offered to enfranchise the sites gratuitously. This statement is made as an appeal for contributions in aid of the undertaking, and it is hoped that they will be given cheerfully and promptly, in the spirit of christian liberality and devotion.*

It is added, (in a few words of appeal for general assistance,)—"The church is not to be a cheap, *i.e.* a mean and unsubstantial building; its arrangements and construction are to be consistent with the spirit of ancient models: and, if in preference to meaner materials, some approve the use of stone and oak, the omission of galleries, and the addition of a chancel; it is hoped that you will help those who are endeavouring to build such a Church as

* Subscriptions are received for "Brookfield Church," by Messrs. Twining, Bankers, 215, Strand. The large sum of 2,000*l.* which the pious munificence of Mr. and Miss Barnett has offered to the intended church, is promised upon condition that the whole of the necessary amount be raised within three months. One half of the requisite funds is already secured.

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is described in the prospectus; remembering, that if the design be good in itself, it is doubly good as an example."

We have seen a drawing of the exterior of the proposed church, shewing the west front and tower, (surmounted by a spire,) as well as a transverse section of the east end, and a ground-plan, and the whole strikes us as being designed in the best taste and with the strictest attention to ecclesiastical propriety;—in marked contrast, by the way, with some other churches recently erected in the parish of St. Pancras. We hope ample funds will not be wanting to enable the committee to carry out this admirable design.*

Westminster Abbey.—On the feast of St. Michael and All Angels, the Cathedral Service by Thomas Tallis was sung at Westminster Abbey. The singers were said to be about forty in number, but owing to the inconvenient manner in which they were arranged, the effect was not commensurate. The injudicious use of the organ tended also materially to deprive the music of its proper effect. Indeed in many, even of the "full," parts of the music, the voices were rendered nearly inaudible, by the noise of the instrument. Notwithstanding these drawbacks, however, the performance of this beautiful service must have afforded much gratification to the lovers of ecclesiastical music. The exquisite Litany, which upon the whole was solemnly as well as correctly sung, could hardly have been listened to unmoved; and the sublime and unearthly character of the whole service, especially as contrasted with the kind of music in common use at Westminster Abbey, must have been felt by every devotional mind. We can only regret that this is unhappily made a mere occasional performance; people being drawn together once a year or so, by a newspaper paragraph, to witness an antiquarian curiosity.

We are sorry, too, to be obliged to notice that the morning service was curtailed, the "Gloria in excelsis" having been altogether omitted. Not to speak of such a slight upon the memory of the venerable master as to leave out an important part of his composition, it is painful to think that the portion of the liturgy in which this hymn occurs should have been omitted on such a day and in such a place. We are much mistaken if the feeling of churchmen upon this point does not soon get too strong to permit the continuance of so great an abuse.

* By the by, in the ground plan, though we find every thing else as it ought to be, we do not perceive any provision made for a choir of singers. But yet, without this it is certainly *incomplete;* and we hope the omission will be rectified, as many churchmen would doubtless subscribe on this ground alone. There could not be a better model, in this respect, than the parish church at Leeds, of which an internal view has just been published.

Motett Society.—The time for receiving subscriptions to the music about to be printed by this Society has been extended to the end of the present year. The first part, however, is expected to be ready by Dec. 1st; so that those desirous of having it on its appearance, should transmit their names at once.

Norwich.—The Bishop of Norwich has presented 100*l.* towards the fund for defraying the expense of building the proposed new church at Lakenham, Norfolk. The Marquis of Douro, Lord Bayning, and Viscountess Sidmouth, have respectively given 25*l.*; and the Dowager Lady (Emily) Sheffield has subscribed 50*l.* in furtherance of that object.

SCOTLAND.

The Rev. E. B. Ramsay, Incumbent of St. John's, has been elected Dean of Edinburgh.

It is reported that the son of Dr. Muir, of St. Stephen's, Edinburgh, has gone to one of the great English universities, Oxford or Cambridge, to study theology, with the view of entering the ministry of the church.—*Scotch Paper.*

In terms of a resolution come to by a meeting held at Edinburgh, in August last, it has been agreed to erect a college at Perth, for the purpose of educating students of theology, and the sons of the gentry of Scotland of the Episcopal communion. The persons who have been most active on this occasion are Mr. Gladstone, M.P. for Newark, the Rev. E. B. Ramsay, and Mr. Hope, of Rankeilour. This institution will, no doubt, to a certain extent, affect the interests of the Scot-

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tish universities, as well as serve to promote those of Episcopacy.—*Glasgow Courier.*

Presbytery of Edinburgh.—Resignation of the Rev. Mr. Marshall.—At a late meeting of the Presbytery of Edinburgh, the Moderator said, that a letter had been put into his hands of a very painful nature. The letter was then read by the clerk, as follows:—

"Edinburgh, 29th Sept. 1841.

"Rev. and dear Sir,—My confidence in the form of church government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to reconsider its nature and scriptural foundation, and the result of this investigation has been a conviction at variance with the vow I took at ordination, 'That the Presbyterian government and discipline of this church are founded on the Word of God, and agreeable thereto, and that to the utmost of my power I will maintain, support, and defend the said discipline and Presbyterian government during all the days of my life.'

"Episcopal government I believe to be not only expedient, but, being coeval with Apostolic times, to have had the sanction of those who were divinely authorised to plant and model the christian church.

"With such sentiments, I cannot remain any longer a minister of the Church of Scotland: and though in the prospect of leaving a church of which I have been a minister for more than twenty years, of separating from a congregation to which I am tenderly attached, and of casting myself and my family on the providence of God, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still, integrity and truth compel me to make the sacrifice; and though I know, sir, that you and my brethren of the Presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance that it is my heart's desire and earnest prayer to God, that you and they may increasingly be blest, and be made more and more blessings to those among whom you labour.—I am, reverend and dear Sir, yours truly,

"JAMES MARSHALL."

CHURCHES CONSECRATED.

Barton	St. Mary's & St. Cuthbert's	Bishop of Ripon	October 12.
Leeds	St. Luke's (style, early Eng.)	Bishop of Ripon	October 4.
Battley Carr		Bishop of Ripon	October 5.
Turton, near Bolton	St. Matthew's	Bishop of Chester	October 9.
Bury St. Edmund's	St. John's		October 21.
Worton, Marston		Bishop of Chichester for Bishop of Sarum	October 5.
Woodsetts, Carlton	St. George's (built of stone)	Archbp. of York	
Beverley	St. John's	Archbp. of York	October 1.
Bridlington Quay	Christ Church	Archbp. of York	September 30.
Chalford, Bisley	Christ Church	Bishop of Gloucester	September 15.
Athy, Dioc. of Dublin		Archbp. of Dublin	September 15.

FOUNDATIONS LAID.

Stretford, near Manchester (early English)	September 30.
Pelton, Chester-le-Street (ditto)	October 7.
Chiswick, Middlesex	October 12.
Gainsborough	October 20.
Bournemouth	September 28.
Verwood, Cranbourne	

TO CORRESPONDENTS.

The interesting document with which we have been favoured by "Pastor Eccles. Angl." is in type, but we have been compelled, by want of space, to postpone its publication to our next Number.

If "A Catholic Priest" will turn to our April Number of this year, he will find that we decline the sort of communication with which he has favoured us, not wishing to intrude on the province of a contemporary Journal, which has long been recognised as the vehicle for clerical correspondence.

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THE

CHRISTIAN REMEMBRANCER.

DECEMBER, 1841.

Lectures on the History of Literature, Ancient and Modern. From the German of Frederick Schlegel. Edinburgh and London: Blackwood & Sons. 1841. 12mo. Pp. 430.

A "HISTORY of Literature," proceeding from a writer or thinker of ordinary powers, would certainly not be a work to attract us. We should expect nothing but random sketches and common-place generalities. Nor would abilities, however great, without a fund of critical acumen and matured taste, suffice for such a work. In the author before us, as well as in his illustrious brother, there was a rare combination of all these qualities. Both of them were eminent classical and oriental scholars; both possessed the most refined critical taste; and if Augustus Schlegel has gained some pre-eminence in public estimation by his translation of our great national dramatist, and by his work on Dramatical Art and Literature, Frederick appears to have devoted himself more largely to history, and to the study of the middle ages.

It is with sincere pleasure that we direct attention to this little volume, because it is so much oftener our duty to protest against the noxious drugs which are palmed upon us by speculating booksellers from Germany, France, or America. Our author in this article shall speak chiefly for himself.

Literature is an inheritance: "other men have laboured, and we have entered upon their labours." The accumulation, however, is not so great as might be expected; for besides that the canon of inspiration is closed, the great source of all real knowledge, the human mind at Athens, like their own fabled Minerva, seems to have sprung forth at once into maturity. With the Bible and the classical writers of Greece and Rome in our hands, it is surprising how few subsequent authors we should really miss. We speak of course of the domain of literature as distinct from that of science and experiment.

There are three sources from which the knowledge we now possess is derived. They are severally Greece, the East, and the North.

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To these divisions we shall now adhere. But first let us guard ourselves and our author from misinterpretation; lest we be thought, in embracing so large a subject, to advocate that indiscriminate superficial mixing up of languages, so common in the present day. Schlegel is speaking of Germany some fifty years ago, when it was beginning to recover itself from that unreal and anti-national tone of feeling which had been introduced by Frederick II.

"That acquaintance with foreign languages, whether dead or living, which is necessary for men of letters and men of fashion, was no longer connected with neglect of their vernacular speech: a neglect which is always sure to work its own revenge on those who practise it, and which can never be supposed to create any prejudice either in favour of their politeness or their erudition. The great attention with which foreign languages had been studied, was, however, at this period, of infinite advantage to our own; for every foreign language, even a living one, must of necessity be acquired in a more exact manner than our vernacular tongue. Thus the mind becomes sharpened for the perception of the general principles of language, and in the end we apply to the polishing and enriching of our own language, that acuteness which we have been accustomed to exercise on others."

Again, the theory that human learning can subdue the passions, and bring in a universal love of truth, has no encouragement from Schlegel.

"That philosophy," he writes, "is often more apt to lead an age wrong, and betray it into the most unfortunate errors, than really to enlighten it, and maintain it in the truth, is sufficiently manifest from our own experience, and the history of the present age."

1. The glories of the literature, as of the history of Greece, are contained within the three centuries that intervened between Solon and Alexander the Great—the important epochs of which period are severally the Persian and Peloponnesian wars, and the expedition of Alexander. Homer of course will occur to every one as an exception to this general statement; but it was through Solon and the Peisistratidæ that his poems were rendered popular, and even accessible in Greece. And, as Schlegel observes, there may have been much of policy intended in that act. The revival of the old songs, which relate how Grecian heroes warred with united strength against Asia, and laid siege to the metropolis of Priam, occurred, at least at a very favourable period, to nourish in the Greeks the pride of heroic feelings, and excite them to like deeds in the cause of their independence. Thus Homer becomes really to belong to an age later than that in which he lived. In mentioning the name of Homer, we must not omit to note, that Schlegel treats the tradition of his blindness as altogether fabulous. It is a bold stroke of criticism, but by no means without weight.

"In the poetry of Milton, without the express assertion of the poet himself, we can discover many marks that he saw only with the internal eye of the mind; but was deprived of the quickening and cheering influence of the light of day. But he who can conceive that the Iliad and Odyssey, the most clear and luminous of ancient poems, were composed by one deprived

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of sight, must, at least in some degree, close his own eyes before he can resist the evidence of so many thousand circumstances which testify incontrovertibly the reverse."

There is nothing, it must be confessed, very captivating in Schlegel's style of writing. It is not remarkable for sententiousness, nor is it graced by any great beauty of illustration or ornament. It has no enthusiasm. But withal, his language is so just and appropriate, that the reader seems not to miss these adventitious circumstances. The critiques upon the writers of the earliest Greek schools, Herodotus, Pindar, and Æschylus, are all admirable. But pre-eminent among the rest stands out the sketch of Socrates, the great restorer of taste and principle at Athens.

The rise of the Sophists is certainly one of the most extraordinary phenomena in the history of the human mind. Their origin is to be traced to the low and miserable views concerning the nature of God and the creation of the world which were taught by the philosophers of Ionia; and it is a wonderful illustration of the combined strength and weakness of the human intellect when left to itself, that the age which admired an Æschylus and a Pindar, should allow itself to settle into the belief, as regards the highest branches of knowledge, that there was not any thing stable in existence, or certain in knowledge, or ascertainable in morals. The earliest Greek philosophy was a cold materialism. It was in the struggle against these pernicious principles that Socrates fell a victim; our author considers as much to political hostility, as to an universal profligacy, which was unwilling to be restrained. And it must be admitted, in support of this view, that his two most distinguished scholars, Xenophon and Plato, were openly inimical to the established democracy of Athens. There is a curious solution given in this book of that very enigmatical request with which Socrates closed his life, viz. that his friends should "offer for him a cock to Æsculapius." It is well known that this was the customary offering on recovery from sickness; and Schlegel considers that the making the request at this time was meant by Socrates to be expressive of his faith, that what his enemies deemed would be the termination of all his enjoyments, was rather to be regarded as a release from pain, and suffering, and bondage; an enigmatical shadowing out, in fact, of St. Paul's words, "With me to die is gain."

The style of Thucydides has always been a question that puzzled scholars. We quote the following explanation, as appearing to us much more worthy of the occasion, than the wretched apology so frequently offered for him by Dr. Arnold of Rugby, that he forgot himself, and meant, when he began the sentence, to end it in a different manner.

"Whether it be that the last touch of the master's hand was denied, not to the latter part alone, but, as has been conjectured by a critic of great discernment, to the general review and polishing of the whole work; or whether it be that it was impossible for one who composed before the expiration of the age in which the art of writing in prose was first created and

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fashioned (more particularly for one who made use of a style so ambitious, as that which was attempted by this prince of historians,) to reach at once the masterly eminence at which he has attained, without leaving behind him some traces of the laborious straining and toil which must have preceded the accomplishment of his daring undertaking; or whether it might not be that Thucydides found a style, such as he employed, sublime and masterly, yet rough, and in some measure repulsive, the most suitable vehicle for the dark contents of his tragic story—the fearful catastrophes, the decay and ruin of his country—insomuch that he disdained to record and lament them in the language of elegance, but considered himself, throughout the progress of his work (what he has powerfully declared himself in its commencement) as one framing a work destined to be a κτῆμα ἐς ἀεὶ."

The history of Roman literature stands in the strongest contrast to that of Greece. And as it is a subject which falls within so late a period as fortunately to be quite within the compass of historic knowledge, we shall be tempted in this place to give a brief sketch of its rise and progress. To what causes is its evident inferiority to be assigned? And how happens it that so little of originality is found among Roman authors? The first cause is, the absence of all national traditions. There was nothing grand, or poetic, or even ancient, in the origin of Rome. The Athenians, on the other hand, claimed to be αὐτόχθονες; and the struggles of the different races who contested the occupation of the Peloponnese, was a fruitful source of legendary lore. Modern philosophy has been wont to ridicule those traditions in which the early history of every nation has been found to embody itself. Never was there a greater mistake. The very same principle which maintains our English aristocracy in a foremost place among all competitors, whether in the academical course, in the senate, or in the field, excites a nation which boasts of a distant, fabulous, and romantic origin, to perpetual deeds of boldness which shall be worthy of their sires. In their national ballads and tales they have been familiar with heroism from their infancy; and there is a poetry in those ancient legends which cannot but strike the imagination and generate noble feelings. Now not only was the origin of Rome mean and prosaic, but not removed sufficiently far back into the "palpable obscure" to kindle the minds of her youth with this kind of set-off against the dull realities of life. In Rome there was a continual struggle for existence. External circumstances forced her people to be a race of warriors; and political science came of necessity to be esteemed the highest branch of knowledge. Great as was the success of Cicero in improving the capabilities of the Latin language, he in vain strove to naturalize a love of the abstract sciences among his countrymen. Moreover, it happened with the intellectual history of Rome, as may be often observed in a family where one child is by many years younger than all the rest;—it is never called to think or perform any acts for itself; but relies wholly on its elders. So it was with Rome. At the precise critical moment of its history, when the national mind was just beginning to awaken to intellectual pursuits, the finished and perfect literature of Greece was suddenly set before them. The temptation was irresistible. In vain did Cato

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procure a decree for the banishment of the Sophists. The speedy repetition of the decree shows that it was disregarded. Rhetoric and medicine, and all the arts and sciences, at once fell into the hands of Greeks, who were too glad to bring their talents to so rich a market. And even Ennius, the first of Roman poets, who appears, from some fragments of his writings that remain, to have in part sought his materials from the records of early Roman history, did really, by the adoption of the Greek Hexameter, help to destroy the nationality, and consequently the excellence of Roman literature.

But if there was not a past in which the Roman youth could feed their imagination and cherish schemes of lofty enterprise, there was at least a future on which they could largely draw, and to which they were trained from earliest infancy to look. The very meanness of their origin, and the self-achieved greatness at which they had arrived, led to this disposition. It was also the result of the military education which every citizen underwent, to entertain a most extended notion of that mighty abstraction, ROME. That this one idea filled the whole mind of her successive consuls must be notorious to every reader of history. The same feeling has served also to give a dignity to her best writers. Our readers will thank us for quoting Schlegel's words.

"The artist who excels in sculpture or painting must be altogether animated and inspired with one great and indwelling idea, which occupies his whole soul; an idea for which he forgets all others, in which alone he lives, and to which all his works are entirely subservient. His masterpieces are mere attempts to body forth and render visible to others, the greatness of those conceptions which have their residence within the depths of his own mind. In like manner, every true poet, and every great inventive author, must be filled with some idea peculiarly his own, and all-powerful over his soul—which is the central point and focus of his intellect—to which every thing else is subordinate, and of which the writings wherein he embodies his spirit, are but the ministers, the interpreters, and tools. Here it is that the superiority of the Greeks over the Romans is manifest and triumphant. Think only of the great poets of the glorious time of Greece—of Æschylus, Pindar, Sophocles; or of the patriotic poet of the populace, Aristophanes; or of the orator, Demosthenes; or of the two first historians, Herodotus and Thucydides; or those profoundest of thinkers, Aristotle and Plato. In each of these great authors we find a distinct and peculiar spirit of reflection, a peculiar manner of narration, a peculiar form of composition; even with regard to style and language, the first time we open the pages of one of these master-spirits, we feel as if we were transplanted into an unknown world. Thus rich and manifold was the genius of the Greeks; but we should seek in vain for so great a spirit of originality among the Roman writers. Yet there is something in them which atones for this defect: they also have their high, their great idea; not that the individuals are so favoured, but the possession is common to them all, it is the idea of ROME—of Rome, so wonderful in her ancient manners and laws; so great even in her errors and her crimes; of Rome, so eternally remarkable for the unrivalled dominion with which she ruled the world. It is the spirit which breathes from the lips of every Roman, and which stamps a character of independent dignity and grandeur even on his most slavish imitations of the writings of the Greeks."

May we not also say that this character impressed itself entirely

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upon the Roman language? It thus became peculiarly fitted "*rebus agendis.*" And it is singular, that complete as was the victory which was gained over it by the Greek, it is yet the Latin that has spread itself throughout all modern nations; and which was, in fact, at one time the universal tongue of educated Europe.

2. From the *East* came a totally different set of ideas. Whether we regard poetry, or philosophy, or manners, or government, or art, the East is distinguished by the clearest line of demarcation from the West. The standard of taste and beauty is wholly diverse; we seem to be in another world; even nature speaks to us in an altered voice; and man appears to be inspired with a wholly different genius. The great crises of history have ever been produced by the meeting of these antagonist forces; and the human mind has been no less forcibly affected. It is singular that the contrast should be equally strong in the case of Greece, which by position and intercourse was by no means a stranger to the East, as it is with the more westerly nations. The principal periods of contact which have arisen, as regards the history of mind and the influence upon literature, have been the Persian war, the flourishing times of the Alexandrian schools, the Saracenic invasion, and the Crusades—besides which there has been, at intervals, an almost uninterrupted intercourse from the West with Egypt. The literature of Greece was not perceptibly influenced by the Persian invasion. The clime of Asia had been the first nurse of the Greek genius; from the Greek colonies of Asia Minor proceeded Homer and Herodotus, and the earliest philosophers. The change from the Ionic to the Attic dialect, was the almost natural transition in passing from the relaxed refinement of Asia to the severer clime and sentiment of Europe. This had already taken place before the Persian war; and the literature of Greece had fortunately arrived at that degree of perfection, that it was not likely to suffer from the barbarisms of the invader. But if the language of the people was not affected, their manners were. Acquaintance with the effeminate Persians could not but in some degree assist the progress of corruption. The most permanent and important effect was produced upon the intercourse of the sexes with each other. The condition of women in the time of Homer was evidently much more free and unconstrained than it was in the later times of Greece, when the γυναικεῖον of a virtuous household was almost as closely barred against the intrusion of the male sex as is the Mahomedan harem.

It is in the highest branches of philosophy that the eastern mind has most strongly impressed itself upon Europe; an event which we might have been led to anticipate from the historical fact, that it is the seat of all primitive tradition, and that the "oracles of God" were, up to the birth of Christ, invariably deposited there. The following passage, in which Schlegel vindicates the Scriptures as the sole source of this higher knowledge, is well worth quotation.

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"The Mosaic writings possess this advantage over all other oriental works, that they alone present to our view the well-head of truth in its original purity and clearness. But our modern philosophers have been very unwilling to confess this, and attempted every possible method by which they might avoid the result. Some have ascribed all wisdom to the Egyptians, in the same manner that was practised by many of the ancient Greeks. Others have magnified, beyond all bounds, the merits of the Chinese, extolled their government and mode of life as the most perfect, and the morality of Confucius as the most pure; and some have allowed themselves to be so carried away by their admiration for the profoundness and beauty of the old Indian books, as to embrace the palpably fabulous chronology of the Brahmins, and thereby to set all criticism for ever at defiance. In short, there is no absurdity which men will not swallow, rather than repose their belief on the simple truth which is before them."

The two most important accessions that were made to Grecian knowledge before the times of the Gospel, are distinctly to be traced to the East—the doctrine of the immortality of the soul, and of the existence of an evil principle opposed to the Great Governor of the universe. The former was introduced into Europe by Pythagoras, in the fifth century before Christ, along with the true, but then discredited, theory of the solar system. From what quarter he derived his knowledge has been a matter of some dispute. Some persons have concluded that he must have brought it from Egypt, into which country he is known to have travelled. But it would rather appear, from the circumstance of its being connected in his philosophy with the doctrine of *metempsycosis*, to have been derived from India. We know that this doctrine is bound up with the whole creed of the Brahminical religion; but there is no evidence for believing that the Egyptians in any manner held it; and from the custom of embalming their dead, Schlegel considers that they must have looked to an actual re-union of body and soul. *In* Egypt, Pythagoras probably learned the doctrine, but not *from* Egypt. The existence of a power of darkness or evil was distinctly recognised in the teaching of Zoroaster—the purest and most spiritual of all oriental creeds. In the writings of Philo-Judæus, who was about contemporary with our blessed Lord's earthly sojourn, we have the most familiar instance of the blending of Greek and oriental philosophy; and from that time forward, for the next two or three centuries, the philosophy of the East was mixed up in most of the worst heresies that infested the Church. Of Gnosticism and Manicheeism it formed a most essential element; and the origin of evil was for a length of time the principal topic of dispute in the schools of Alexandria.

The Saracens introduced the study of Aristotle into Europe; but their influence was confined chiefly to the abstract sciences. The Crusades were more influential. The persons of the Crusaders were had in admiration by their countrymen; and there was a readiness to listen to their tales and their adventures. The latter, Schlegel thinks, took more hold on the European mind than the former. The achievements of Godfrey of Bouillon were sung in every land, and needed nothing of fiction to heighten the interest with which they

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would be received. Of all oriental productions, "The Thousand and One Nights" have probably had most influence upon the youthful imagination.

3. The most extensive and grandest portion of our subject, had we powers and space adequate for treating it, yet remains—the influence of the northern or barbarian nations, as they are called, upon mind and literature. Superficial persons are apt to speak of the middle ages as a blank in the history of the human mind,—an empty space between the refinement of antiquity and the illumination of modern times. On the contrary, to the philosophical inquirer they present to view the grandest subject within the whole range of history. It is not, as is often stated, the struggle between civilization and barbarism, but between the vigorous and virtuous youth of a new world, and the corrupt and enervated senility of a profligate empire. And what was the consequence? The religion and learning of the old world—which alone were valuable—were preserved, while every thing else was discarded. Consider for a moment how the case stands. From the North have our poets and our architects derived their inspiration; in the barbarian codes is found the first idea of that personal freedom and self-respect in which the Englishman glories; and it was from the customs of these unpolished tribes that woman, for the first time within the historic period, gained her right position in society. Nothing, it would appear, but the infusion of fresh blood into the corrupted system, could, humanly speaking, have checked the hastening degeneracy of mankind. Even Christianity, if we may say it in reverence, failed to do so; and the candlestick has been removed from almost all the earliest churches. We are acquainted with no writer who seems to have entered so vividly into the grandeur of this epoch in world-history as Professor Smyth, in his "Lectures on Modern History," delivered before the University of Cambridge. In the midst of some most unfortunate prejudices with which his judgment was obscured, he appears fully to have grasped the outline of this noble subject. And to him we would refer our readers for this one point.

Our present intention is to quote largely from the excellent little book we have undertaken to review. We shall range Schlegel's testimony under several heads, upon which the spirit of the middle ages seems most to have been misrepresented by common-place writers.

It is usually assumed that the Teutonic nations were hostile to the encouragement of learning; and that they absolutely destroyed the literary treasures of Greece and Rome. Now we are assured by this very diligent investigator, that no extensive loss of this kind ever did take place:—

"And wilful destruction, if it did sometimes occur in regard to the imitative arts, was, at least, extremely rare, so far as literature was concerned. I know of no wilful destruction of literary monuments but one,—the burning of certain of the then extant amatory Greek poets, which took place at Constantinople, pretty far down in the middle age, and was entirely owing

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to sacerdotal aversion for the extremely offensive indecencies of these authors. But that the collectors and transcribers of the middle age (both in the eastern and western worlds) were in general tolerably free from any great moral squeamishness, is pretty evident from the abundant collection of indecent poems in both languages, with which we still have it in our power to regale ourselves. . . . . It appears that among the ancients themselves, such was the neglect of the writings which we consider as the most precious monuments of Grecian intellect, that there remained at one time but a single copy of the works of Aristotle, and that, too, rescued from destruction by an accident of the most extraordinary nature. This occurred in the very middle of the period which we are used to admire as the most brilliant era of literature and refinement among the Greeks and Romans. . . . . In the western countries of Europe, after the time of Charlemagne, the multiplying of manuscripts was a work pursued with the most zealous and systematic application. I doubt whether the same object was ever honoured with so much public patronage either in Rome or Alexandria, or anywhere else, during the most polished periods of later antiquity. That even in this respect, christian writings and christian authors were more attended to than any others, is not to be denied, and perhaps is scarcely to be blamed. But how many of the heathen and ancient Roman writers were preserved exclusively in the West? Constantinople was never plundered by the Goths, nor subject to the license of any whom we are pleased to call barbarians, till the period of the Crusades and the Turks. And yet I have little doubt that those Greek books which have been preserved for us by the Byzantines, bear far less porportion to the incalculable riches of the old Grecian literature, than the Latin books preserved in the West do to the very limited literature of ancient Rome."

"The reproach which is commonly thrown out against the Teutonic nations—that they introduced barbarity and ignorance into all those provinces of the Roman empire to which their victories reached, is, at least, in the extent which is commonly given to it, altogether false and ungrounded. To none, however, of all these nations is it applied with so much injustice as to the Goths, who lived at the time of the first northern inroads. For many centuries before these expeditions commenced, the Goths had been already Christians; they were well acquainted with the importance of regular laws, and with the relation of the learned and religious orders of society; and the truth is, that far from promoting any work of destruction in the Roman provinces, they were indefatigable, so far as their power and circumstances admitted of it, in forwarding and maintaining the interests of science.

"While Italy remained bowed under the barbarous oppression of Byzantium, the light of knowledge had found its refuge in the cloisters of Ireland and Scotland; and no sooner had the Saxons in England received the first rudiments of knowledge along with their Christianity, than they at once carried all branches of science to a height of perfection at that time altogether unrivalled among the nations of the West. By them this light was carried into France and Germany—there, never more to be extinguished.

"The exertions of Charlemagne in securing the independence and diffusing the establishment of religious houses, have entitled him to the warmest gratitude of Europe, and the admiration of every cultivated age. But we must not conceal from ourselves that great as were the merits of Charlemagne, both in regard to the vernacular and the Latin literature of Europe, they were still inferior to those of Alfred. That wise and virtuous monarch was not only, like Charlemagne, the unwearied patron of learning in all its branches; he was himself a scholar and a philosopher, and even contributed more than any other individual towards the elegant formation of the Anglo-Saxon tongue."

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Contrast what was done in the West at this time with what was done in the East.

"While Alfred lived almost in the poverty of a poet, and Charlemagne practised in his palace the frugality of a monk, how must their attempts in the cause of science have been limited by the narrowness of their means! And what, on the contrary, would have been too much for Haroon-al-Rascheed to perform—living as he did in the midst of the untroubled splendour of Bagdad, and having it in his power to forward the cause of science by all the aids which ingenuity could invent or munificence supply! .... Caliphs and Sultans attempted in vain to effect what was slowly and calmly accomplished in the unpretending cloisters of the West."

Speaking on the subject of education, Schlegel observes:—

"We know that the pupils of the 10th century were taught rhetoric, according to the rules of Cicero and Quintilian, and I should doubt whether ancient or modern times could have supplied them with better guides. That the authors of the 11th century wrote more agreeably and perspicuously in Latin than those of the latest Roman age in the 6th century, is well known to all who are acquainted with the literary history of the time.'"

"It is a very common thing to hear all those Latin histories of the middle age, which were written by Clergymen, classed together under the contemptuous appellation of 'Monkish Chronicles.' They who indulge in such ridicule, must, beyond all doubt, be either ignorant or forgetful that these monkish writers were very often men of princely descent; that they were entrusted with the most important affairs of government, and therefore could best explain them; that they were the ambassadors and travellers of the times; that they often penetrated into the remote East, and the still more obscure regions of the North, and were indeed the only persons capable of describing foreign countries and manners; that in general they were the most intelligent and accomplished men whom the world could then produce; and that, in one word, if we were to have any histories at all of those ages, it was absolutely necessary they should be written by the monks. The reproaches which we cast out against the men and the manners of the middle age are indeed not unfrequently absurd and inconsistent. When we wish to depict the corruption of the Clergy, we inveigh against them for tyrannizing over kingdoms and conducting negociations; but if we talk of their works, then they were all ignorant, slothful monks, who knew nothing of the world, and therefore could not possibly write histories. Perhaps the very best of all situations for a writer of history, is one not widely differing from that of a monk—one in which he enjoys abundant opportunities of gaining experimental knowledge of men and their affairs, but is at the same time independent of the world and its transactions, and has full liberty to mature in retirement his reflections upon that which he has seen. Such was the situation of many of those German historians who flourished in the days of the Saxon emperors. . . . In the ninth century there arose that profound inquirer, who, as it is doubtful whether he was a Scotchman or an Irishman, is known by the reconciling name of Scotus Erigena. No less profound, though somewhat more limited in their application, were the views of Anselm. Abelard was both a thinker and an orator: his language was elegant, and his knowledge of antiquity extensive—praises which he shares with his illustrious scholar, John of Salisbury."

After these very copious extracts, we cannot follow our author into his researches concerning the history of modern poetry. It must suffice to point out, that to the works of the Provence-writers it is indebted for the softness of tone by which it is characterised, and to

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the Scandinavian sagas for all that it possesses of grandeur and wildness. No writer of the age has studied the poems of the Northmen more largely than Schlegel, and he hesitates not to assign to them the highest place in dignity of invention.

There remains one more subject in order to complete the sketch of this period; and here we must again borrow the words of Schlegel.

"The spirit of the middle ages has nowhere so powerfully expressed itself as in those monuments of an architecture, whose origin after all is unknown to us. I speak of that style of christian architecture which is characterised by its lofty vaults and arches; its pillars, which have the appearance of being formed out of bundles of reeds; its profusion of ornament; its flowers and leaves; and which is in all these respects essentially distinguished from that elder christian architecture, whose first and best model is to be found in the church of St. Sophia in Constantinople. The most flourishing period of this architecture was in the 12th, 13th, and 14th centuries. Its chief seat was originally in Germany, and the German artists constructed to the admiration of all Italy, the cathedral of Milan. Who was the first inventor of it is entirely unknown. I doubt, indeed, if it was ever brought to perfection by any one great architect; for in that case it is difficult to believe that his name should ever have been entirely forgotten. I am rather of their opinion who conceive that this system of architecture was perfected and diffused over all Europe by a small society of artists who were very closely connected with each other. But whoever might be the builders, this much is certain, that they were not mere heapers together of stones, but had all thoughts which they meant to embody in their labours. Let a building be ever so beautiful, if it be destitute of *meaning*, it cannot belong to the fine arts. All architecture is symbolical; but none so much so as the christian architecture of the middle age. The first and greatest of its objects is to express the elevation of holy thoughts; the loftiness of meditation set free from earth, and proceeding unfettered to the heavens. It is this which stamps itself at once on the spirit of the beholder, however little he may himself be capable of analysing his feelings, when he gazes on those far-stretching columns and airy domes. But this is not all: every part of the structure is as symbolical as the whole, and of this we can perceive many traces in all the writings of the times. The altar is directed towards the rising of the sun, and the three great entrances are meant to express the confluence of worshippers from all the regions of the earth. Three towers express the christian mystery of the triune Godhead. The choir rises like a temple within a temple with redoubled loftiness. The shape of the cross is in common with christian churches even of the earlier times. The round arch was adopted in the earlier christian architecture, but laid aside on account of the superior gracefulness supposed to result from the crossing of four arches. The rose is the essential part of the ornament of this architecture; even the shape of the windows, doors, and towers may be traced to it, as well as all the accompanying decorations of flowers and leaves. When we view the whole structure from the crypt to the choir, it is impossible to resist the idea of earthly death leading only to the fulness, the freedom, and the solemn glories of eternity."

The views contained in these passages have struck us as being so very just that we could not withhold them from our readers. The extracts have not been so long, however, we hope, as to have obscured the general purport of this article, which has been to trace the rich inheritance of modern literature to those primeval sources from which it has been mediately derived. If the result is to give less prominence than is usually assigned to two events which occurred in the

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15th and 16th centuries—the discovery of printing and the reformation, it is not that we are blind to the extensive consequences which have resulted from them; but because we consider it more philosophical to regard them rather themselves in the light of effects than causes. They were both essentially the product of the vigorous northern mind; which in adopting the learning and religion of the civilized world, was neither disposed lazily to rest in other men's labours, nor to be content with a corrupted form of truth. Patient and long enduring was the discipline it had undergone, during what are called the dark ages; but now at length it arose in all its strength, like a giant refreshed with wine. The invention of printing and the reformation were epochs in the bursting of the blossom, and nothing more —phenomena in the progress of the human mind; but they did not introduce any fresh element among the influences which directed it; or turn it away in any perceptible degree from the path of improvement which it was steadily pursuing.

We shall not follow our author into the later history of literature; partly because we have already exceeded the limits which we proposed to ourselves, and partly because we should not be able so fully to coincide with him, as we have done in the earlier ages.

Original Letters, and other Documents relating to the Benefactions of W. LAUD, *Archbishop of Canterbury, to the County of Berks. Edited for the Berkshire Ashmolean Society by* JOHN BRUCE, F.S.A. London, 1841.

WE now propose to redeem the promise made in our last number respecting certain letters of the Archbishop's, never as yet extracted from the MS. collections of our metropolis. And in order to do so with some degree of chronological regularity, we must request our friends to step back with us for the space of three short years from the date of the last letter quoted in our former article, that we may introduce to them one, written in the year 1637, addressed to Dr. Potter, at that time Provost of Queen's in the University of Oxford.* The letter itself tells so plain a story, that we need only

* In the Harleian MS. there is an earlier letter than the one cited in the text, which, though not of sufficiently grave import or character to warrant its introduction there, may find a place in a quiet note.

" *To my lovinge Friend, Sir William Bellasys, Sheriffe of the Bishopricke of Durham. These :—*

" Sir,—Nowe I knowe to whome I am beholding for twoe younge roe buck pyes, and I thanke you heartilye for them. They came not as youe intended: but I will take leave to tell you howe they came. The twoe pyes came to me a little before Xtmas, as moldye as if they had been sent from a farre countrye: noe direction at all came with them, but onlye that they came from Durham; soe I thought they had been my lord bishop's sendings, and I either did giue him thankes for them, or in-

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remark, that in this year, the Primate was still vigorously prosecuting his metropolitan visitation, constantly communicating to the king his discoveries, and receiving his majesty's commands as to the remedies he should apply to the varied evils disclosed by his investigations.

"Salutem in Christo.*

"Sir,—I am about to draw up my order for Worcester, and to settle peace between your bishop, your city, and your chapter, if I can. In the meane tyme, I am informed that there is some flaw in the lease of the rectory of Wimbleton, and that my lord is about to renew it agayne for your church of Worcester. To this rectory, Putney and Mortlake are chappells of ease. And Mortlake hath been for divers yeares, and is at present, a place of great inconformity, and where usually such men are placed as will take little from your lessons, and lyve upon the humore of the people.

"Upon this I have two requests to make to you. The one, that you would finde the meanes to increase the stipend of the curate there, and at Putney also, and to make it certayne. The other, that you would (as it well beseemes you) take the nomination of the curates in both places to yourselves, and not leave it to your tenant my lord Wimbleton,† or anye other. And I shall expect to receaue satisfaction from you in bothe these particulars, having acquainted his majestie with them already, and he approves them. Then, not doubting of youre care therein, and youre readye performance, I leaue you to the grace of God, and rest,

"Your very lovinge friend,

"*Lambeth, May* 12, 1637. "W. CANT."

Passing onward, through two more years, we produce another letter, bearing date in the busy and eventful year, 1639,—the year of Laud's benefactions to his university, his college, and his native town; of his long correspondence with Bishop Hall on the defence of episcopacy; of the interdict laid at the Archbishop's request on the "rebellion-mouthing" reader of the Middle Temple; of Laud's pacific answer to the address of the Helvetic pastors and professors; and lastly, of that miserable pacification of June, which dismissed the rebels without punishment, grievously impaired the honour of the king, disheartened his faithful servants, and imparted confidence alone to those who neither loved his person nor reverenced his authority. "God make it safe and honourable to the king and the kingdom," was Laud's prayer for this "hollow truce."

The letter, which, by the kindness of the President and Fellows of Sion College, we have been allowed to extract from their MSS., bears date one month after the conclusion of the pacification in June 1639. From the loss of the superscription the name of the

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tended soe to doe. Nowe in the middle of May came your letter, by which I understand the pyes came from you; and, truly, I thanke you as heartily as if they had come to me in very goode case, for soe I knowe you intended them. And with these thankes I leave you to the grace of God, and rest,

"Your lovinge friend,

"*Lambeth, June* 3, 1634. "W. CANT."

* Harleian MS. 7001.

† Edward Cecil, third son of Thomas, Marquis of Exeter, created Baron Cecil Viscount Wimbledon, 1625; died 1638.

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person to whom it is addressed, adhuc sub judice est. Some learned person, we discover from the contents of the letter, desirous of editing the Epistle of St. Barnabas, under the sanction of the Archbishop, had forwarded to him, by Lord Scudamore, our ambassador at Paris, the MSS. of his proposed work; including prefatory remarks on the epistle and a dedicatory address to Laud himself. After an evident careful perusal of the work, Laud returns this his answer to his friend, remarkable alike for its courteous, yet severe remarks, and its pure latinity. He gives him *his* reasons for not considering the epistle as catholic, shows the dangerous tendency of certain expressions therein contained, unless accompanied by a suitable antidote, recommends a careful revision of the text, and concludes with a severe reproof for his friend's inconsiderateness—not to use a harder term—in sending to him the dedicatory epistle to correct and amend as he might please.

With these remarks we introduce the letter itself:—

" Salutem in Christo.

" Literatissime Vir,—Gratæ fuerunt mihi valde Literæ tuæ, quas unà cum Epistola (ut dicitur) Barnabæ, et lucubrationibus tuis annexis accepi. Benevolentia vestra erga me nescio unde orta, pergrata est. Sed tamen non sum qui illud ausim in me suscipere quod et in literis privatis et præcipue in Epistola Dedicatoria ascribis, et calamo (ut mihi videtur) uberiori quam par est. Post gratias itaque tibi (Vir docte) repensas, breviori forsan Stylo quam expectas, sed meo, et quo uti Necessitas et Negotionem moles cogit, hæc pauca dicam.

" Barnabæ Epistola, satis antiquam agnosco, non Canonicam. Hoc aperte a Te dictum vellem. Ne Authoritatem ascribendo huic homini celebriori parum confirmatam, simul et Nomini et Authoritati injuria fiat: Quin et tibi ipsi aliqua, quasi hæc nescivis. Quo minus autem credam hæc Barnabæ Scripta, et genuina esse, hæc sunt quæ impediunt.

Primo, numeralis illa Theologia sive scientia trium literarum, *ι. η. τ.* (ut loquitur) mihi non placet. Nem etsi nescius non Sim Scriptores satis et antiquos et consultos, Tertullianum, Clementem Alexandrinum, Irenæum, et alios in ea ludere aliquando, tamen non sapit Spiritum Apostolicum.

Secundo, non mihi magis arridet, illa Judaica Deuterosis, quam Barnabas hic arripuit, de sex mille mundi annis, de quà nec. D. Paulus S. Barnabæ conjunctissimus, nec quisquam alius Apostolorum unquam somniavit; Appropinquare potius Diem Domini ubique prædicant. Nec Hydaspes Trismegistus, vel Sybillæ, id possunt efficere, ut fides huic detur.

Tertio, vel ingens admittitur *αντιχρονισμος* in hac epistola, aut author non est Barnabas. Loquitur enim aperte de Excidio Hierosolymitano, quod post mortem Barnabæ accidit.

Nec sufficit dicere (quod in Annotationibus adjicis) Spiritu Prophetico et providente, et sic de Re futarà, quasi jam præterita, pronuntiante, hæc scripsisse Barnabam; Petitio enim hæc principii esset: Nempe utrum hanc Epistolam aliamve aliquam scripsit S. Barnabas spiritu prophetico.

Ad Annotaciones vestras quod attinet doctas quidem et eruditas, quia Vis (sic enim scribis) ut aliquid meorum admisceam, loquar eàdem libertate quam ipse tibi vindicas. Quædam explicanda, quædam corrigenda sunt, sive Critica spectes, sive Theologica. Quin et properante calamo aliquid excidit, quod hic apud nos viri doctiores non nimis approbant, ne quid gravius dicam. Quin et agitavit multa Barnabas hic, quibus animos incautos facile percelleret, quæ tamen ne levi digitulo tetigisti ad cicatricem obducendam; Quum apud Nos, non pauci sint qui nova moliendi quamlibet ansam arripere avidissimi sunt. Qualia, fuisse Ecclesias istis sæculis incognitas, priusquam ad Constantini tem-

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pora veneris haud comparente; Denique Templis non manufactis habitare Dominum. Et similia quæ fluctuanti Populo, aut non proponenda, aut non sine Antydoto.

Alia forte sunt limatius adhuc perpendenda, sed et alia me ab altiori de hac re consideratione, et a libris ipsis, et eorum usu penitus avocarunt. Hæc tamen summatim (negotiis licet pene obrutus) scribere in animum induxi, ne Benevolentia vestra in ingratum tibi videatur incidisse.

Breviter itaque hæc velim, ut aut accuratiori filo rem omnem perpenderes, et in hunc finem, si placet, chartulas tuas remittam per manus Honoratissimi Viri Domini Scudamore, nuperrime ad Regem Christianissimum Legati, qui eas mihi tradidit. Aut si visum fuerit, chirographum a Te expectabo, quo opus hoc mihi vel capellanis meis summittas, ut quædam vel refringantur vel addantur, priusquam in lucem prodeas. Et utrum horum tibi placuerit, factum dabo.

Epistola vero Dedicatoria quam his perlegi, nimias in me conjicit laudes; et quarum ne ipse apud me conscius sum, nec modestia id pati potest, ut hic sub meo auspicio, laudes propriæ prælo mandentur. Itaque si post paulo attentiorem hujus Epistolæ culturam, eam cum Annotationibus Nomini meo dicatam vis in lucem prodire, necesse erit Dedicatoriam plane aliam facere, aut eam ibi apud vos excudere, etiamsi opus ipsum hic apud Nos publicum fiat, ni Tu Adulatorem, ego Arrogantem audire velimus.

Hæc breviter sunt, quæ dicere volui, potui ve, in angustiis illis et Temporum et Negotiorum in quæ conjectus sum.* Quæ (obsecro) eodem animo (æquo nimirum) accipias, quo scripta sunt, et si quæ non placent, aut minus firma tibi videntur, ea aut non mihi, aut saltem non nisi mihi implicato placeat ascribere.

" Vale, me que inter Tuos reputa,

" *Dat. ex Ædibus meis Lambeth.* " Tibi Amicissimum

Jul. ult. 1639. " W. CANT."

That our readers may better understand this truly interesting letter of the Archbishop, it will be advisable to subjoin a few remarks explanatory of the allusions to, and quotations from, the Epistle of St. Barnabas.

The " Numeralis Theologia sive scientia trium literarum," to which Laud alludes, is contained in the following passage, as translated by Archbishop Wake, in his Apostolical Fathers:—

" Understand therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the spirit to Jesus, circumcised, having received the *mystery of the three letters.* For the Scripture says that Abraham circumcised *three hundred and eighteen men* of his house: but what therefore was the mystery made known unto him? Mark, first the *eighteen*, and next the *three hundred.* For the numeral letters of *ten*, and *eight*, are I. H. And these denote Jesus. And because the Cross was that by which we were to find grace; therefore he adds *three hundred;* the note of which is T.; wherefore by two letters he signified Jesus, and the third his Cross. He who has put the engrafted gift of his doctrine within us, knows, that I never taught to any one a more certain truth: but I trust ye are worthy of it." †

* Compare with this the first few lines of the letter which he wrote to the University in the following year, when he sent his last contribution of MSS. to their collection. We quote the Latin copy. Harleian MSS. 3142. " Non datur Scribendi olium, hoc tamen qualecunque est accipio lubens, et pauca ad vos transmittam; Adhuc florentes Academie, Tempora adsunt plusquam difficilliora, neve negotia quæ undique urgent facilliora sunt. Quin et quo loco res Ecclesiæ sint nemo non videt. Horum malorum furor non unus est; unus tamen inter alios furor eorum qui sacram doctrinam non sustenentes corruptam desiderant."

† Ep. St. Bar. Sec. ix. p. 175.

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The next point taken by the Archbishop is the "Judaiac Deuterosis," as to the world lasting only six thousand years. After quoting Gen. ii. 2, the writer of the epistle makes this comment:—

"Consider, my children, what that signifies, *He finished them in six days.* The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years, as he himself testifieth, saying, *Behold, this day shall be as a thousand years.** Therefore, children, in six days, that is, in six thousand years shall all things be accomplished."†

The last point which it will be advisable to illustrate, in order to appreciate the Archbishop's letter, is the Ἀντιχρονισμος, respecting the destruction of Jerusalem. The passage is as follows:—

"It remains that I speak to you concerning the temple: how those miserable men, being deceived, have put their trust in the house, and not in God himself, who made them; as if it were the habitation of God. . . . Know that all their hope is vain. And again he speaketh after this manner, *Behold they that destroy this temple, behold they shall build it again.*‡ And so it came to pass; for through their wars *it is now destroyed* by their enemies; and the servants of their enemies build it up."§

But to return to our extracts from the letters published by the Berkshire Ashmolean Society. In the year 1639 difficulties began to thicken so rapidly, that the archbishop joined Lord Strafford and the Marquis of Hamilton, in proposing that a parliament should be called, as the last resource against ruin and confusion. In the election of members for this parliament, which met in April 1640, Laud had used his influence with the corporation of Reading to procure the return of two members favourable to the king's cause. Before the parliament had set a month it was suddenly dissolved, and another summoned for the following November, the ever-to-be-remembered Long-parliament. On Laud, as the scape-goat of the times, all the odium of the sudden dissolution was heaped, and a paper was posted on the Old Exchange, calling on the apprentices to sack his palace on the Monday following. The call was too readily obeyed. "May 11, Monday night," he writes in his diary, "at midnight my house at Lambeth was beset with five hundred of these rascal routers. I had notice, and strengthened the house as well as I could, and, God be thanked, I had no harm: . . . . but yet libels are continually set up in all places of note in the city. My deliverance was great. God make me thankful for it!" Fear might perhaps have been assigned as the reason why Laud did not renew his application to the corporation of Reading, respecting the members to be sent by that town to the new parliament. The letter which we are about to quote shows that the reasons were,‖ a dispute as to whom the right of elec-

* Psalm lxxxix. 4. † Ep St. Bar. Sec. xv. p. 187. ‡ Isaiah lxix. 17.
§ Ep. St. Bar. Sec. xvi. p 188.
‖ By the bye, what could have induced Mr. Bruce to alter Lord Clarendon's character of the primate, where he says, "he was a man of great courage and resolution, and being most assured within himself, that he proposed no end in all his

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tion belonged; and secondly, an anxiety lest Reading should suffer on account of his personal unpopularity.

"Salutem in Christo. After my hearty commendacions.

"These are to lett you know that I have sent you (one) hundred pownd, which is the rent of the lands at Bray, which I have given to the towne, for this halfe yeare, ending att Michaelmas. The reason why I receaue the money is because the rents are somewhat imperfect, and soe will continue for about 2 yeares. And I am willing (if God lend mee soe long life) both to make all perfect, according to my guift: and to see it soe ordered, as that nothing may crosse with that which I haue done for Oxford. I desire you therefore to remember my loue to your brethren the aldermen, that they may knowe thus much, and doe heartily praye you all both to pay the money, and to binde out the poore boyes apprentices, att the tymes and in the manner as is prescribed in my conveighance to which I referre both myselfe and you. And soe God of his mercy blesse the towne, and my poore guift to itt.

"One more thing I shall desire yourselfe and the aldermen to know; that the reason why I did not write vnto you to recommend the choyce of a burgesse for this parliament, as I did for the last, was, not out of any opinion that you would give mee lesse respect now then you formerly did, but it was out of two consideracions: the one, because I saw that in the former election there was a difference between you and the Commons about the right of chusing; which I was not willing to stirre a second tyme,—though what your owne right was, and what theires, you might have certainly knowne before this tyme, had you followed my direction, and attended the king's solicitor, Mr. Herbert, with your charters. The other, because I founde there was a great deale of causelesse malignity cast upon mee, for I know not what, as yourselves cannot but know by the tumult which lately besett my house; and I was very carefull that, whatsoever malice reported of mee, or did to mee, noe part of it should in the least degree reflect upon the towne, by chusing a burgesse at my entreatye. I have nothing els to trouble you with, but hope that your officer hath taken a coppie of my conveighance to lye ready for your dayly use, that the originall may be kept the fairer and the safer. Soe wishing you all health and happiness, I leaue you to God's blessed protection, ever resting

"Your very loving friend,

"*Lambeth, November* 13, 1640. "W. CANT."

Several letters to and from Laud, of various dates down to the autumn of 1641, shew how amid the storms and troubles of those evil days, the archbishop never for one moment neglected the fortunes of his "owne poore towne," or spared himself the trouble of regulating the minutiæ of his varied benefactions. In March 1641, things had gone on rapidly, Strafford committed, Finch and Windebank in exile, —Laud a prisoner in the Tower. The last letter we shall quote, tells how rapidly matters had progressed, and how effectually the Commons, by their resolution of October 1642, had sequestered the revenues of the Church for the use of the commonwealth. Until that time, Laud, had been enabled to make good the deficiencies in the rents at

actions and designs but what was pious and just;—he never studied the easiest ways to those ends; he thought, it may be, that any act or industry that way would discredit, at least make the integrity of the end suspected, let the cause be what it will. He did court persons too little." Not perceiving "will" to stand *in loco* "would," Mr. Bruce places a full stop at "suspected," and removes it from after "will;" reading as *his* last sentence—"Let the cause be what it will, he did court persons too little."

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Bray from his own funds, but now he writes to the mayor of Reading:—

"I have sent you bye thiss bearer one hundred and threescore pound of mye rents from Braye, which is all I can gett of mye rents thiss year past. I hope I have ordered busynes soe as that the towne will not suffer anye more in that kinde. But nowe soe it is, that Loggins his tearme beinge expired, he leaves the thinge, but payes not fortye pound rent, which is nowe due. I am informed he hath made over his estate to paye debts, but weather that be trueth or but as pretence, *I* knowe not, *nether am I in a condition at present fitt to releaue myeselfe or you. Nor am I in that case, that I can make up the summes for you out of mye owne means.* I conceave thear will be a necessity of proportioninge thiss busyness thiss yeare accordinge to this failinge, which I conceave 'allsoe, is fittest to be done thiss waye. . . . . And truly if mye fortunes had been such as they might have bin, had it soe pleased God, I would most willinglye have supplyed this want myselfe, but nowe I must desyer them whoe bye it are putt to thiss loss to bearr it as I doe more, with patience. I praye God bless the towne and all that are in it, and lett me haue yowre prayers to help guide me to an end of mye troubles. Soe to God's blessed protection I leave you, and rest,

"Your very lovinge poore Friend,

"*Tower, October* 27, 1642. "W. CANT."

The busy events of three following years sufficiently account for the absence of all further letters from the Primate to the corporation of Reading. Let us sum up those events in Mr. Bruce's own words —words in some slight degree an antidote to the earlier expressions contained in his production. "After he had remained in custody nearly three years upon a mere general accusation, the Commons preferred their charges against him. His trial occupied another twelvemonth, and finally the judges reported, that nothing which was charged against him was treason by any known and established law of the land. The impeachment was then abandoned: an ordinance of attainder hurried through both houses, and on the 10th of January 1644-5, the archbishop suffered death on the scaffold, being as he stated, not only the first archbishop, but the first man that ever died by an ordinance in parliament. The iniquities of these proceedings are a copious theme and a standing lesson, but they belong to those who treat Laud's life as a whole, not to our confined inquiries."

We cannot conclude this article without congratulating the Berkshire Ashmolean Society on their being the first, among all the MSS.-editing Societies, that has devoted any part of their attention, and their funds, to the rescuing a portion of the Archbishop's letters from neglect.

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1. *Randzeichnungen zu Goëthe's Balladen und Romanzen von* EUGEN NEUREUTHER. Stuttgart & Tubingen, 1829-1830. Four Parts.

2. *The Rhenish Minstrel; a Series of Ballads, Traditional and Legendary, of the Rhine. By* ADELHEID VON STOLTERFOTH. *With Twenty-one Lithographic Sketches, by* DIELMANN, *from the Designs of* A. RETHEL, *of Dusseldorf.* Frankfort-on-Maine, 1835.

3. *Designs and Border Illustrations to Poems of Goëthe, Schiller, Uhland, Bürgen, Körner, Voss, &c. By* J. B. SONDERLAND. *With Translations.* London: Senior, 1841.

4. *Ancient Spanish Ballads; Historical and Romantic. Translated, with Notes, by* J. G. LOCKHART, Esq. *Illustrated Edition.* London: Murray, 1841.

OF the four works enumerated above, the first and second are foreign publications, which have been for some years in the hands of the public. Of these, the "Rhenish Minstrel" has very little to recommend it. The traditions of the Rhine have been better told elsewhere, both in prose and verse, and the lithographic illustrations of the legends, though not without a certain amount of spirit and cleverness, are often very faulty in their outline; the figures generally are heavy, awkward, and ill-proportioned, and the dogs and horses resemble some of Dr. Buckland's sketches of extinct genera of quadrupeds far more closely than any animals inhabiting the post-diluvial world.

On the other hand, Neureuther's Illustrations of Goëthe's Ballads is a work of first-rate talent and originality; and although this artist likewise has occasionally produced some very Dutch-built and ungraceful youths and maidens, and in the delineation of the human subject is immeasurably below the inimitable and unapproachable Moritz Retzsch, he is in his own peculiar line unrivalled; there is not a single plate which will not bear repeated study, and each time it is studied, some fresh elegance or appropriateness will be discovered in the ornamental details, which are given with a profusion and a minuteness that is really surprising; while the fantastic caprice with which scrolls and flourishes, and roots and leaves, and flowers and birds, are blended and intermingled along the margins of the several poems, betoken the vigour and exuberance of the artist's imagination. Any one of Neureuther's plates would afford subjects for a dozen separate sketches, just as any one page of Bishop Andrewes's Sermons (for instance) would supply more matter than is contained in a score of the washy declamations which issue from modern pulpits.

The third volume on our list is a work of much greater pretension than the preceding ones, and boasts of an amount of margin, both

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for plates and letter-press, which is no doubt very handsome in the eyes of the book collector, and very profitable to the bookseller, but which we presume to think makes a very unwieldy volume. The engravings are in the same style as Neureuther's, and much more delicately finished. Many of the plates show great talent, particularly those illustrating "Die Klage der Nonne" (the Nun's Lament), "Der Wirthin Töchterlein," (the Hostess's Daughter), among the graver subjects; and the well-known poem of Goëthe, "Der Zauberlehrling" (the Conjuror's Apprentice), the Adventure of Pastor Schmolke and Schoolmaster Bakel, and the Heinzelmen, among the more humorous ones. The last-mentioned plate, especially, is, in our estimation, worth all the rest put together. The Heinzelmen, be it known to those who are unskilled in fairy lore, are a class of elves who whilome were invaluable allies to the housewives and tradesmen of Cologne, labouring all night long in their service; and, like our own "lubber-fiend," doing in that brief interval more than ten men could have accomplished by day.

"A thriving man was the baker then,
For his bread was baked by the Heinzelmen;
His lazy lads their work might slur,
For the little Heinzmen were all astir,—
How they groan as they drag
The heavy meal-bag,
And they knead it with care,
And they weighed it fair,
And scraped it then,—and shaped it then—
And lifted it, and shifted it, and swept and clean'd the oven—
And busy hands of fairy bands, the slides, with dough on, shove in.
The 'prentice-lads still are all snoring in chorus,—
Out comes the bread baked, to our wonder before us!
A pleasant time this at Cologne for the baker;
As good for the butcher and sausage-maker!
Well might his people sleep, 'prentice and journeyman,
By deputy working, and fairy attorney-man!
In came the little men, looking so big;
Saw what was wanting, and cut up the pig.
They work as fast,
As, in the blast,
Go windmill sails; and they mince the meat
With chopping knife, and they rince the meat;—
They slice it well, they spice it well,
They stir it about,
They eye it in doubt,—
Refusing and choosing,—selecting, rejecting,
They blend it well, they try it,
They fill, and stuff, and dry it,
The journeyman opens his eyes, and—behold!
The sausages made,—hanging up to be sold!"

Thus daily and hourly the Heinzelmen laboured for the good folks of Cologne, till a tailor's wife, a prying dame,

"A busy body, thought to be
No better than she ought to be,"

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out of sheer mischief and malice, scattered peas upon the stairs which the poor little elves were wont to ascend. The natural result followed; the Heinzelmen got grievous falls, were sorely bruised, and, in their pain and vexation, quitted the ungrateful city for ever.

"Gone are they! all are gone! the spot
That once they lov'd they visit not!
We cannot rest us now as then,
At ease,—help none for idle men!
Slaves must we,
At all times, be,
Tailor, and baker, and sausage-maker,
Must toil for ever, and scrape and peel,
And trudge, and drudge, and wind and wheel;
Do all for ourselves,
With no help from the elves!
Must fashion our dress,
And smoothe down and press,
And rub, scrub, grub,
Chop blocks, and break,
And cook, and bake.
Oh, were it now as in the days of yore!
Alas! the bright old time returns no more!"

It will be seen, from these short extracts, that Kopisch's poem affords ample scope for the draughtsman's talent, and the opportunity has not been lost by M. Sonderland. The centre of his picture presents a clever sketch of the treachery of the tailor's wife; and the margin, divided into compartments, is filled with representations of the labours of the Heinzelmen. There must be hundreds of figures, each more comical than the other, and grouped together in a most talented manner. Altogether this plate is the gem of the collection.

As regards the labours of the translators,—Mr. Merivale's and Mr. Anster's versions please us the most. We suspect that if Dr. Robert Phillimore (the talented son of a talented father, and who promises to become as eminent a civilian as he is known to be an elegant classical scholar and linguist) had chosen any other metre than that which he has adopted, he might have produced a far more pleasing poem than that which he has given us in his present version of "The Flower's Revenge." He has, indeed, exactly followed the original German metre, and has made a very faithful translation; but the task he set himself, when he resolved to adhere to the metrical arrangement of the original, was one which we think presents insuperable difficulties to any one with the least ear for rhythm. There is nothing harsh or inharmonious, for instance, in the sound of the last stanza in German.

"Eine welke Blume selber,
Noch die Wange sanft geröthet,
Ruht sie bei den welken Schwestern—
Blumenduft hat sie getödtet!"

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But Dr. Phillimore's faithful translation grates upon the ear with most awkward and discordant sound:

> "She herself a faded flower,
> Her soft cheek yet streaked with red,
> Wither'd by her faded sisters,
> *Lay the flower-breath's victim dead.*"

The same difficulty has led to the adoption of such rhymes as "monk's hood" and "knight stood;" "Narcissus" and "kisses;" "green home" and "mean room;" "chamber" and "slumber;" and in some of the stanzas all attempt at rhyme in the first and third lines is given up. Dr. Phillimore must pardon these animadversions; for, as we hope he will continue to appear before the public, both in the courts of Parnassus and Doctors' Commons, we should be very sorry not to see him doing as well as we think he *can* do, in both departments.

But we must pass on to the remaining volume mentioned at the head of this article,—Mr. Murray's illustrated edition of Lockhart's Spanish ballads. In a brief notice of this work, which appeared in our last (November) number, we stated that, for beauty of artistical illustration, it surpasses everything that has been yet attempted; and this praise, a further acquaintance with the book by no means disposes us to qualify. There is but one of the wood engravings (that prefixed to the Song for the Morning of St. John Baptist's Day, apparently the work of a very young hand) which is not beautiful in execution; and many of them have been designed by first-rate artists—those by Allan and Roberts especially; and we should add W. Harvey's, were it not for the very great *mannerism* of this artist, whose men, having all magnificent profiles, have invariably caught cricks in their necks by standing in picturesque attitudes, while his greyhounds are such quadrupeds as never were seen; and, by the bye, there is one horse (see the plate of "The Lady of the Tree") with the head and shoulders of a pike, or some such fish.

One peculiar feature in this exquisite volume is the marginal scrolls, which, being printed in one or more colours, form a most agreeable setting to the pictures. There are also some very clever specimens of an ancient art revived, namely, wood cuts on a tinted ground, with the strong lights left white. This plan was adopted by some Italian artists during the last century, but never became as popular as it deserved, owing, perhaps, to the expense; for printing of this description requires the use of two blocks instead of one.

The most striking ornaments, however, in this splendid work are certain title-pages, which, by a new process, are printed in gold and colours, and which approach, as nearly perhaps as printing can be made to approach, the labours of the illuminator in the glorious devices which adorn the ancient missals.

It has been said, and we hope truly, that it is the intention of Mr. Murray to produce a series of similar publications, in the hope

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of superseding the annuals. Of this class of books, with their tawdriness and their bad taste, their newspaper poetry, (we beg pardon of the newspapers, which rarely produce anything so bad,) their trashy prose, their vulgarity, and their sentimentality; the mawkish puritanism of some, and the scarcely-veiled profligacy of others; their engravings of half-naked women with eyes as big as saucers, and eyelashes like the stumps of an elephant's tail; their lists of silly ladies and sillier lords who have condescended to contribute their inanities;—of this class of books we really have not patience to speak. Nobody, of course, *reads* them but ladies' maids and the haberdashers' "young men;" but it really is a reproach to respectable persons that they can allow such books to lie upon their drawing-room tables for half the year. They had much better substitute the Newgate Calendar.

We shall, therefore, hail with sincere pleasure the appearance of any class of publications, which, by being more attractive, will drive this sort of rubbish out of the market. And we think some volumes of national ballads,—a species of poetry which is always of deep interest, and peculiarly calculated to call forth the talent of the illustrator and the illuminator,—will form a most agreeable, and in some respects valuable, addition to what we may call the *ornamental literature* of the day. At any rate, there is one work,—(now, gentlemen publishers! prick up your ears, and scramble for such a valuable suggestion!)—there is one work, an illustrated edition of which might be made, and which we hope to see made, the most beautiful book that ever issued from the English press. Just think of an edition of Bishop Percy's Relics of Ancient Poetry, "got up" in the style of Lockhart's ballads, but with all the additional interest which a faithful representation of many of our most beautiful national monuments and localities would give it! We trust that some enterprising publisher will give instant attention to this bright thought of ours, and that he will reward the anonymous critic who writes this with a presentation copy. Mr. Burns will undertake to forward it to its proper destination.

And now we would fain say a few words more seriously. If we have had pleasure in inspecting the costly volume which we have just described, it is pleasure not unmingled with pain, and with jealousy, that such lavish expenditure should have been called forth for the production of a work, which, after all, is but a toy for grown children. Of old it was not so: of old, people did not think it necessary to fill their houses with costly trifles, and to spend sums upon themselves which they well knew could be far better bestowed in God's service. Of old, what was beautiful and costly was devoted to the Church; and now that once more men's minds are turned to their responsibilities in this respect, may we not hope that some of the talent with which this country abounds may be directed into better and holier channels than those in which it now flows? It was mentioned in the newspapers, the other day, that among the many splendid gifts with which

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the church recently erected at Killerton, by Sir Thomas Acland, (clarum et venerabile nomen !) has been adorned, was a set of books for the altar, illuminated in the ancient style by female members of his family. Why is not this hint followed up? Why does not Mr. Parker, of Oxford (perhaps of all men living the fittest to undertake the task, from the very extensive knowledge and correct taste which he possesses in all matters pertaining to catholic antiquity)—why does not Mr. Parker put forth an edition of the Book of Common Prayer, with illuminated capitals, titles, &c., upon the same plan as Mr. Murray's recent publication? He has already done something this way in some of his elegant reprints; and if a precedent be wanted, he may refer to the beautiful *rubricated* edition of the Prayer-book, issued by the delegates of the Clarendon Press, in 1829, at the instigation of that most excellent and lamented prelate, the late Bishop Lloyd.

It is a sight as grievous as it is fearful to behold how all the discoveries of modern science, and all the improvements in arts, are made to minister to man's comfort, instead of being hallowed and sanctified by their dedication, in so far as it is possible, to God's service and glory. Self is the only thing we think about. "'Luxury,'" says Bishop Horsley, as quoted by Dr. Pusey, in the preface to one of his striking sermons, "'luxury renders every man selfish upon principle;' our own houses, our grounds, if we have them, our own persons, tables, furniture, equipage, are our first object; the first thing to be regarded, that which is essential to us; it is taken for granted that these are to be provided with 'all that the soul lusteth after;' no matter for expense here, if the eye be but gratified; nay, in very wantonness, people multiply things which no ways minister to their comfort, *as when they cover their tables with prints, which scarce occupy a passing gaze,* or with ornaments, which they never regard, and which are an incumbrance. . . . . The one ever-exhausting, unceasing call, which dries up and drains off all their charities, is *self* in some changing form of luxury."

These are very awful words if they be true: may each reader consider whether they are true in his own case or no!

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ON THE SONNET.

No. II.

In our last number we announced the question which we intend to consider. Having laid down the rules of the Italian Sonnet, and remarked how little they have been perseveringly obeyed in England, we proceeded to ask whether this deviation is such as to disqualify English compositions in this kind from taking the title of Sonnet; and undertook to maintain the negative issue. We undertook to show that there is an English, as well as an Italian, type of the Sonnet, implying some corresponding difference in the scope and purpose of the one from that of the other. If we can prove that, in the form it has taken in England, the Sonnet has been an adequate vehicle for conveying single thoughts or sentiments in their unity and integrity, we shall have gained our point.

The main diversity consists in the neglect of the Italian pauses. We have already declined vindicating such as dispense with the recurring rhymes, though we shall, by and by, see that the Italian scheme is not the only one on which we need work. Confining ourselves, therefore, to the pauses, let us see how the case stands.

In our last number, we stated that the Italian model demands a pause at the end of the fourth, the eighth, and the eleventh lines; of which the effect is, to divide the Sonnet into two quatrains and as many tercets. We also tried to show how aptly this arrangement adjusts itself to the elements of distinct thought or sentiment, however single and detached. It seems to be as old as the Italian language itself, being generally observed by the two Guidos, Cino du Pistoia, Dante, &c. Petrarch, who probably fixed it in the minds of his countrymen, for the most part adhered to it, though among the shoals of his Sonnets, there are more and greater deviations than one is at first prepared to expect.* Afterwards, as we mentioned, it was consciously and deliberately broken through by Casa, who, like all emancipators, was not without his followers. The best writers, however, we believe, adhered or returned to the old model. For example, among the very numerous sonnets of Filicaia, scarcely any will be found in which the pauses are not placed at the points we have mentioned, and in which they are not well marked and impressive.

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* For instance, "Gloriosa Colonna, in cui se appoggia," "Se quell' aura soave di' sospiri :" and even that glorious one, "Gli angeli eletti e l'anime beate," is of doubtful regularity in this respect. "Quando fra l'altre donne ad ora ad ora," disposes the rhymes of the two tercets in an unusual way, so as to end with a couplet, but not a detached one, like that adopted by English sonnet writers before Milton. It rhymes with the ninth line. We will take this opportunity of explaining that we intend throughout to name Sonnets by their first line; the convenience of which arrangement must compensate for the awkwardness it is apt to occasion in the composition of a prose sentence.

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In England, as we have already said, this has been but little attended to, a pause at the eighth line being the only one which our poets have at all perseveringly observed; and with that they have very often dispensed. This difference gives rise to many others. An Italian Sonnet, we have seen, is divided into four parts. Many English ones are scarcely divisible at all in regard to their structure. We read them with suspended mind and ear until we have come to the end. In the Italian Sonnet, the recurring rhymes, being met with in separate parts, serve the purpose of making a later part answer to a former. They render, for example, the second quatrain a sort of echo to the first. In the English Sonnet, on the other hand, this very same feature, the recurring rhymes, produces a totally different effect. Instead of making one part echo to another, it weaves the whole together, the recurring rhyme falling familiarly on the ear some way on, and making us feel that there was that at the beginning with which we have not parted yet.

We cannot help suspecting that the pleasure we receive from the recurring rhymes of the Italian Sonnet is something akin to that which an ancient Greek must have experienced from the correspondence between strophe and antistrophe in the choral ode. Certainly, the Petrarchan Sonnet has something of a lyric character and movement which we do not find in the English. And, accordingly, making all allowance for particular variations, for the intervening shades through which each may occasionally pass to the confines of the other, perhaps it is not too much to say that the Italian Sonnet develops the unity of an *emotion*, the English, of a thought or meditation. Either the Italian poet himself is the subject of his Sonnet, or else it is the object which most stirs his feelings. The poem is, therefore, nearly always in the first or second person. We do not often find, at least as far as we have gone into Italian literature,—the mere meditation—the notice, perhaps, of a fact in external nature, or of a law of the mind, which is so characteristic, so much the staple of the later English Sonnet.

Now, though, as we have already said, the divisions of the Italian Sonnet are admirably adjusted to the elements of all distinct thought as well as emotion, yet it is obvious that thoughts or meditations are far more numerous and various than emotions; and that, whilst it may be comparatively easy to express the latter in certain fixed and undiversified forms, the task of expressing the former may be too difficult to be desirable, if we are to adhere to all of these forms, however necessary some of them may be to the production of anything like a corresponding result. Moreover, the language of meditation is distinct from that of emotion, and naturally demands a different structure of sentence. Accordingly, the English Sonnet combines with the use of rhyme the rhythm and the pauses of blank verse; nor do we know many things more grateful than thus, at the same time, to enjoy the free movement of the one and the echoes of the other, which in this case fall with a gentle surprise on the ear. But

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it is obvious, that this advantage is hardly compatible with such a restriction as three pauses at fixed places within fourteen lines. The following, from one of our greatest masters in this branch of poetry, will illustrate our meaning :—

"Jones! while from Calais southward you and I
Urged our accordant steps this public way,
Streamed with the pomp of a too credulous day,
When Faith was pledged to new-born Liberty,
A homeless sound of joy was in the sky,
The antiquated earth, as one might say,
Beat like the heart of man ; songs, garlands, play,
Banners, and happy faces, far and nigh!
And now, sole register that these things were,
Two solitary greetings have I heard,
'Good morrow, Citizen,'—a hollow word,
As if a dead man spake it. Yet despair
Touches me not, though pensive as a bird
Whose vernal coverts winter has laid bare."

Milton's Sonnets are, with but one or two exceptions, of this type, to which we know not any thing answering among those of Italy. Perhaps our readers may be made more immediately sensible of the difference, if we at once contrast the meditative English Sonnet we have just quoted with one from Petrarch. The following very beautiful one is but an average specimen of what we mean :—

"L'aura e l'odore e 'l refrigerio e l'ombra
Del dolce Lauro ; e sua vista fiorita,
Lume e riposo di mia stanca vita,
Tolto ha colei che tutto 'l mondo et sgombra.
Come a noi 'l sol se sua soror l' adombra
Così l'alta mia luce a me sparita,
Io cheggio a Morte inconte' a Morte aita ;
Di si scuri pensieri Amor m' ingombra.
Dormito hai, bella donna, un breve sonno :
Or se' svegliata fra gli spirti eletti,
Ove nel suo Fattor l' alma s'interna.
E se mie rime alcuna cosa ponno,
Consecrata fra i nobili intelletti
Fia del tuo nome qui memoria eterna."

Or, take a specimen from a poet of a very different character, the sublime and devout Filicaia. And here we need not cite any of his Sonnets to Italy, to which our remarks are obviously applicable. Let us quote one belonging to a much more meditative class,—the following to his deceased aunt :—

"Vidila in sogno, più gentil che pria,
E in un atto amoroso, e in un sembiante
Sì leggiadro e sì dolce a me davante
Che un cuor di selce intenerito avria.
Volgi (mi disse) il guardo a questa mia
Non più vita mortal qual era innante :
E se il Ciel non m' invidi, ah perchè a tante
Stille amare per gli occhi apri la via?

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Piangi, piangi te stesso. Ahi non t' è noto
Che a far la vita mia di vita priva,
Scoccò la Morte ogni suo strale a voto?
Piangi te stesso, e la tua fede avviva:
Che non à la tua fè senso nè moto;
E ben morto se' tu; quant' io son viva."

Viewing the Italian Sonnet in the light in which we have now placed it, as the development, in each instance, of a distinct integral *emotion*, rather than that of a similarly distinct integral *meditation*, let us pause a little while, to contemplate its exceeding beauty, and entire perfection. Take the two from whom we have already quoted, and who may, perhaps, be regarded as the two greatest masters of the Sonnet; the later poet, Filicaia, bringing out the emotions of public feeling, of patriotism, of scorn and indignation, or the solemn prostrations of the contrite, and the high aspirations of the renewed soul, with unrivalled majesty and power: the earlier, giving beautiful and harmonious utterance to all the strange, passionate feelings of an over-sensitive, yet exquisitely-tuned, and most wistful being. Can anything be imagined more perfect than the success of either, as regards the aim he had in view? Where shall we find such impetuous rhetoric, compressed within such shapely limits, as the "Italia, Italia, O tu cui feò la sorte," with its companions, addressed to the same lovely and prostrate land, by Filicaia? or where find language placed under such strict laws and bounds; and yet moving in adjustment with such free, Ariel-like movements and *rustlings* of thought and feeling, as in the crowd of Petrarch's Sonnets, the beauties of which are too numerous to be cited? We might say much on Petrarch, did time permit; but we must confine ourselves to our more immediate subject. Only let us declare this,—that to inspire the young with a sense of consummate beauty and purity, we know of no better study than those wonderful Sonnets. We advisedly write the word *purity;* for however we may mourn over and censure a believer in Christ Jesus tampering so much with his conscience, and trying so perilous an experiment as that of at once cherishing a passion for another man's wife, and keeping it free from all ordinary accompaniments, we must never forget that this seems to have, on the whole, been Petrarch's aim;* and that, consequently, even the *rime in vita di Laura*, seldom express other feelings than those in accordance with that aim. And if, after all this allowance, we cannot reconcile ourselves to them, surely we may give free scope to our natural delight when we come to the *rime in morte*. Guilty as, taken at its best, the poet's passion might be, while the object of it was yet alive, her death, beyond all doubt, hallowed and glorified it; nor can we well imagine a more powerful subordinate incitement to virtue and holiness, than the cherished thought of his ever pure and saintly, and

* We are taking Petrarch's poetry in its literal and obvious sense. We do not feel competent to discuss the various theories connected with his passion for Laura; but, as far as we can judge, the plainest is the most probable opinion. It is well brought out, if we remember aright, by Ugo Foscolo, in his Essay on Petrarch.

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now beatified Laura, looking down from the place of her rest with an indulgence to his past error such as she had never shown on earth,—a return of his love such as it would before have been sinful to grant,—and an anxious interest in his spiritual conflict, her bliss wanting only his final victory, and that which he so greatly loved, the fair veil of her body,* in order to its full consummation.†

We must now turn to the English Sonnet. We have already, as we conceive, vindicated its right to take a form slightly different from the Italian, by reason of its having a correspondingly different purpose and character. When that is not the case, there is no reason in the language why it should not be conformed to all the Italian

* See the sublime Sonnet, "Levòmmi il mio pensier in parte ov 'era."

† Can the Sonnets of this wonderful poet be translated into English? We do not think any hitherto published translation capable of giving the English reader the smallest insight into their real character or beauty. Indeed, if we are to follow the Petrarchan arrangement of rhymes, we have little hesitation in pronouncing the task impossible. To attempt giving the *curiosa felicitas* of Petrarch's diction, the finely-ordered succession of his thoughts, and the harmonious transition of his feeling, would prove a task hard enough without any additional encumbrance. Perhaps, if translations must needs be made, the plan which has been mentioned to us by a friend, is the only eligible one,—that of marking all the pauses, observing as much as possible the order of the lines, and avoiding rhyme altogether. By his kind permission we give the following specimen:—

"*Petrarca esalta il borgo ove nacque Laura.*"

"Quel ch'infinita Providenza ed arte
Mostrò nel suo mirabil magisterò,
Che criò questo e quell altro emisfero,
Emansueto più Giove che Marte.
Venendo in terra a illuminar le carte,
Ch' avean molt' anni già celato il vero,
Tolse Giovanni dalla rete e Piero,
E nel regno del Ciel fece lor parte.
Di se, nascendo, a Roma non fe' grazia,

A Giudea sì: tanto sovr' ogui stato
Umiltate esaltar sempre gli piacque
Or di picciol borgo un Sol n' ha dato
Tal che Natura e'l luogo sì ringrazia
Onde sì bella Donna al mondo nacque."

"He who in his wondrous providence
Has shown a skill and wisdom infinite,
Whose power created each wide hemisphere,
Made Jupiter of milder ray than Mars,
On earth descending, to reveal the truth,
For ages veiled within the sacred Book,
Called from their nets two fishermen,
Peter and John, and made them sons of Heaven.
He gave not Rome the glory of his birth,
But lowly Judæa; so delighteth He
Above all ranks to raise humility:
And now has given a little town a sun,
Whose splendour gladdens nature and the place
So fair a Lady thence rose on the world."

On this plan, we think a master of good English, if possessed of a fine ear and taste, might give a version of Petrarch's Sonnets, bearing the same relation to them that Carey's Dante does to the original. In either case the want of the rhymes must make a grievous difference.

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rules. Indeed this is the very characteristic of England in all things, that, while she has excellences exclusively her own, she has a power of appropriating whatever choice and good things may be indigenous elsewhere. Accordingly, the "When Faith and Love, which parted from thee never," of Milton, is a thoroughly Italian Sonnet, in no one particular transgressing the very strictest rules, and manifesting every beauty which successful obedience to those rules can bring out.

It must also be observed, that the diversity of internal character in the English Sonnet, of which we have said so much, does not appear at first; for, however different in form, the Sonnets of Surrey, Sidney, and Shakspeare, with their numerous companions, are Italian in scope and character. Milton, in the very act of more strictly obeying the foreign law in the letter, commenced the separation in spirit,—what we have called the English type of the Sonnet dating from him.

What we may, in conclusion, find occasion to say respecting the management of the English Sonnet, will best accompany a short review of the principal writers in this kind, and the various schemes which they patronised, on which we will now enter.

The Sonnet was introduced into English literature by Surrey and his friend Wyatt. The Sonnets of the former have even now a certain charm over and above their relative merit in the time and the state of the English language, and of English verse, when they were produced. They are by no means Italian in form; some of them, among which we may name the celebrated "From Tuscane came my lady's worthy race," having no recurrence of rhyme. Others are on a scheme of Surrey's own. He was probably familiar enough with the very early Tuscans to be aware of many precedents for considerable variation from what afterwards became the fixed rule; and while he perceived the importance of rigid laws and recurring rhymes, saw no reason why the latter should be managed only on one scheme. One well-known Sonnet of his has but two rhymes throughout; all the even lines giving one and all the odd ones the other, with the exception of the two last, which are a couplet, with the rhyme of the odd lines. We are not aware of precisely the same thing being found elsewhere, and as it is a plan by no means void of merit, we now quote the Sonnet.

"The soote season that bud and bloom forth brings,
With green hath clad the hill and eke the vale;
The nightingale with feathers new she sings;
The turtle to her mate hath told her tale;
Summer is come; for every spray now springs;
The hart hath hung his old head on the pale;
The buck in brake his winter coat he slings;
The fishes fleet with new repaired scale;
The adder all her slough away she slings;
The swift swallow pursueth the flies small;
The busy bee her honey now she mings;
Winter is worn, that was the flower's bale;
And thus I see among these pleasant things,
Each care decays, and yet my sorrow springs."

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Others of Surrey's are similar to this, except that the final couplet has a different rhyme from the previous ones. Indeed, the identity in the one we have quoted may be only accidental. One of Wyatt's is on the same plan, which, with the exception of the final couplet, seems a very advisable one, whenever the unity of the Sonnet is that of a series, as in the "Se un casto amore," &c. of Michael Angelo, the Sonnet of Surrey we have just given, and the "Scorn not the Sonnet," &c. of Wordsworth. Oftener, however, we find the rhymes of the first octave in Wyatt disposed in Italian fashion, and then an independent quatrain followed by an equally independent couplet. The singular cluster entitled "rondeaux," merits careful observation. Neither Wyatt's, nor even Surrey's, Sonnets are much likely to be read, except from curiosity; but if a prose writer may give advice to poets, they should be carefully studied.

The Elizabethan writers of Sonnets are of most unequal merit. Watson's compositions of eighteen lines in length seem scarcely qualified to enter the lists. Sidney's are very beautiful and regular, except as ending with the odious couplet. Why this should have been such a favourite in England, it is difficult to guess. The heroic couplet is seldom pleasant when we do not expect it; its beauties only come out in a full flow, as in Chaucer and Dryden; and, if one may venture even in so subordinate a point, to quarrel with the taste of Shakspeare, its sudden appearance at the end of his scenes is a defect. Daniel's sonnets are, like Sidney's, regular and beautiful, with this single deformity, which instead of rounding off, ties up the Sonnet in a hard knot. In one instance, solitary among those of his which we have read, he concludes according to rule. Constable and Barnes sometimes are regular in the two opening quatrains, but none from either poet, given by Mr. Dyce, in his pretty little selection of English Sonnets, conclude rightly. Some of Barnes's will repay perusal.

Paullo majora canamus. It was not to be supposed that Edmund Spenser could abstain from a form of composition so congenial to his pensive spirit, and to the Italian influence so predominant in his mind. His Sonnets are not perhaps the most successful of his poems; nevertheless they contain rare beauties both of thought and diction, and their form is peculiar, and well merits observation. The charm of recurring rhymes is beautifully brought out, but in a scheme quite different from the Italian. In the first nine lines, Spenser disposes the rhymes precisely as in his own stanza. The rhyme of the ninth, which of course is that of the eighth and sixth lines, is again taken up by the eleventh. This, of course, links the whole Sonnet well together, and along with so much of an improvement on Spenser, as departing, which he never does, from the concluding couplet, makes a very beautiful and eligible form. Indeed something like it should, we think, be adopted by English poets, whenever they see fit to dispense with a pause after the eighth line, a variation from Italian precedent for which we have already justified them; but to

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which, when made, we think some of the other regulations ought to bend. If the sense be carried on, there seems no reason for an entire change in the rhymes. If the one be continuous, so we think ought to be the other. In Italy, the change of rhymes marked and developed a particular phase in the thought. The same thing may be, and is often done in England; but where the one feature is not, we should not, we conceive, be presented with the other. We have already admitted that Spenser's sonnets are by no means his happiest compositions; this done, we must enable such of our readers as may not be acquainted with them, to see something of their beauty, which, even with this allowance, is very great, and also to judge for themselves as to their peculiar form.

" The doubt which ye misdeem, fayre love, is vaine,
That fondly feare to lose your liberty;
When losing one two liberties ye gayne,
And make him bond that bondage earst did fly.
Sweet be the bands, the which true love doth tye
Without constraint or dread of any ill:
The gentle bird feels no captivity
Within her cage; but sings and feeds her fill.
There pride dare not approach, nor discord spill
The league 'twixt them that loyal love hath bound:
But simple truth, and mutual good will,
Seeks with sweet peace, to salve each other's wound:
There fayth doth fearless dwell in brasen towre,
And spotlesse pleasure builds her sacred bowre.

" Men call you fayre, and you doe credit it,
For that yourselfe ye daily such doe see;
But the true fayre, that is the gentle wit
And vertuous mind, is much more prays'd of me;
For all the rest, however fayre it be,
Shall turn to nought, and lose that glorious hew;
But only that is permanent and free
From frail corruption that doth flesh ensue.
That is true beautie: that doth argue you
To be divine, and born of heavenly seed;
Derived from that fayre spirit, from whom all true
And perfect beauty did at first proceed:
He only fayre, and what He fayre hath made;
All other fayre, like flowers, untimely fade."

The series of Sonnets on the ruins of Rome having no recurrence of rhyme, need not be spoken of here; and, for the same reason, we must pass over one of the glories of English literature, the Sonnets of Shakspeare.

Donne, as many of our readers must know, was a writer of Sonnets. Like Sidney, he was regular in respect of the rhymes of the first two quatrains, and licentious in the remainder, always ending, however, with the couplet. Here, however, his resemblance to Sidney ceases. Whatever merits his Sonnets may possess, those connected with execution cannot be ranked among them. There is neither mental nor physical harmony; the discordance of the verse being, as indeed

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in all cases it is, a type and symptom of the discordance of the thought. The same form was, however, patronized by a contemporary writer of far higher merit, one of the truest and sweetest of our poets,—by him whose very designation is delightful,—Drummond of Hawthornden. Nothing can well be richer, and withal more gentle, than the notes which he drew out of "the small lute" which has been engaging our attention. Dr. Southey,* Mr. Cattermole, and Mr. Dyce, all quote largely from him. If, when all is so divinely fair, we have a favourite among those we know, it is this.

TO A NIGHTINGALE.

Sweet bird, that sing'st away the early hours
Of winters past, or coming, void of care,
Well pleased with delights which present are;
Fair seasons, budding sprays, sweet smelling flowers;
To rocks, to springs, to hills, from leafy bowers,
Thou thy Creator's goodness doth declare,
And what dear gifts on thee he did not spare,
A stain to human sense in sin that low'rs,
What soul can be so sick, which by thy songs
(Attired in sweetness,) sweetly is not driven
Quite to forget earth's turmoils, spites, and wrongs,
And lift a reverend eye and thought to heaven?
Sweet, artless songster, thou my mind dost raise
For airs of spheres, yes, and to angels' lays.

We now come to those severely and majestically sculptured forms of beauty—the Sonnets of Milton. In their kind, there is nothing rivalling,—nothing like them in any language. They are most genuine products of their author's mind. We cannot read two lines of any of them without feeling that it is an utterance of Milton, and of no one else. From the literary and social relish of "Laurence, of virtuous father virtuous son," to the tremendous thunder-peal, "Avenge, O Lord, thy slaughtered saints;" from the youthful and voluptuous richness of "O nightingale, that on yon bloomy spray," to the severe and patient dignity of "Cyriack, this three years day these eyes, though clear;" and then the serene depth of bereavement revealed in "Methought I saw my late espoused saint," there is one transcendent, lofty, and lonely mind manifested throughout. Through whatever medium the rays may pass, we feel at once that they emanate from "that mighty orb of song, the divine Milton." They are the commencement, as we have already said, of what we consider the English Sonnet. Milton's was not a genius to decline rules however difficult. His familiarity with Italian, and his own unrivalled fineness of ear and sense of beauty, seem to have led him to discard the irregular and inharmonious forms of conclusion adopted by his predecessors with hardly any exceptions, and in nearly every one of his own Sonnets, to adopt either the strict Italian arrangement

* We were not aware, when we mentioned Giles Fletcher's great poem, in our September number, as being to be found in Mr. Cattermole's selection, that it is also in Southey's *British Poets.*

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of rhymes in the tercets, or no otherwise to vary from it than he could have justified by sufficient Italian precedents. The subject of the pauses must, we think, have been considered by him. They are attended to in "When faith and love, which parted from thee never," and produce their full effect, a circumstance which can hardly be deemed accidental. The departure from them in the others must then be designed; and when we look at the blank verse structure of the sentences, and the consequent unlyric and meditative character of the whole composition, we shall, on the principles we have been laying down, consider him amply justified in the neglect.

Just as the best type of the English Sonnet was exhibited, was the cultivation of the art for a long while abandoned. There was nothing about it congenial to the French school of poetry, which came in with the Restoration, and which, while it probably contributed a good deal more than is commonly allowed to the perfection of the language, was too cold and conventional to be long a favourite with the generous mind of England. As soon as the reaction commenced, Italian literature seems again to have been studied, and the Sonnet to have once more been cultivated in English verse. We said, in our last number, that we were uncertain whether Gray's Sonnet on the death of West was not the only one between Milton's and Warton's. In Mr. Dyce's selection we have since found several pleasing ones by a poet of the name of Edwards, of which we have not succeeded in ascertaining whether all or any of them do or do not come before Gray's in respect of time. Without any great genius, Edwards seems to have had both a fine ear and a fine taste. His Sonnets are very regular, and the following will illustrate what we said in our last number, of the beauty which is inherent in a Sonnet that is really such, in the charm which must accompany successful obedience to the fundamental laws of the art.

ON A FAMILY PICTURE.

When pensive on that portraiture I gaze,
When my four brothers round about me stand;
And four fair sisters smile with graces bland,
The goodly monument of happier days;
And think how soon insatiate death, who preys
On all, has cropp'd the rest with ruthless hand,
While only I survive of that bright band
Which one chaste bed did to my father raise;
It seems, that like a column left alone,
The tottering remnant of some splendid fane,
'Scaped from the fury of the barbarous Gaul,
And wasting time, which has the rest o'erthrown,
Amidst our house's ruins I remain
Single, unpropped, and nodding to my fall.

Gray's on the Death of West is too well known to stand in need of notice here, nor is there any thing about it, at any rate, to call for such notice. Its author was too accurate and scholarlike a man not to

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prefer the regular model to any other, to which accordingly he has conformed, with the exception of the pause between the tercets.

Next in order comes Thomas Warton, who probably possessed a juster taste than any of his coevals, and who, perhaps, has given a greater impulse to English literature than it has often fallen to the lot of one man to accomplish. His elegant and ingenious Sonnets will always rank high among English ones; though his native genius was not individual and vigorous enough to render them specimens of the full beauty of which the Sonnet is susceptible.

In the Sonnets of Bampfylde,—an unfortunate man of genius, of whose performances in this kind Mr. Dyce gives many specimens, and of whom in the notes we find a short account,—will be seen something of the progress English poetry was making in the latter part of last century.* The increasing cultivation of the Sonnet alone was a healthy symptom; and in the writer to whom we now refer, we find a confidence in individual impulse, and a fearless *reality* of imagery—a confidence "in common things that round us lie," as fit for a poet's uses; all of which have since come out in full vigour, and produced a very marked poetical epoch.

From this time to the present, Sonnets, both regular and irregular, have multiplied upon us; and the writers of most of them are so well known that we need say little about them. Foremost, of course, is the foremost English poet of the age. Mr. Wordsworth's Sonnets are a new epoch in the history of this branch of art, a new manifestation of the scope and powers of the Sonnet. Never before had it been made the vehicle of so great a body of thought, and such varieties of impulse and meditation; never in English had language been made to move with such freedom and elasticity, amid the necessary trammels it imposes; never had such delicacies of feeling and fancy found transparent utterance within its limits. And all Mr. Wordsworth's Sonnets are Sonnets indeed. He never writes without law—taking care that the rhyme of his first line, at least, should recur in the appointed places throughout the octave, and very frequently doing the same in regard to the second. He is less particular in his management of the tercets.

A poet like Wordsworth is creative indeed, not only as ποιητὴς, but as exemplar. Apart from the value of his own works, seldom has any one evoked more poetical power in others, and given it its true direction. His eminent success in the Sonnet has, of course, stimulated many followers in the same track. We not long ago called attention to him whom we think the most distinguished, next to himself, in his management of the Sonnet. We will now bring before our readers a poet little known beyond the circle of his friends, but most deserving of a wider reputation. Mr. Charles Tennyson's name† has made but little way, having neither encoun-

* These Sonnets were published in 1778.

† He has since taken the name of Turner. The volume from which we quote is entitled, "Sonnets and Fugitive Pieces," by Charles Tennyson, Trin. Coll. Cambridge. Bridges, Richardson. 1830.

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tered in the world the panegyric or the opprobrium with which his brother's has been visited. He published, however, a few years ago, a small volume of Sonnets, which, if they did not make a noise in the world, earned the higher distinction of being read with interest and admiration by Coleridge. Some of them were pronounced by that great man to combine the beauties of Wordsworth's and Southey's Sonnets. Properly speaking, they do not belong to the subject of this Essay, inasmuch as they pay little attention to the rules for the recurrence of rhyme.* Their beauty is, however, so very great, that we cannot but wish to let our readers share something of it with us.

TO THE NIGHTINGALE.

O honey-throated mourner of the grove,
That in the glooming woodland art so proud
Of answering thy sweet mates, in soft or loud,
Thou dost not own a note we do not love.
The moon is o'er thee, laying out the lawn
In mighty shadows,—and the twilight skies,
Imbued with their unutterable dies,—
A thousand hues from summer sources drawn.
While wandering for the dreams such seasons give,
With lowly steps, through this transcendent scene,
The poet weeps for joys that fled yestreen,
And stayed not here to bless this purple eve,—
Too lately fled, and brought him here to grieve
In passionate regret for what hath been.

AUTUMN.

The softest shadows mantle o'er his form,
And the curved sickle in his grasp appears,
Glooming and brightening,—and a wreath of ears
Circles his sallow brow,—while the angry storm
Gusts down at intervals; about him stray
The volant sweets o' the trailing mignionette,
And odours vague that haunt the year's decay.
The crush of leaves is heard beneath his feet,
Mixed, as he onward goes, with softer sound,
As though his heels were sinking into snows.
Eftsoons a sadder landscape opens round,
With here and there a latter-flowering rose—
Child of the summer hours—but blooming here,
Far down the vista of the fading year.

MARTIAL ARDOUR IN AGE.

And if ye marvel that mine eye doth glow,
Now every pulse of fervid youth is lost,
Ye never heard the kingly trumpets blow,
Nor felt the fieldward stirring of a host,
Nor how the bayonet assures the hand
That it can never fail. While Death doth stand
Amid the thunders of the reckless drum,
And the loud scorn of fifes, ashamed and dumb.

* He has one peculiarity, which is, frequently to dispose his rhymes aright in the tercets, though never in the quatrains.

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Nor when the noble revel dies away,
How proud they lie upon the stained mould,
A presence too majestic to gainsay.
Of lordly martial bearing, mute and cold,
Which honour knows o' the instant, such as lay
On Morat late, or Marathon of old.

Hung on the shower that fronts the golden west,
The rainbow bursts like magic on mine eyes,
In hues of olden promise there imprest,
Frail in its date, eternal in its guise;
The vision is so lovely, that I feel
My heart endued with beauty like its own,
And taking an indissoluble seal
From what is here a moment and is gone.
It lies so soft on the full-breasted storm,
New born o' the middle air, and dewy pure
And tricked in Nature's choicest garniture,
What can be seen of lovelier dye or form?
While all the groves assume a ghastly stain
Caught from the leaden wrack and shining rain.

We have now finished the task we have proposed to ourselves, and shall rejoice if we have succeeded in impressing any young poet who may aspire to the Sonnet, with the importance of conformity to rule. That in the hands of such a poet as him from whom we have just quoted, much of the characteristic beauty of the Sonnet may be produced, when many of its most important rules are neglected, the facts undoubtedly testify. But the full character cannot thus be exhibited, and experience has shown that our language presents no difficulty to that amount of obedience which we have taken upon ourselves to prescribe. And none serve the muses well or worthily, or, to speak more directly to the purpose, none cultivate art in a proper spirit, who will not labour after perfection; who will not, like our wise and good forefathers, reverently finish every corner of their very humblest offerings to God, their smallest contributions to the good of mankind.

NOTICES OF BOOKS.

Account of Koonawur in the Himalaya. By the late CAPT. A. GERARD. 1 vol. 8vo. J. Madden and Co. 1841.

THESE travels have the *prima facie* merit of not appearing in the shape of a cumbrous and magnificent hot-pressed quarto, in which, ten to one, the most copious and irksome details of the mere journey are a substitute not only for spirit of style, but for the more desirable dryness of research and scientific observation. They are the results of unpretending labour, and have given to our Indian government most accurate knowledge of portions of the Himalayan world hitherto quite unknown. The regions between the Caspian and the Indus, those lying

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beyond the Oxus, or formed by the chains and roots of the Himalayah, cannot be sufficiently studied by Englishmen, if only for this, that they are susceptible of tenfold their present commerce with us. But to establish peaceful relationships and political influence there, is not only to attain benefit, it is to ward off danger; for the races which may be made ours by commercial interest, and on whom we may confer such inestimable benefits of religion, knowledge, and refinement, *will* fall under some one great guiding political influence,—they will either be for us or against us, either the most inexhaustible of markets, or the most galling source of intrigue, danger, expenditure, and wars. The scientific use of these nations for her ends by Russia, is much more to be dreaded than the perfectly possible, but for many a day very improbable, march of her own soldiers towards our frontier.

Such men as Captain Gerard are the pioneers to Britain's far different designs. His geographical observations are most minute, and from several traits we should think he must have been well calculated to report on the commercial resources, on the lines of traffic, and the wants and habits of the countries he visited.* For these ends, as for all others, moral qualifications are not the least essential; and Captain Gerard's sober but hearty testimony to the characters of those whom he went to study, not only speaks well for them, but makes us pretty sure that the great point,—a favourable impression of *us*, as seen in the demeanour and character of our representative,—has been fully attained, and that a sound foundation for future intercourse has been laid. We were somewhat surprised, and not a little gratified, at his estimate of the Koonawurees, who are, he tells us,—

"Generally of a dark complexion, but good looking, and some of them with ruddy faces; they are well made and muscular, and their stature from five feet five inches, to five feet nine inches. They are frank, active, generous, hospitable and *highly honourable in their dealings*. Thieves and robbers are unknown, and a person's word may be implicitly relied on in anything regarding money matters. They have not the least distrust or suspicion."—P. 76.

Of this state of manners Captain Gerard gives several very remarkable instances, showing at the same time that it is not to be accounted for by mere ignorance or primitive seclusion, since they "pride themselves upon their country, and know well how superior they are to the other mountaineers." "It is only the natives of Koonawur that can be trusted with money, or any message of importance: most of the officers of court, and nearly all the attendants on the Rajah are from this part of Burchur."

This in a race whom he describes as "all traders" is surely remarkable. We fear the "far west" may yet here and there pick up a few "*notions*" from the far east not so much to be despised. Goitres and Polyandry are considerable deductions, to be sure, from the pleasant picture given us of their physical and moral state; but we believe that the most perverted views of marriage, give in heathen

* We congratulate the readers of travels, on the new mode (adopted in this work) of carrying the illustrative maps in a sort of pocket within the boards. They can thus be used very conveniently, and without the slightest risk of being torn.

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countries less justifiable ground for despondency, than do low cunning, cruelty, or cowardice. A race of armed soldiers who are not domineering robbers, and of traders who can be implicitly trusted in money matters, though sunk in Hindooism, worshipping the goddess Kalee in her most ghastly form, and among whom human sacrifices have only become extinct about *twelve* years ago, are worth approaching by wiser methods of missionary enterprize than the world has latterly been accustomed to.

Still more remarkable is his account of the Tartar race, occupying a portion of the same territory, and extending of course over those regions bordering on the Chinese empire which he visited. Mild, frank, and manly, he ended with thinking them even a finer race than the Koonawurees. The perfect obedience shown to the orders from Pekin, touching the admission of foreigners, even on those remote frontiers, is very remarkable:—

"No sum of money, however great, will bribe them to infringe the orders of their superiors. Last year I reached the limits of their country in four different quarters, but was not allowed to advance a step farther; the same occurred in 1818, when my brother and I visited Shipke, and were the first Europeans they had ever seen."

Every hospitality and kindness was shown, but the sacred limit must not be passed. Quite unarmed, the population turned out, and simply appealed to the sanctity of law.

"This good trait was particularly exemplified two and a half miles beyond Charyrezting, where the Chinese (Tartars) stopped me. I had no object in staying longer than to observe the sun's meridian altitude, and when I began to return, they seemed greatly dissatisfied, and strongly begged of me to return, as they had sent to the nearest village for a sheep, otherwise they must think I parted from them in displeasure. Cheating, lying, and thieving are unknown, and they may be trusted with anything; they have the nicest notions of honesty of any people on the face of the earth, and pay an inviolable regard to property. I have been encamped in Shipke and Zeenchin, and I was eight days at Spectee, with between 50 and 60 loads of baggage lying about in every direction, many hundred yards from my tent, and I never missed the smallest article, although I had no sentinel nor even a single armed follower to intimidate them."—Pp. 105—107.

These are not casual observations, but are frequently repeated, with much experience, and many particular instances adduced in proof. They were constantly supplied with money for distant commercial enterprizes, [purchases of wool for the British government,] "and these people have always fulfilled their agreements, while the inhabitants of the hill states across the Sutleej, on the contrary, will not pay for articles of British manufacture which they have purchased." It is to be remarked, that Mr. Frazer gives exactly the same account of the Koonawurees.

We have no space to notice the external features of the wonderful regions through which Captain Gerard penetrated. The imagination is kindled by the very name of the Central Himalayahs, and the reality seems indeed worthy of a more skilful pen than our traveller's. His barometrical surveys are his most effective eloquence. Bivouacs, sixteen, eighteen, and twenty thousand feet above the level of the sea, with summits seven and eight thousand feet still soaring above him, are among his ordinary materials. His picture of the vast, rolling, Tartar plains,—of the intensely cold and dry central mountain range, so

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dry that the deposit of vapours in the form of snow is considerably less than in the lower and more southern range,—of the sky almost black at mid-day,—" blacker than night," and pouring down almost intolerable excess of light,—of the moon, and even the *sun*, like a plate of perfectly defined metal let in on some dark surface, diffusing round them not even the smallest fringe of rays,—of the great passes, and the vast torrents crossed by airy lines of rope, or tracked by tottering balconies of rude timber, and steps scarcely more than scratched in the headlong precipice; these and many other pictures are presented to us in a manner effective in proportion to its unpretendingness. The aridity of the piercing air is frequently such as to dry up every thing, twisting the boards of books, for instance, more effectually than the greatest heat in the plains of India.

This posthumous work, though left in quite an unfinished condition, and though scarcely to be recommended as agreeable reading, certainly bears out the tribute of an eminent foreigner to the " Drei Gebrüder Gerard," as men doing their work " auf die wahrhaft kühnste und unermüdeste Weise." The German standard of *unweariedness* is somewhat high, and we cannot pretend to add emphasis to the compliment.

Pictures of Christian Life. By Robert Aris Willmott, B. A. London: Hatchard, 1841. 12mo. Pp. 325.

Mr. Willmott is a writer not devoid of promise; of fair literary, but very imperfect theological attainments. It has been his misfortune to commence authorship prematurely, that is, before he has arrived at any soundness of judgment, or discrimination; and the subject which he has chosen is singularly calculated to display these defects. It consists of gleanings from his common-place book, worked up into chapters, illustrative of various christian tempers. The master-mind however, is wanting to harmonize the discordant materials; and incongruities abound.

If Mr. Willmott would restrain his pen, till he has undergone a course of patient theological study, we have little doubt that he would then become a valuable writer.

Letters from Abroad to Kindred at Home. By Miss Sedgwick. London: Moxon. 2 Vols. 8vo. 1841.

This is a better book than we expected; less vulgar and less anti-English. First impressions are proverbially most important; and Capt. Basil Hall has in this instance the credit of creating one very favourable to the national character. He did the good service also of furnishing Miss Sedgwick with introductions, which were calculated to confirm what he had been the first to impress.

From England Miss S. pursues the usual " grand tour" of Antwerp, Frankfort, Switzerland, Milan, Rome, Naples; from all of which places she gives us the benefits of her thoughts, which, if they are not pro-

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found, are at least agreeably conveyed. The principal passion of this traveller appears to be that of making the acquaintance of literary people; the result of which is to give a degree of piquancy to the volumes which mere inanimate nature or art fails oftentimes, in the description, to impart.

In religious views, Miss Sedgwick appears to be a liberal Dissenter.

Lights and Shadows of London Life. By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c. &c. In 2 vols. London: Saunders & Otley, 1842.

THESE volumes open with a chapter on "Quackery;" and, upon the well-known philosophical principle that "who drives fat oxen must himself be fat," we should conceive no one better calculated than our author to treat the subject. He is indeed a "quack" of the *first water:* and when Dr. Johnson defined the verb to quack "to cry as a *goose* or duck: to be boisterous or *chatteringly vain;*" he must, we apprehend, have made prophetic reference to Mr. Grant. In reviewing so trumpery a performance, it may almost seem out of place to notice the objections, in point of principle, which lie against works of this nature. To charge the professed book-maker with pandering to the most corrupt taste of the scandal-monger, would be to waste words. To expose the folly of a person who seriously recommends the establishing a Society for procuring "pious female servants," upon the payment of a fee of one shilling for each person when suited—and the publication of a series of tracts "pointing out not only their duty on religious grounds to be faithful, honest, cleanly, industrious, civil, and respectful, but shewing to them how creditable such a course of conduct would prove to themselves, and how largely it would conduce to their own comfort and well-being;"—would be to argue upon a false premise; for it would assume that the author was a reasonable creature; or cared one farthing for female servants.

It will be more to the purpose to assure our readers, in one word, that the book is offensive and stupid to a degree beyond conception. It is really marvellous that a person who, no doubt, is well acquainted with the ways and means of London low life;—and who scruples not to give what piquancy he can to his narrative by a free use of names and yet more attractive initials and blanks—should have failed in making at least two lively volumes, on such a subject; but so it is.

But enough of this disgusting writer. His whole work, from the title-page (which falsifies the date), to the colophon, is one continual imposture. We do not wish to be unjust to Mr. Grant; but we cannot but think that there *is* a motive for particularizing Messrs. So and So, as the best Shirt-makers, or Tavern-keepers, or the like: and that, when he states the number of hands employed by another House, he is influenced by something more than a mere passion for statistics.

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1. *The Winter's Tale. To which is added, Little Bertram's Dream. With Plates.* London: Burns. Square 16mo. Pp. 155.
2. *The Little Cousins.* London: Burns. Pp. 212.

We notice these two little books as much for the purpose of directing attention to the want which has called them forth, as with any intention of pronouncing upon their merits. The literature of the Nursery, no less than of the School, and the Mechanics' Institute, has been altogether in incompetent and unsound hands. We welcome these volumes as an attempt to do for the infant race, what the Englishman's Library, and other kindred publications which have followed in its wake, are doing for minds in higher stages of advancement. Children's books, of late years, have been divided into two classes: the one being conceited and conceit-engendering compendiums of science, or natural history; the other vehicles of unsound religious sentiment: but neither assisting in the great object of early education, the training of the infant mind in habits of truth, obedience, and sincerity. We are indebted to the accomplished authoress of "Cousin Rachel" for a return to a better system; and the second of the two volumes, placed at the head of this notice, is written after that model, detailing in simple language the petty history of two nurseries.

"The Winter's Tale" occupies the equally appropriate province of imagination, which is here approached through the medium of our own domestic history. The scene being laid in the second century, affords opportunity for contrasting the Roman with the British, and the Pagan with the Christian character, and supplies abundance of incident. The language is, perhaps, scarcely so simple as might be desired. "Little Bertram's Dream" appears to us rather devoid of point.

The English Maiden. London: G. Bell. 1841. 12mo.

A very spruce rose-coloured volume, with the above title, having been sent us to review, we began very industriously to read it from the beginning. At page 5 we came to this sentence, "It is in a true and genuine marriage that the perfection of human nature consists, and true marriage is neither more nor less than this:—The intellect of the male conjoins itself with that of the female by its affections, thus losing itself in its like in her; and the affections of the female become conjoined with their like in the male, by the medium of her intellectual power, and thus they are no more twain but one flesh." We can only hope that it is not necessary for all "English Maidens" to enter into such metaphysical philosophy. And as for disturbing the peace of Darby and Joan with such severe speculations in their old age, it is positively cruel. We think however that such a scientific definition may perhaps not be without its influence upon Miss Martineau; for great as is her learning she may not have been aware

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that what she has despised as a vulgar passion could be thus philosophically accounted for: and if the Poor Law Commissioners were once convinced of this theory it would be quite impossible that they should any longer insist upon the separation between man and wife. They doubtless in their simplicity have only looked upon marriage as a Christian ordinance.

"The Christian Magazine," (No. 1. for September, London, Rivingtons; Manchester, Simms and Dinham,) is a decided improvement upon every thing that has yet been attempted in the class of cheap Religious Periodicals. The style is free from that forced condescension which is so repulsive in many publications intended for the labouring classes; and a higher tone of feeling is apparent throughout. At the same time we must observe that the writing is rather slovenly; and the poetry, both original and selected, of inferior quality. Those who have seen the last number of the "Cottagers' Monthly Visitor," will agree with us in thinking that some new Magazine was wanting in this department.

A Mr. Barton "B. A. of Cambridge," has been lecturing at Exeter Hall, with a view to forming an Association for "promoting practical Christianity in our institutions, laws, government, and in public and private society." Has this volunteer Lecturer no friend who can tell him that the Son of God came upon earth to establish, not *an*, but *the* Association which is to accomplish, so far as human self-will and frailty will permit, the very objects which he proposes? It is one of the worst practical evils resulting from the present lax notions upon the nature of the Church, that the idea of self-government and authoritative action is quite lost sight of: men have no idea of the Church being so much as competent to act.

Dodd's "Peerage, Baronetage and Knightage, for Great Britain and Ireland," (London, Whittaker,) includes, at half the usual price of such volumes, an account as well of the Bishops, the Judges, the Privy Council and the eldest sons of Peers, as of the orders more directly specified in the title of the book.

Mr. Parker of West Strand, London, has published a series of twelve "Bible Maps," intended to illustrate the various periods of Scripture History. Each map is accompanied with an explanatory notice. The maps appear fairly executed, and may be useful in classical or commercial schools. The price also is moderate. It is time that the Christian Knowledge Society took some steps to improve the wretched map of Palestine, which they published for the use of National Schools.

Under the title of "Gems of Sacred Poetry," two very pretty volumes have just been published, (Parker, London,) to which, had the editor possessed a little more taste and principle, we should gladly have awarded praise. The first volume contains a fair selection from the elder English Poets; but by a strange incongruity, the favourites of the editor among moderns, are Barbauld, Barton, James Montgomery, Watts, and writers of this stamp. That the same persons who appreciate the former can have any taste for the latter, it is impossible to suppose. To attempt then to catch a few Dissenting purchasers, by the admixture of these names, is we think an artifice unworthy of a respectable editor or publisher. It is really an insult to Wordsworth, Coleridge, &c.— to say nothing of the ancients, to place them in such company.

The proprietors of the Encyclopædia Britannica have published the articles on Poetry, Modern Romance, and Rhetoric, in one octavo volume. The treatises appear, upon a cursory review, to be carefully written; though we confess that we had rather see them proceeding from our own Universities than from Edinburgh and Glasgow.

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We would desire most anxiously to impress upon those who are engaged in the excellent work of supplying books for the young, the necessity of exceeding caution, that they do not in any way transgress the limits of a sound and sober theology. It is one of the most painful parts of a reviewer's office to find faults in books, which in the main he approves. At the same time it is a duty from which he may not shrink. Such have been our feelings, in reading a little volume called "Christian Lyrics, for young persons of the Church of England," (Burns.) The poetry for the most part is good, and the tone of feeling better. But we are constrained to condemn the practice of attempting to reach the imagination of young Church people, through the medium of ecclesiastical ceremonies which are foreign to our communion. We shall extract two stanzas which offend in this matter; (indeed the former *seems* to offend more seriously *in doctrine;*) in the hope that the authoress may be induced to alter them on the first opportunity.

"Behold! the bread of heaven!
Take eat; *it is thy God*—
Beneath the sacred symbol given
Of bread all pure *from earthly leaven,*
Yet ate with feet unshod."

To speak of the element of bread as "*our God,*" appears to us, we must confess, to be absolute transubstantiation. The second passage which we have underlined is explained in a note, by the Roman Catholic custom of using unleavened bread in the Holy Eucharist: as are the lines which follow, by reference to another well known custom in that Church:

The cross still moist upon his brow,
The milk and honey on his lip,
Filled with the strength of his new birth,
The young regenerate Christian stands."

We have glanced with some interest over the Archæologist, No. II., a periodical which has just been set on foot to give one impulse more to the Architectural movement which is taking place. The article on Mr. Pugin's book is intelligent and piquant, but the writer must excuse our taking for granted that he is a very young man, and telling him he has yet much to learn. First, he must get rid of the gothic bigotry which he has imbibed from Mr. Pugin. The opinion (in which we fully concur) that gothic is the best Church architecture, and one of the finest outgrowths of Christian genius, does not oblige us to see no merit in the beautiful Italian churches with which Wren has adorned London, or absurdly to deny their ecclesiastical character. Do Mr. Pugin and his reviewer consider St. Peter's, at Rome, a pagan building?

"Washington: an Essay," by M. Guizot, translated from the French, by Paul Parnell, Esq. (London, Painter,) is a work by an author too well known to render any observations necessary on the character of his writings. The translator has done his part well, and appears to have rendered the meaning of his author with spirit and fidelity. We cannot, however, sympathize with the object of the work itself: nor can we agree with the author in his estimate of the character of Washington.

Among reprints, we have to record, with thankfulness, 1. A new edition of Dean Comber's Works, which no theological library should be without, in five vols, by the Oxford University Press: 2. our old friend, "The Whole Duty of Man," published by Mr. Pickering. We should like to know the date of the last *private* Edition of this book:—3. the fourth volume of Bishop Andrews, in the "Anglo-Catholic Library."

We are pleased to see that the second edition of Archdeacon R. Wilberforce's "Five Empires," contains, besides two illustrative maps, an increase of matter without any addition being made to the price. We hope that this invaluable manual of ancient history will find its way forthwith into all schools—whether Classical or Commercial.

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The prolific pen of Mr. Cooper has produced another novel, called "The Deerslayer." The scene is laid among the Indians and semi-Indians of the frontier. Here, if anywhere, one can endure to meet him; though it is by no means a comfortable reflection to the reader, that the price of his amusement is the enriching of one who, above all his countrymen, has abused and libelled England.

"Lay Sermons on the Theory of Christianity, by a company of Brethren—No. I. The Fidianism of St. Paul, by Victorious Analysis." (Smith, Elder and Co. 1841.) We usually keep *Sermons* for a sort of peroration to our remarks; but those now before us not being Sermons in the ordinary sense of the word, we notice them now. The title-page testifies after what model the style is fashioned; and an opening address to the reader, informs him that the sermons in question are delivered to, and by, a small *coterie* of *undergraduates*, we presume. We are not sure, however, how far this is to be taken literally. The writer of No. I. is probably a very young man, and we trust will find better things to do than to take off Mr. Carlyle. That he imitates very cleverly, we admit; but all the fascinations of his original of necessity disappear in an imitator. The reverence, too, of writing on sacred subjects, and exercising gifts of mimicry at the same time, is more than questionable.

"A Few Words on the Athanasian Creed, &c. by a Bishop's Chaplain," (Parker, 1841,) are, we hope, by a Bishop's *examining* Chaplain.—The author applies much information and intelligence to the elucidation of one or two of our authoritative formularies.

No. VII. of "The Reformer" consists of a letter entitled "No Popery," by "an English Catholic," dated from Newcastle upon Tyne, on the last eve of St. Bartholomew. It is sensible and orthodox, and points out, with much cogency, one or two of the various ways in which the popular perversions of the Protestant spirit do but repeat, in another form, the corruptions of Popery. We cannot see however on what grounds the author feels called on to drag into his pages certain proceedings of one of our prelates, of which we strongly suspect he (the author) is no competent judge. If he would *read* St. Cyprian, whom he quotes page 4, he will see that the Bishop of Rome's primacy, in the early Church, had some connexion with his succession from St. Peter; however little it resembled the monstrous claims which subsequent Popes have founded on that succession. No. VIII. seems very excellent.

A course of Tracts has been commenced by the Rev. W. C. Cotton,—entitled "Short and Simple Letters to English Folks"—Rivingtons, 1841. We believe the author is on the wing for New Zealand, and that he will deserve our thanks for leaving this little legacy behind him.

We ought to have sooner noticed Dr. Dorr's (of Philadelphia,) Sermon preached in Christ Church in that town, on occasion of the death of the late President of the United States.

The Rev. W. Sergison, Rector of Slaugham, has published a Sermon, entitled "Confirmation the Sign of Christian Manhood." King, Brighton, 1841. The title gives promise of orthodoxy.

A selection has been made by Mr. Newman from the first four volumes of his Parochial Sermons; the more practical and less controversial ones being, for the most part, chosen. We need not enlarge on the utility of this book.

A volume of "Village Sermons" has also appeared from the pen of the Rev. F. Jones, Curate of Moreton Pinkney—(Burns, 1841) written in a plain useful style, and setting forth orthodox doctrine.

We recommend to notice two handsome Lithographic Views, shewing the exterior and interior of the new parish church at Leeds. Green, Leeds, 1841. That of the interior, which represents the choir and chancel, is particularly worthy of attention.—The long expected volume, containing the Sermons delivered on occasion of the Consecration, is we hear on the eve of publication.

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MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

SERVICE PERFORMED AT THE CONSECRATION OF CRAMP RINGS.

SIR,—In the pages of the CHRISTIAN REMEMBRANCER for October, 1837, (vol. xix. pp. 628-9,) I had the pleasure of inserting a copy of "The Ceremonies for the Healing of them that be diseased with the King's Evil, used in the time of King Henry VII." I shall now beg permission to add another document of similar character, and not less curiosity—"The Office of Consecrating Cramp Rings."

My attention was originally drawn to the *former* of these services, on finding it, (as I stated at the time,) inserted in a Prayer-book, of so recent a date as 1708. It was originally composed in Latin, and is so given (but with the rubrics, if I may so speak, in English,) in the last vol. of Wilkins's Concilia, Reg. Caroli I. ann. 1630, p. 476, under the following title: "A Proclamation for the better ordering of those who repair to the Court for the Cure of the Disease called the King's Evil."* It is a somewhat remarkable fact, that a copy of this service in Latin, was inserted by the late Edward Irving in The Morning Watch, (vol. v. p. 225,) at the time when the alleged revival of miracles among his followers was exciting so strange a sensation. The document is there represented by a correspondent, as "published by authority in the time of James the Second," and "bearing date 1686."

The *latter* service is also preserved in Latin, with English rubrics, in the same volume of Wilkins, Reg. Mariæ, ann. 1554, p. 103; headed as follows: "Officium Consecrationis Annulorum, qui Anglice *Cramp-Rings* dicuntur."† The formulary is taken (according to the acknowledgment of the editor), from the MSS. in the library of R. Smith, of London, printed in Burnet's History of the Reformation, (vol. ii. Appendix, No. 25, p. 414, ed. 1829, 8vo,) where the title appears—"Certain Prayers to be used by the Queen's Highness in the Consecration of the Cramp-Ring." Burnet alludes to the subject *twice*, at least, in the body of his work. *First*, in a correspondence between Gardiner and Ridley, (vol. ii. ann. 1547.) The Romanist remarks, "The late king used to bless cramp-rings, both of gold and silver, which were much esteemed every where; and when he was abroad, they were often desired from him. This gift he hoped

* Reference is also made to An Enquiry into the Antiquity and Efficacy of Touching for the King's Evil, with a Collection of Records. By William Becket. Lond. 1722, 8vo. There is also an odd sort of pamphlet, with an odd sort of title, Ostenta Carolina, or Political Discoveries, showing that the Rickets and the King's Evil shall vanish, through the Mercy of God and King Charles II. By John Bird. Lond. 1661, 4to.

† Wilkins remarks:—"D. Becket, in Tractatu Anglico, *of the King's Evil*, cæremoniam hanc annulos consecrandi ab Henrico VIII. et centenio ante eum annis, à decessoribus ipsius, regibus Angliæ, usitatam fruisse dicit."

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the young king would not neglect." Burnet had never seen the answer written by the reformer; but in allusion to the letter of Gardiner, he observes: "The thing most remarkable here is about these cramp-rings, which King Henry used to bless, of which I never met with any thing before I saw this letter; but since I understand the office of blessing these rings is extant, as it was prepared for Queen Mary's use, (as shall be told in her reign,) it must be left to conjecture whether he did it as a practice of former kings, or whether, upon his being made supreme head, he thought fit to take on him, as the pope did, to consecrate such things, and send them about; where, to be sure, fancy and flattery would raise many stories of the wonderful effects of what he had so blessed.—Pp. 24, 25. The *other* passage occurs in allusion to a letter addressed to Gardiner, by Anne Boleyn, in 1559, (vol. ii. ann. 1555.) The writer of the letter (preserved in the appendix to vol. ii. No. 24, p. 413,) says, "Mr. Stephens, I send you here cramp-rings, for you and Mr. Gregory, and Mr. Peter, praying you to distribute them as you think best." Upon which Burnet remarks, "There is a particular in this letter, which corrects a conjecture, which I set down in the beginning of the former book, concerning the cramp-rings that were blessed by King Henry, which I thought might have been done by him after he was declared head of the Church. That part was printed before I saw this letter; but this letter shows they were used to be blessed before the separation from Rome, for Anne Boleyn sent them as great presents thither. The use of them had been, it seems, discontinued in King Edward's time; but now under Queen Mary it was designed to be revived, and the office for it was written out in a fair MS., yet extant, of which I have put a copy in the collection. But the silence of the writers of that time makes me think it was seldom, if ever, practised."—Pp. 644, 645.

I have now only to add, that neither of these documents is given by the Principal of St. Alban's Hall, Oxford, in his late collection of the Documentary Annals of the Church of England, 2 vols. 8vo; but they may both be seen (where few would think of looking for any thing of the sort), in The Literary Museum, or Ancient and Modern Repository, edited by F. G. Waldron, Lond. 1792, 8vo. The former, I suspect, was the copy from which the edition in The Morning Watch was really printed, as it bears the same imprint and date. And the Advertisement says, "This ritual, and the annexed ceremonial, are printed from a small volume containing them both; the latter in MS., late in the possession of A. C. Ducarel, LL.D."

Yours very truly,

PASTOR ECCLES. ANGL.

THE CEREMONIES OF BLESSING CRAMP-RINGS, ON GOOD FRIDAY, USED BY THE CATHOLIC KINGS OF ENGLAND.

The Psalm, Deus misereator nostri, &c., with the Gloria Patri:—

MAY God take pity upon us, and bless us: may He send forth the light of his face upon us, and take pity on us.

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That we may know thy ways on earth: among all nations thy salvation.

May people acknowledge thee, O God: may all people acknowledge thee.

Let nations rejoice, and be glad, because Thou judgest people with equity: and dost guide nations on the earth.

May people acknowledge Thee, O God, may all people acknowledge Thee: the earth has sent forth her fruit.

May God bless us, that God who is ours: may that God bless us; and may all the bounds of the earth fear Him.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever: and for ever and ever. Amen.

Then the King reads this Prayer:—

Almighty, eternal God, who by the most copious gifts of thy grace, flowing from the unexhausted fountain of thy bounty, hast been graciously pleased, for the comfort of mankind, continually to grant us many and various means to relieve us in our miseries, and art willing to make those the instruments and channels of thy gifts, and to grace those persons with more excellent favours, whom thou hast raised to the royal dignity; to the end that as by Thee they reign, and govern others: so by Thee they may prove beneficial to them; and bestow thy favours on the people: graciously hear our prayers, and favourably receive those vows we pour forth with humility, that thou mayest grant to us, who beg with the same confidence, the favour, which our ancestors by their hopes in thy mercy have obtained: through Christ our Lord. *Amen.*

The Rings lying in one Basin or more, this Prayer is to be said over them:—

O God, the Maker of heavenly and earthly creatures, and the most gracious restorer of mankind, the dispenser of spiritual grace, and the origin of all blessings; send down from heaven thy Holy Spirit the Comforter upon these rings, artificially framed by the workman, and by thy great power purify them so, that all the malice of the foul and venomous serpent be driven out; and so the metal, which by Thee was created, may remain pure, and free from all dregs of the enemy, through Christ our Lord. *Amen.*

The Blessing of the Rings.

O God of Abraham, God of Isaac, God of Jacob, hear mercifully our prayers. Spare those who fear Thee. Be propitious to thy suppliants, and graciously be pleased to send down from heaven thy holy Angel: that he may sanctify + and bless + these rings: to the end they may prove a healthy remedy to such as implore thy name with humility, and accuse themselves of the sins which lie upon their conscience: who deplore their crimes in the sight of thy divine clemency, and beseech with earnestness and humility thy most serene pity. May they, in fine, by the invocation of thy holy name become profitable to all such as wear them, for the health of their soul and body, through Christ our Lord. *Amen.*

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A Blessing.

O God, who hast manifested the greatest wonders of thy power by the cure of diseases, and who wert pleased, that rings should be a pledge of fidelity in the patriarch Judah, a priestly ornament in Aaron, the mark of a faithful guardian in Darius, and in this kingdom a remedy for divers diseases, graciously be pleased to bless + and sanctify + these rings, to the end that all such who wear them may be free from all snares of the devil, may be defended by the power of celestial armour; and that no contraction of the nerves, or any danger of the falling-sickness, may infest them, but that in all sort of diseases by thy help they may find relief. In the name of the Father, + and of the Son, + and of the Holy Ghost, +. *Amen.*

Bless, O my soul, the Lord: and let all things which are within me praise his holy name.

Bless, O my soul, the Lord: and do not forget all his favours.

He forgives all thy iniquities: He heals all thy infirmities.

He redeems thy life from ruin: He crowns thee with mercy and commiseration.

He fills thy desires with what is good: thy youth like that of the eagle shall be renewed.

The Lord is He who does mercy: and does justice to those who suffer wrong.

The merciful, and pitying Lord: the long-sufferer, and most mighty merciful.

He will not continue his anger for ever: neither will He threaten for ever.

He has not dealt with us in proportion to our sins: nor has He rendered unto us according to our offences.

Because according to the distance of heaven from earth: so has He enforced his mercies upon those who fear Him.

As far distant as the east is from the west: so far has He divided our offences from us.

After the manner that a father takes pity of his sons; so has the Lord taken pity of those who fear Him: because He knows what we are made of, He remembers that we are but dust: man like hay, such are his days: like the flower in the field, so will he fade away.

Because his breath will pass away through him, and he will not be able to subsist: and it will find no longer its own place.

But the mercy of the Lord is from all eternity: and will be for ever upon those who fear Him.

And his justice comes upon the children of their children: to those who keep his will.

And are mindful of his commandments: to perform them.

The Lord in heaven has prepared himself a throne, and his kingdom shall reign over all.

Bless ye the Lord, all ye angels of His, ye who are powerful in strength, who execute his commands, at the hearing of his voice when He speaks.

Bless ye the Lord, all ye virtues of His: ye ministers who execute his will.

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Bless ye the Lord, all ye works of His, throughout all places of His dominion: my soul, praise thou the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, so now and ever: and for ever and ever. *Amen.*

We humbly implore, O merciful God, thy infinite clemency; that as we come to Thee with a confident soul, and sincere faith, and a pious assurance of mind: with the like devotion thy believers may follow on these tokens of thy grace. May all superstition be banished hence, far be all suspicion of any diabolical fraud, and to the glory of thy name let all things succeed: to the end thy believers may understand Thee to be the dispenser of all good; and may be sensible and publish, that whatsoever is profitable to soul or body, is derived from thee: through Christ our Lord. *Amen.*

These Prayers being said, the King's highness rubbeth the Rings between his hands, saying,

Sanctify, O Lord, these rings, and graciously bedew them with the dew of thy benediction, and consecrate them, by the rubbing of our hands, which thou hast been pleased, according to our ministry, to sanctify by an external effusion of holy oil upon them: to the end, that what the nature of the metal is not able to perform, may be wrought by the greatness of thy grace: through Christ our Lord. *Amen.*

Then must Holy Water be cast on the Rings, saying,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

O Lord, the only-begotten Son of God, Mediator of God and men, Jesus Christ, in whose name alone salvation is sought for; and to such as hope in thee, givest an easy access to thy Father: who when conversing among men, Thyself a man, didst promise, by an assured oracle flowing from thy sacred mouth, that thy Father should grant whatever was asked Him in thy name: lend a gracious ear of pity to these prayers of ours: to the end that, approaching with confidence to the throne of thy grace, the believers may find, by the benefits conferred upon them, that by thy mediation we have obtained what we have most humbly begged in thy name: who livest and reignest with God the Father in the unity of the Holy Ghost, one God for ever and ever. *Amen.*

We beseech Thee, O Lord, that the Spirit, which proceeds from Thee may prevent and follow on our desires: to the end that what we beg with confidence for the good of the faithful, we may efficaciously obtain by thy gracions gift: through Christ our Lord. *Amen.*

O most clement God; Father, Son, and Holy Ghost; we supplicate and beseech Thee, that what is here performed by pious ceremonies to the sanctifying of thy name, may be prevalent to the defence of our soul and body on earth; and profitable to a more ample felicity in heaven. Who livest and reignest God, world without end. *Amen.*

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ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Rochester, *at Bromley, Nov.* 14.

DEACONS.

Of Oxford.—T. Wodehouse, B.A. Balliol.
Of Cambridge.—C. S. Caffin, B. A. Caius; S. Doria, B.A. St. John's; J. Mason, B.A. Emm.

PRIESTS.

Of Oxford.—C. W. Holbech, B.A. Balliol; H.J. Marshall, B.A. Pemb.; W. Pearson, B.A. Exet.; C.A. Row, B.A. Pemb.; W.L. Wigan, B.A. Ch.Ch.
Of Cambridge.—F. A. Baines, B.A. Christ's; J. Hutchinson, B.A. St. John's.

ORDINATIONS APPOINTED.

Bp. of Winchester, *Dec.* 12.
Archbp. of York, *Dec.* 19.
Bp. of Durham, *Dec.* 19.
Bp. of Worcester, *Dec.* 19.
Bp. of Oxford, *Dec.* 19.
Bp. of Lichfield, *Dec.* 19.
Bp. of Lincoln, *Dec.* 19.
Bp. of Bath and Wells, *Dec.* 19.
Bp. of Chichester, *Dec.* 19.
Bp. of Gloucester and Bristol, *Dec.* 19.
Bp. of Hereford, *Dec.* 19.
Bp. of Ripon, *Jan.* 9.
Bp. of Norwich, *Jan.* 16.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Baines, E.	Bluntisham, *cum* Earith, R.	Hants	Ely	Bishop of Ely	*1610	674
Baker, F. B. P.	Lit. Cressingham, R.	Norfolk	Norwich	Rev. T. Baker	284	276
Barker, C. R.	Bladington, V.	Gloucester	G. and B.	Christ Church, Oxf.		
Barrow, F.	Cranbrook, V.	Kent	Canterbury	Archbp. of Canterbury	*163	3844
Basnett, T. S.	Waltham, R.	Lincoln	Lincoln	Chap. of Southwell	*331	545
Berkeley, J. R.	Cotheridge, P.C.	Worcester	Worcester	Rev. — Berkeley		276
Blackburne, —	Cannock, P.C.	Stafford	Lichfield	D. & C. of Lichfield	144	3116
Bland, E.	Kippax, V.	York	York	Lord Chancellor	*329	1901
Bomford, T.	Woodbridge, P.C.	Suffolk	Norfolk	— Beetham, Esq.	439	4769
Boys, J.	Biddenden, R.	Kent	Canterbury	Archbp. of Canterbury	*436	1658
Brooks, R.	Norton Canon, V.	Hereford	Hereford	D. & C. of Hereford	120	338
Browne, T. C.	Darnall, P.C. Sheffield	York	York	Trustees		
Burnett, J. C.	Berrow, V.	Somerset	B. & W.	Archdn. of Wells	*186	496
Cage, R.	Killmacallen, V.			Bp. of Kilmore		
Cameron, A.	Honington, V.	Warwick	Worcester	Rev. H. Townsend	*81	341
Carwithen, G. W. T.	Frithelstock, P.C.	Devon	Exeter	H. W. Johns, Esq.	116	660
Copleston, J. G.	Offwell, R.	Devon	Exeter	Own Patronage	*347	380
Cornish, S. W.	Ottery St. Mary, V.	Devon	Exeter	Crown	*112	3849
Davies, D.	Meline, R.	Pembroke	St. David's	Rev. D. Prothero	160	492
Davies, J.	St. Nicholas, v. Lect.	Leicester		The Queen	85	1494
Dennys, N.	Trinity Church, Portsmouth	Hants	Winchester			
Ensor, E. S.	Rollesby, R.	Norfolk	Norwich	C. K. Thompson, Esq.	*642	717
Fessy, G. F.	Redditch, P.C.	Worcester	Worcester	Lord Aston	130	
Heming, S. B.	Caldecote, R.	Warwick	Worcester	D. Heming, Esq.	149	106
Heslop, A.	Musgrave, V.	Westmor.	Carlisle	Bp. of Carlisle	*149	179
Holdsworth, T. C.	Morton *w.* Hacconby	Lincoln	Lincoln	Bp. of Lincoln	*280	1223
Howlett, R.	Lougham & Wendling, P.C.	Norfolk	Norwich	Visct. Coke, &c.	82	680
Hugo, J. P.	Exminster, V.	Devon	Exeter		*252	1113
Johnson, P.	Overstrand, R.	Norfolk	Norwich	Lord Suffield	75	178
Jones, E. I.	Bawdrey, V.	Suffolk	Norwich	The Queen	170	454
Kennedy, T.	Banagher			Bp. of Meath		
Knox, R.	St. Munchin's, R.	Limerick				
Lewis, T. T.	Bridstow, V.	Hereford	Hereford	Bp. of Hereford	*276	596
Ley, W. H.	Sellack *w.* K. Caple	Hereford	Hereford	D. & C. of Hereford	420	338
Lloyd, J.	Cerrig-y-druidion	Denbigh	St. Asaph	Bp. of St. Asaph	*460	1006
Long, H. C.	Dunston, P.C.	Norfolk	Norwich	R. K. Long, Esq.	30	102
Marriner, T.	Clapham, V.	York	Ripon	Bp. of Chester	*135	1909
Matthew, C.	Layer Marney, R.	Essex	London		*341	275
Maynard, R.	Wormleighton, V.	Warwick	Worcester	Earl Spencer	*80	161

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PREFERMENTS,—*continued.*

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Mills, M.....	Knipton, R.	Leicester	Peterboro'	Duke of Rutland.....	*261	322
Paton, A.....	Trin. Church, Louth	Lincoln	Lincoln	Trustees.....		
Price, P.	Llanyckil, R.	Merioneth	St. Asaph	Bp. of St. Asaph.....	*252	2359
Satchwell, S.....	Covenham St. Mary, R.	Lincoln	Lincoln	The Queen.....	197	163
Savile, Hon. P. Y.	Methley, R.	York	York	The Queen	908	1593
Shaw, J.....	Stoke Pogis, V.	Bucks	Lincoln	Lord Godolphin	*319	1252
Shuckburgh, C....	Langford, R.	Essex	London	Miss Wescomb.....	*290	273
Stocker, C. W. ...	Draycott-le-Moors, R.	Stafford	Lichfield	Lady Stourton	*452	539
Thorold, W.	Warkleigh, R. Satterleigh, R.	Devon	Exeter	J. Gould, Esq.	*200 111	291 61
Turner, P.....	Cherrington, R.	Warwick	Worcester	D. Turner, Esq.	*259	328
Vignoles, C. A....	Bodiam, V.	Sussex	Chichester	Mrs. Thomas.....	*280	439
Wells, E. B.	Woodchurch, R.	Kent	Canterbury	Archbp. of Canterbury	*609	1187
Wheat, J. C.....	Timberland, V.	Lincoln	Lincoln	Sir T. Whichcote	216	1278
White, J.	Bruton, P.C.	Somerset	B. & W.	Sir H. R. Hoare	168	2223
Wightman, C. E. L.....	St. Chad's, Shrewsb.	Salop		Lord Chancellor.....	350	7750
Wilkinson, W. G.	Ellerton, P.C.	York	York	Sir C. B. Codrington, Bt.	110	301
Woods, R.....	Mocollop, V.		Waterford			
Woolley, H.	Handsworth, R.	Stafford	Lichfield	Rev. J. Peel.....		4944

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Anderson, P..... Chap. to E. I. C., Bombay.
Baker, R. B..... Rur. Dn. of Stone, Stafford.
Barry, C. U. ..... Chap. to Mayor of Camb.
Dobson, R. S..... Chap. to Braintree Union.
Evans, W. G..... Prebend. of Hereford.
Field, J..... Dom. Chap. to Ld. Forester.
Lamb, G. F. ..... Chap. to E. I. C. Bengal Establishment.
M'Caul, Dr. A. ... Prof. of Heb. and Rabbinical Lit., King's Coll.
Majendie, G. I.... Prebend. of Sarum.
Mason, H. B..... Head Mas. of Gram. School, Brewood, Staffordshire.
Moody, J. ..... Chap. to ship "Thalia."
Moyle, G..... Chap. to Queen's Hospital, Birmingham.
O'Brien, Dr. ..... Dean of Cork.
Phillips, T. ..... Morn. Lec. St. Peter's, Cornh.
Stone, W. ..... Head Mas. of Gram. School, Newcastle-under-Lyne.
Studdert, J..... Dom. Chap. Bp. of Killaloe.
Venables, J. ..... Prebend. of Sarum.

CLERGYMEN DECEASED.

Best, N., at Brighton, 40.
Bowstead, J., Rec. of Musgrave, Westmoreld.
Bates, G. F. Vic. of West Malling, Kent, and of St. Mims, Middlesex, 67.
Cleeve, J. K., Rec. of St. George's, Exeter, 76.
Ellis, J., Rec. of Cerrig-y-Druidion.
Geary, H., Inc. Ch. Church, Herne Bay, 33.
Hollams, J., at Maidstone, 52.
Lee, F., Cur. of Thame, 43.
Liddiard, W., Rec. of Knockmark.
Manley, E., at Uffcumbe, 70.
Monro, V., at Malta, 42.
Nicoll, T. V. R., Rec. of Cherrington.
Neale, —, Rec. St. Mary-le-port, Bristol, 88.
Nott, G. F., Rec. of Harrietsham, and of Woodchurch, Kent, & Canon of Winchester, 73.
Sainsbury, H., Rec. of Beckington, Somerset.
Scholefield, R. B. sen., Vic. Ganton, Yorksh.
Seys, W., Vic. of Trellech, Monmouth, 67.
Singleton, W., Vic. of Hanslope, Bucks, 75.
Smith, G., Vic. Ottery St. Mary, Devon, 78.
Swain, —, Chap. to Earl of Harrington.
Thomson, D., Rec. of Durnosness.
Wheeler, W., Rec. of Saltfleet, 66.
Watkins, H., Inc. of S. Malling, Sussex, 34.
Williams, J., Rec. of Aberedw-Radnorth, and Vic. of Trallong, Brecknock.

UNIVERSITIES.

OXFORD.

Oct. 29.

The Right Rev. Michael Russell, Bp. of Glasgow, admitted to the degree of Doctor in Civil Law by decree of Convocation.

The Right Rev. Geo. Augustus Selwyn, Bishop of New Zealand, and D.D. St. John's Coll. in the University of Cambridge, and the Rev. Fred. Walter Baker, M.A. of Caius and Gonville Coll. Cambridge, admitted *ad eundem.*

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The following degrees were conferred:—

B.D.

Balston, Rev. C. Fell. of Corpus Christi.
Overton, Rev. J. G. Fell. of Corpus Christi.

M.A.

Barnes, Rev. R. W. Queen's Coll.
Crossfield, Rev. T. Queen's Coll.
Heard, J. B. N. St. Mary Hall.
Shadforth, Rev. T. Fell. of University Coll.
Woodall, Rev. E. H. Exeter Coll. Grand Compounder.

B.A.

Barrow, F. Wadham Coll.
Bentley, P. G. Brasennose Coll.
Moore, E. Brasennose Coll.
Packe, A. Wadham Coll.
Pretyman, F. Demy of Magdalen Coll.

Oct. 28.

Mr. E. T. W. Polehampton, elected a Scholar of Pembroke Coll. (F.K.) on the Foundation of R. Wightwick, B.D.

Mr. G. Humphreys admitted a Scholar on Mr. Tesdale's Foundation, having been elected at Abingdon School in August.

Mr. H. B. Pruen, elected an Exhibitioner on Mr. Townsend's Foundation.

Mr. A. C. Marratt, elected Bible Clerk and Scholar, on the Foundations of Mrs. Julian Stafford and the Rev. William Oades.

Nov. 1.

Mr. P. Parnell, Scholar of St. John's Coll. elected and admitted to a Law Fellowship in that Society.

Nov. 3.

A. H. Hanson, B.A. Balliol Coll., H. Wynne, B.A. of Christ Church, G. E. Murray, B.A. of Christ Church, Hon. H. P. Cholmondeley, B.A. Student of Christ Church, elected Fellows of All Souls.

Nov. 9.

Degrees conferred.

M.A.

Booth, Rev. G. A. Exeter Coll.
Gregson, Rev. J. Brasennose Coll.
Hoskyns, Rev. J. L. Demy of Magdalen Coll.
Hughes, J. B. Demy of Magdalen Coll.
Lake, W. C. Fellow of Balliol Coll.
Lawford, H. S. Christ Church.
Macdougall, Rev. J. Brasennose Coll.
Row, Rev. C. A. Pembroke Coll.

B.A.

Battersby, J. H. Balliol Coll.
Beck, C. C. Balliol Coll.
Birch, J. A. New Inn Hall.
Bowden, R. Wadham Coll.
Bowles, F. S. Exeter Coll.
Bradley, J. C. Queen's Coll.
Burney, H. B. Oriel Coll.
Burgess, B. Exeter Coll.
Chapman, E. J. Wadham Coll.
Davies, G. S. Jesus Coll.
De Gruchy, G. Exeter Coll.
Estcourt, M. H. Exeter Coll.
Fox, W. Balliol Coll.
Frith, M. K. S. Exeter Coll.
Godsal, P. W. Oriel Coll.
Haliburton, W. Brasennose Coll.
Hawkins, H. S. Jesus Coll.
Hippisley, R. W. Exeter Coll.
Jenkins, W. J. Fellow of Balliol Coll.
Kemble, C. Wadham Coll. Grand Comp.
Lloyd, R. Y. Pembroke Coll.
Lucas, W. N. Trinity Coll.
Macfarlane, E. M. Lincoln Coll.
Maitland, J. F. St. Mary Hall.
Morse, Leonard, Lincoln Coll.
Round, E. Balliol Coll.
St. Clair, Hon. J. Christ Church.
Stephenson, J. H. Queen's Coll. Grand Compounder.
Stowers, H. M. St. Edmund Hall.
Townsend, T. J. M. Lincoln Coll.
Twopenny, T. N. Oriel Coll.
Walker, J. C. Trinity Coll.
Warneford, J. H. Worcester Coll.
Watts, J. G. Balliol Coll.
Wilson, W. D. Wadham Coll.
Winckworth, J. B. St. Edmund Hall.
Wood, Edmund, Magdalen Hall.
Woollcomb, G. Christ Church.

THE DRAWINGS OF M. ANGELO AND RAFFAELLE.

A meeting was holden in the Radcliffe Library, to consider the propriety and best means of purchasing the drawings of M. Angelo and Raffaelle, formerly in Sir Thomas Lawrence's collection. The chair was taken by the Vice-Chancellor, and about sixty members of the University were present. The great value of the collection in question having been fully explained by the Principal of New Inn Hall, Mr. Vaughan Thomas, and Mr. Liddell, of Christ Church, it was unanimously resolved, that a subscription should be forthwith entered into, with a view of placing these inimitable specimens of art in the new galleries, now in the course of erection in the University; and it was understood that an appeal would be made to all present and past

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members of the University, as well as to the admirers of art in general, in order to carry this project into execution. Upwards of 500*l.* was subscribed in the room.

Nov. 18.

In a convocation holden this day, it was unanimously agreed to grant out of the University chest the sum of 150*l.* to be expended in books printed at the University press, for the library of Codrington College, Barbados; and a like sum of 150*l.* to be expended in theological books printed at the University press, towards the formation of a library in the colony of New Zealand. The selection of the books to be left to the Bishops of Barbados and New Zealand.

In a Congregation holden at the same time, the following Degrees were conferred:—

B. D.

Mortimer, Rev. G. F. W. Queen's Coll.
Reay, Rev. S. St. Alban's Hall, Sub-Librarian of the Bodleian.

M. A.

Clarke, Rev. J. A. Trinity Coll.
Rawlinson, Rev. H. St. John's Coll.
Ross, Rev C. S. Magd. Hall.
Smart, Rev. E. Jesus Coll.

B. A.

Hemsted, J. Magd. Hall.
Hoare, C. H. Exeter Coll.
Lee, H. E. New Inn.
Leslie, T. Balliol Coll.
Lewis, E. Jesus Coll.
Lovesy, C. W. Queen's Coll.
Masters, G. Worc. Coll.
Morgan, H. S. Christ Church.
Richards, A. B. Exeter Coll.
Stanhope, H. S. Balliol Coll.
Twiss, E. R. Univ. Coll.
Wiggin, W. Exeter Coll.
Williams, R. Oriel Coll.

Nov. 19.

Degrees conferred.

D. D.

Mortimer, G. F. W. Queen's Coll.

B. A.

Yearwood, S. St. Alban Hall.

CAMBRIDGE.

Oct. 27.

The degree of Doctor of Divinity was conferred, by royal mandate, on the Rev. George Augustus Selwyn, of St. John's, in this university, Bishop of New Zealand.

D. T. Ansted, Esq. M.A. of Jesus, and the Rev. J. Cooper, M.A. of Trinity, have been appointed pro-Proctors for the ensuing year.

Oct. 28.

In the vestry of Gt. St. Mary's church, the Rev. J. Hymers, D.D. of St. John's, was elected Lady Margaret's preacher, vacant by the cession of the Rev. R. N. Adams, D.D. of Sidney Sussex.

The Seatonian prize—subject, "The Call of Abraham"—has been adjudged to the Rev. T. E. Hankinson, M.A. of C. C. C. Mr. H. has now obtained this prize eight times.

The following is the order of the classes in the Civil Law for the academical year, 1840-41:—

First Class.—Howes, Trinity Hall; Stonestreet, St. John's.

Second Class.—Jenner, Trinity Hall; Caldwell, Trinity Hall.

Third Class.—Roche, St. John's.

Nov. 3.

At Lambeth Palace, W. W. Fisher, M.D. Fellow of Downing College, was elected to the office of Downing Professor of Physic; and on the ensuing Saturday was admitted at Downing Lodge to the said office by the Master.

Nov. 4.

The Rev. G. Archdall, D.D. Master of Emm. Coll. appointed Vice-Chancellor for the ensuing year.

Nov. 2.

Graces to the following effect passed the Senate:—

Mr. Thurtell, of Caius College, and Mr. Potter, of Queen's College, Mathematical Examiners of the Questionists who are Candidates for Honours, in January next.

Mr. Tozer, of Caius College, and Mr. Ansted, of Jesus College, Mathematical Examiners of the Questionists who are not Candidates for Honours.

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Mr. Drake, of Jesus College, and Mr. Conybeare, of Trinity College, Classical Examiners of the Questionists.

Mr. Fendall, of Jesus College, and Mr. Atkinson, of Trinity College, Examiners of the Questionists in the Acts of the Apostles, and Paley's Moral Philosophy.

Mr. Warter, of Magdalene College, Examiner of the Classical Tripos, in the next Lent term.

Mr. Hildyard, of Christ's College, Examiner of the Classical Tripos, in the next Lent term, in place of Mr. Thompson.

Mr. Drake, of Jesus College, Mr. Hemery, of Trinity College, Mr. Maturin, of King's College, and Mr. Dalton, of Queen's College, Examiners at the Previous Examinations in the next Lent and Michaelmas terms.

Whereas, by a Grace of the 2d of June, 1838, the Examination of the Questionists who are Candidates for Mathematical Honours, begins on the Monday preceding the 1st Monday in the Lent term:—

That in the approaching January, the said Examination do begin on the Wednesday week preceding the first Monday in the Lent term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

To add Professor Whewell, Professor Blunt, and Professor Corrie, to the Press Syndicate.

Degrees conferred:—

M.A.

Buxton, J. H. Queen's Coll.
Garratt, T. Trinity Coll.
Goodwin, C. W. Cath. Hall
Lane, A. W. Caius Coll.
May, E. T. Jesus Coll.

B.A.

Wright, H. P. St. Peter's Coll.

Mr. Champnes, M.A. of St. Alban's Hall, Oxford, admitted *ad eundem*.

Harvey Goodwin elected a Fellow on the Persee foundation, Gonville and Caius Coll.

W. H. Bodley, E. J. Welldon, W. C. Deighton, T. Staley, M. H. Whish, G. W. Proctor, and D. Somerville, elected Foundation Scholars of Queen's Coll.

Nov. 8.

The following gentlemen of St. John's College, were elected Scholars of that society:—

Fourth year—Tandy, Light, Penny, W. G. Wilson, Wolfe, O. E. Vidal, J. H. Vidal, Davies, Sharples, Johnstone, Bird, Cook, Rowton.

Third year—P. Molesworth.

Second year—J. Walker, sen., T. Field, Hemming, Waddingham, Beresford, Gray, Whittaker.

First year—Yonge, Boucher, W. H. Taylor.

Nov. 16.

The Master of Trinity, Prof. Whewell, was admitted to his office. At half-past eleven o'clock he presented himself at the principal gate of the college, which, as well as the other entrances, had been previously closed; and on the arrival of the Vice-Master and Fellows, of whom a very numerous body had assembled in the Combination-room, the great gates were thrown open, and the Master elect having exhibited his patent to the Vice-Master, the whole party turned back, and proceeded to the chapel; where, the usual forms of admission having been gone through, and the new Master installed in his seat, the other members of the college, and visitors, were admitted into the chapel, and Te Deum was chanted by the choir. A large party, including many of the late members of the foundation, (amongst whom were the Bishop and the Dean of Ely, and Dr. Christopher Wordsworth, Master of Harrow, son of the late Master,) dined in the Hall, to welcome their new superior.

Nov. 17.

Degrees conferred.

B.D.

Shortland, V. Cath. Hall.

M.A.

Johnson, S. Downing Coll.
Marshall, T. E. Emman. Coll.
Percy, H. St. John's Coll.

B.C.L.

Sherard, S. H. Christ's Coll.

B.A.

Bridges, N. Trinity Coll.
Brine, E. Queen's Coll.
Burridge, R. St. John's Coll.
Gover, W. Corpus Christi Coll.
Halkett, H. Trinity Coll.
Knight, E. L. Trinity Coll.
Pocock, F. P. St. Peter's Coll.
Sawyers, W. Trinity Coll.
Smith, R. S. Caius Coll.
Tancred, D. Christ's Coll.

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At the same congregation the following graces passed the senate:—

To allow Mr. Baker, the lessee of the farm at Barton, 26*l.* 14*s.* 2*d.*, being the sum expended by him in building a new cottage on the University property at Barton, over and above the estimated cost thereof, as stated in the report of the Barton Syndicate, May 23, 1840; he engaging to pay, for the remainder of the term of his lease, a rent of 3*l.* 10*s.* per annum for the said cottage, instead of the rent of 2*l.* as before paid.

To allow a grant of 5*l.* from the University chest, in aid of the day school in the aforesaid parish of Barton.

To appoint the Vice-Chancellor, the Master of Christ's College, the Master of Caius College, the Master of Trinity College, the Plumian, the Lucasian, and Lowndean Professors, Dr. Hymers, of St. John's College, Mr. Gaskin, of Jesus College, Mr. Williamson, of Clare Hall, Mr. Gregory, of Trinity College, and Mr. Buston, of Emmanuel College, a Syndicate to visit the Observatory, till Nov., 1842.

To authorize the payment of 176*l.* 10*s.* 2*d.* to the Plumian Professor, in conformity with the regulations adopted February 27, 1829, the net receipts of the Plumian Professorship in the last year having been 323*l.* 9*s.* 10*d.*

To appoint Mr. Bateson, of St. John's College, an Examiner of the Classical Tripos.

Mr. Bunbury, of Trinity College, an Examiner of the Classical Tripos.

Mr. Fawcett, of Magdalene College, to resume his Regency.

Nov. 18.

J. Sykes, B.A. and J. Power, B.A. of Pembroke College, elected Foundation Fellows of that society.

DURHAM.

At a convocation, Oct. 26, the Rev. C. T. Whiteley, M.A. made the requisite declaration, and was admitted to the office of proctor. The Rev. C. Massie, M.A. was nominated a pro-proctor, and made the like declaration.

Professor of divinity was nominated sub-warden.

Rev. H. Jenkins, D.D. of Oriel Coll. Oxford, was advanced to the same degree in this university.

Rev. J. Edwards, M.A. of Jesus Coll. Cambridge, was admitted *ad eundem.*

Rev. W. K. Borton, M.A. Cath. Hall, Cambridge, was admitted *ad eundem* by vote of the house.

G. C. Fenwick admitted B.A.

The following nominations were approved by the house:—W. L. Wharton, M.A. to be a curator of the observatory; Rev. C. Massie, M.A. to be a curator of the library; the lecturer in chemistry, the Rev. W. Richardson, M.A.; G. T. Fox, Esq. and J. Hutchinson, Esq. to be curators of the museum.

Graces were passed to enable the Rev. W. Skene, the Rev. H. Evans, John S. Brown, S. Smith, and H. Robson, respectively to count certain terms and examinations towards a degree in arts, in accordance with the regulations for students in theology and engineer students.

On the same day the Rev. H. Stoker, M.A., T. C. Tompson, B.A., and H. W. Hodgson, B.A., were elected Fellows.

In future, at least two Fellowships will be filled up every year, until the whole number of twenty-four Fellows is completed.

The following students were admitted to scholarships:—

On the Van Mildert Foundation—J. S. Robson.

On the Chapter Foundation—H. Borton, and J. Gilby, recommended by the Examiners; J. Hill, R. Loxham, and C. R. Pilling, by nomination.

On the Barrington Foundation—W. Taylor.

First and Second Public Examinations in Arts.

EXAMINERS.

The Professor of Divinity.
The Junior Proctor.
Cundill, Rev. J. M.A.

CLASS PAPER.

Class 2. Dwarris, H. P.
Forster, C.
Gilby, J.

Class 3. Borton, H.
Hill, T.
Hill, J.
Loxham, R.
Muston, H.

Class 4. Haslam, W.
Shields, R. J.
Wilkinson, G. P.

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Class 5. Bacon, E. H. G. A.
Gibson, W.
Husband, J. R. N.

Class 6. Atkinson, N.
Attree, F. T.
Lipscomb, H. C.
Mason, J. W.
Robertson, J.

PRIZES :—*Classical.*

Second Year. Forster.
First Year. Dwarris.

Mathematical.

Second Year. None adjudged.
First Year. Gilby.

Examinations in Civil Engineering.

EXAMINERS.

The Senior Proctor.
The Lecturer in Chemistry.
Harrison, Mr. T. C. Civil Engineer.

Class 1. Leahy, T.

Class 2. Bailey, J. C. L.
Gisborne, L.
Pilling, C. R.

Class 4. Jacson, R.
Pedder, J.

Class 5. Barnes, R. W.

PRIZES.

Second Year. Leahy.
First Year. Pedder.

First and Second Year Examination of Students in Arts.

EXAMINERS.

Jenkins, H.
Thomas, J.
Cundill, C.

Class 2. Dwarris, H. C.
Forster, C.
Gilby, J.

Class 3. Borton, H.
Hill, J.
Hill, T.
Loxham, R.
Muston, H.

Class 4. Haslam, W.
Shields, R. J.
Wilkinson, G. P.

Class 5. Bacon, E. H. G. K.
Gibson, W.
Husband, J. R. N.

Class 6. Atkinson, N.
Attree, F. T.
Lopscombe, H. C.
Mason, J. W.
Robertson, J.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 15th November, 1841. The Lord Bishop of London, in the chair. Among the members present, were the Venerable the Archdeacon Pott; the Reverends Dr. D'Oyley, H. H. Norris, J. Lonsdale, and Benj. Harrison; N. Connop, Jun., J. S. Salt, S. F. Wood, and Benj. Harrison, Esqrs.

Grants were voted towards building a chapel at Harracott, in the parish of Tawstock, Devon; building a church at Bishport, in the parish of Bedminster, Somerset; building a chapel of ease at Red Hill, in the parish of Wrington, Somerset; building a chapel at St. John, in the parish of St. Helen's, Isle of Wight; building a church at Turnham Green, in the parish of Chiswick, Middlesex; rebuilding the church at Old Swinford, Worcestershire; rebuilding the church at Heavitree, Devon; rebuilding the church of St. Andrew the Great, Cambridge; rebuilding the church at Trusthorpe, Lincolnshire; erecting a new north transept to the church at Tremeirchion, Flintshire; repewing the church at Llangadwaladr, Denbigh; building a north transept to and repewing the church at Ansty, Wilts; building a gallery in and repewing the church at Willingale Doe, Essex; erecting a gallery in the church at Chellarton, Derby; enlarging the church at West Felton, Salop; repewing the church at Tillenhall, Stafford; enlarging by rebuilding the church at Abergwili, Carmarthenshire; repewing the body of St. James's church in the city of Norwich; enlarging the church at Petersham, Surrey.

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MISCELLANEOUS INTELLIGENCE.

DURHAM.—Mr. Marshall, who lately retired from the ministry of the Tolbooth church, Edinburgh, will present himself at the approaching ordination of the Bishop of Durham, as a candidate for the holy order of Deacon. Mr. Marshall has received his title from the Rev. Dr. Gilly, as one of the Curates of Norham.—*Cambridge Chronicle.*

ELY.—*Cambridge Camden Society, 21st meeting.*—Seventy-five members were elected. The Bishop of Ross and Argyll, the Bishop of New Jersey, U.S., the Lord Bishop of New Zealand, and the Lord Bishop of Down and Connor, were admitted as patrons, by acclamation.

A report was read, containing an account of the restorations effected or set on foot by the society during the summer vacation. Among the churches from which it has received application may be mentioned—Hexham Abbey, Bradwinch, Devon; Kingston-next-Lewes, and Rodwell, Sussex; Shrewsbury St. Mary; Daglingworth, Gloucestershire; Rand, Essex; Barrington and Foxton, Cambridgeshire; Iffley, Oxford; Wingate, Sussex; Brixworth, Northamptonshire, and several others.

It then mentioned the favourable state of the restoration of St. Sepulchre's, in this town, 300*l.* having been raised by the inhabitants, and about 350*l.* contributed: 300*l.* more, however, are, at the lowest computations, necessary to carry the designs of the committee into full effect.

It then proceeded to advert to the application made by the Lord Bishop of New Zealand, for designs for a cathedral and parish church: the latter were now being prepared, in order that the designs and models might be ready in December, when the Bishop sails: the former would, of course, be a work of time, but would be undertaken by the society.

A similar application had been received from the Rev. Mr. Humphreys, missionary in Tanjah, for a cross church, adapted to the separate accommodations of the faithful, the catechumens, the penitents, and the heathen.

Notice was given that a periodical report of its proceedings was about to be published by the society, under the title of the *Ecclesiologist.*

A paper was then read by P. Freeman, Esq. B.A. Fellow and Tutor of St. Peter's, on the wooden roofs of Suffolk. He commenced by showing the necessarily imperfect construction of all panelled and coned roofs, thence evolved the true principles of christian roofs as displayed in those of Suffolk, and concluded by pointing out the analogy between their foliations and those of a common window light.

LICHFIELD.—*Wolverhampton.* A meeting of the Lichfield Diocesan Church Building Society was recently held at Wolverhampton, when upwards of 1500*l.* was subscribed in the room. It was stated, in the course of the proceedings, that the Rev. Thos. Gisborne had subscribed 1000*l*, his son-in-law, Mr. Evans, 1000*l*,, his son 500*l*, and another member of the family 250*l*, making in all, from one family, no less than 2750*l.* In addition to these noble-minded donations, the Earl of Liverpool, Earl of Bradford, Lord Berwick, and Sir Rowland Hill, Bart., M.P., have respectively given the handsome donation of 200*l.*; and Lord Hill, the Hon. Robert H. Clive, and the Hon. Thomas Kenyon, are donors of 100*l.* each in aid of the funds of this excellent society.

Lichfield Society for the Encouragement of Ecclesiastical Architecture. — At a meeting held at Lichfield, September 23d,—present, the Lord Bishop of Lichfield, president, in the chair; the Hon. and Very Rev. the Dean of Lichfield, the Venerables the Archdeacons of Stafford, Salop, and Derby; the Rev. Canons Madan and Ryder; the Rev. Prebendary Calthorpe; the Reverends Henry Moore, William Hopkins, F. E. Paget, Edward Wrottesley; John Haworth and Richard Greene, Esqrs.

The proceedings of the meetings of the Provisional Committee were confirmed, and the following resolutions entered into.

Moved by the Ven. the Archdeacon of Salop; seconded by the Hon. and Very Reverend the Dean of Lichfield,—and resolved unanimously,—That the following Rules for the government of this society be adopted:—

Rules. That this society be instituted under the title of "The Lichfield Society for the encouragement of Ecclesiastical Architecture."

That the objects of this society shall be generally to promote the study of ecclesiastical architecture, and to collect and diffuse information upon this important subject; and specially to en-

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courage the restoration of decayed and mutilated ecclesiastical buildings, and sepulchral monuments of the middle ages; with which view the operations of the society shall be directed to the formation of a collection of books, prints, drawings, models, carvings, and casts of architectural details, as far as the funds of the society will admit.

The society shall have a president, and vice-presidents. The Bishop of Lichfield for the time being shall be invited to become president, and the Dean and Canons of Lichfield, together with the Archdeacon of Stafford, shall be invited to become vice-presidents; and the Archdeacons of Salop and Derby (being members of the society), shall be also invited to become vice-presidents.

The affairs of the society shall be conducted by a committee, to consist of the president, vice-presidents, secretaries, treasurer, and eight other members; of which committee the president, vice-presidents, secretaries, and treasurer shall be members *ex-officio*.

Four members of the committee shall constitute a quorum; and in case of the absence of the president and vice-presidents, shall choose a chairman to conduct the business of the meeting.

The committee shall appoint the times and place of ordinary meetings of the society, and shall have the power to make bye-laws.

An annual meeting of the members of the society shall be held at a time and place to be fixed by the president, at which meeting the committee, the secretaries, and treasurer for the year ensuing, shall be appointed, the report of the committee of the past year read, and the accounts of the treasurer audited.

An annual subscription of one guinea (to be payable on the 1st of January in each year,) shall constitute an annual member, and a donation of ten guineas shall constitute a life member. A gentleman wishing to connect himself with the society shall become duly qualified, upon being nominated by a member, subscribing the rules of the society in the secretaries' book, and paying his subscription for the current year, or his donation as a life member.

Members may introduce visitors at the meetings of the society upon notifying the name and address of the party to the secretary.

The secretaries shall have charge of the records of the society, and shall keep a minute-book, containing reports of the proceedings of the meetings, and particulars relative to all matters of interest to the society.

No motion or communication shall be brought before the society until it has been approved by the committee.

Any alteration or addition to the foregoing rules shall be made at the annual meeting of the society, notice thereof being given at the previous ordinary meeting; and gentlemen becoming members of the society, shall signify their intention to conform to the rules thereof by subscribing the same in the secretaries' book.

Note.—The society invites its members to examine every church in their power, to furnish reports and drawings thereof to the secretaries; to contribute original papers on any subject connected with the design of the society; and to augment its library by donations. And the society trusts that its members, whilst pursuing their antiquarian inquiries, will never forget the sacred character of the edifices which they visit.

2. Moved by the Dean of Lichfield, seconded by the Archdeacon of Salop, and resolved unanimously,—

That the secretaries be requested to continue their services for the year, and that Richard Greene, Esq. be requested to accept the office of treasurer.

3. Moved by the Rev. F. E. Paget, and carried by acclamation,—

That the thanks of the meeting be presented to the Lord Bishop of Lichfield for his ready acceptance of the office of president of the society, and to the dean, canons, and archdeacons, for their acceptance of the office of vice-presidents of the same.

LINCOLN.—*Southwell.*—The *Gazette* contains an order in council, constituting the vicarage of Southwell, in the county of Nottingham and diocese of Lincoln, a rectory, providing for the annual payment to the rector of 300*l.* by the Ecclesiastical Commissioners, and ordering that the rector shall employ at the least one curate.

East Retford.—A new organ, by Mr. Walker, of London, has recently been opened in the church of East Retford. It was played by Mr. Dearle, of Newark, and full cathedral service was chaunted by some of the members of the choirs of Lincoln Minster, Newark, and Southwell. The lord bishop of the diocese preached on the occasion, and very judiciously warned organists

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against the too common practice of making that science which should be used for God's glory alone, a means of fostering their own pride and vanity. Plates were held at the door by Viscountess Galway, Mrs. Lee, Miss Vernon, and Miss Milnes, assisted by F. J. Foljambe, Esq. Viscount Galway, Granville Vernon, Esq., M.P., and Henry Gally Knight, Esq. M.P., and the liberal sum of 75*l.* was collected in aid of the organ funds. The choral part of the service was well performed, but the chants, the responses, and one of the anthems, were, strange to say, all Mr. Dearle's own composition, and below mediocrity. The interest of the people was great; the church was crowded, and it was unfortunate that so good an opportunity should have been lost of letting some of our finest chants and ancient Gregorian responses be heard and appreciated, as we are well aware they would have been, even by unpractised ears, far more than the freaks and capriccios of modern organ-playing. Even of modern music, the only pieces worth naming were the Agnus Dei of Mozart, arranged to English words, an anthem by Croft, and the Hallelujah Chorus of Handel. In the evening, the Rev. Mr. Beckwith preached, and 20*l.* was added to the morning's collection. Great credit is due to the churchwardens for the interest they have taken in obtaining so fine an instrument, and in their wish, if possible, to establish a choral service to be sung by choristers in surplices. It may be well to suggest, that choristers should be placed in the choir, and not in an organ loft, an arrangement which induces the congregation to turn to the gallery, and become, as they too often do, an *audience*, instead and not *doers* in the service,—*hearers* and not *doers*.

LONDON.—*St. Alban's Abbey.*—This venerable pile, which, it is said, is about to be converted into a cathedral, is, taking it as an entire structure, perhaps the most ancient in England, York minster not excepted, for the latter has undergone various alterations and improvements at different periods of time, whereas the former retains all its pristine grandeur and magnificence; nor has the hand of modern art attempted to trespass upon its ancient tracery. This abbey was founded by Offad, king of the Mercians, somewhere between the years 900 and 1000 of the Christian era, and was dedicated to St. Alban, the proto-martyr of this island. In the northern wing may be seen a black slab, let into the flag-stone flooring, which is the only one to be noticed throughout the whole building. Immediately over this slab, introduced into an oaken ceiling, beautifully fretted, is an old monkish painting, upon a large scale, representing the martyrdom of St. Alban. The saint is represented as having just undergone the operation of decollation, whilst the blood is flowing copiously from his neck. Within the last few years, whilst some workmen were repairing the roof of the long aisle, they unmasked, under a thick and hard coating of mortar, a most beautiful painted canopy, richly gilt, which had remained concealed from the eye for some centuries. In a vault behind the altar was, about half a century ago, by mere accident, discovered a stone coffin, which was found to contain the remains of Humphrey, Duke of Gloucester. The site of the abbot's dwelling, and of the domiciles of the monks, is now occupied by the Abbey Grammar School. It was formerly a chapel, called Queen Chapel, but Queen Elizabeth endowed it as a public school. Both the Rev. Dr. Aubry Spencer, the Bishop of Newfoundland, and the Rev. Dr. George Spencer, his brother, the present Bishop of Madras, were educated at this school.

Consecrations.—On Sunday, the 17th October, the Rev. George Augustus Selwyn, D.D., of St. John's College, Cambridge, was consecrated Bishop of New Zealand, in the chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, and Barbados. The Bishop of Barbados preached on the occasion.

The Rev. M. S. Alexander was consecrated "Bishop of the United Church of England and Ireland in Jerusalem," on Sunday, 7th November, by his Grace the Archbishop of Canterbury, in the chapel of Lambeth Palace, the Bishops of London, Rochester, and New Zealand assisting. The sermon was preached by the Rev. A. M'Caul, D.D.

Charterhouse School.—The first of the two open Exhibitions on the Michel Foundation, at Queen's College, Oxford, was obtained (Nov. 23) by Charles James Dawson, Captain of Charterhouse School. There were fifteen candidates.

The Governors of the Charterhouse having decided on a second annual ex-

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amination for the Foundation Scholars alone, having especial reference to their University Exhibitions, it has been fixed for the week immediately preceding the Founder's day, the 12th of December, which falling this year on a Sunday, will be celebrated with the usual honours on Monday the 13th.

OXFORD.—*Architectural Society.*—A meeting was held Nov. 17. Rev. N. Pocock in the chair.

Members admitted.—HIS GRACE THE ARCHBISHOP OF YORK (as a Patron, by acclamation); the Ven. S. Wilberforce, Archdeacon of Surrey; the Ven. E. Berens, Archdeacon of Berks; Rev. J. Bull, D.D., Canon of Christ Church; J. E. Cook, Esq. B.N.C.; James Barr, Esq. London; H. Tripp, Esq. Worcester Col.; J. E. Cross, Esq., Ch. Ch.; T. H. S. B. E. Sothern, Esq., Oriel; Lord Stavordale; Rev. R. G. Macmullen, C.C.C.; C. H. Collyns, Esq., Ch. Ch.; J. G. Wenham, Esq., St. John's; Rev. J. Sandford, Balliol; Rev. W. E. Jelf, Ch. Ch.; C. Bagot, Esq., Exeter Col.; Rev. W. Butler, M.A., Gram. School, Nottingham; Rev. H. Melville, B.N.C.; H. D. Seymour, Esq., Ch. Ch.; S. Northcote, Esq., C.C.C.; Rev. J. Cooper.

It was agreed that the members of the Durham Architectural Society be admitted to the same privileges as those of the Cambridge Camden Society.

Presents received.—A model of Bitton Church, near Bristol, presented by M. H. Estcourt, Esq., Exeter Col.; a collection of Engravings of Churches, &c. presented by C. Bagot, Esq. Exeter Col.; a collection of Impressions of Brasses, from Bedfordshire, presented by Henry Addington, Esq. Linc. Col.; a Collection of Impressions of Brasses, chiefly from the Isle of Thanet, and other parts of Kent, presented by Æneas B. Hutchinson, Esq.

Books added to the Library.—Brown's History of York Cathedral, 4to.; Billings' History of Carlisle Cathedral, 4to.; Billings' History of Durham Cathedral, 4to.; Billings on the Geometric Proportions of Gothic Architecture; Winkles' Cathedral, the Continuation; Wild's History of Lincoln Cathedral, folio; Instructions du Comité Historique du Governement Français, 4to. 3 parts; De Caumont, Bulletin Monumental, 6 vols. 8vo; Archéologie Chrétienne, 8vo.; Histoiré de l'Abbayé de Fecamp. 8vo.

Some remarks were read on the Symbolism of Gothic Architecture, by the Rev. M. Pattison, of Linc. Col., communicated by a friend in Germany, and partly translated from the German of Dr. Theremin, Court Preacher to the King of Prussia.

Another short paper was also read by J. Lockhart, Esq. of Exeter Col., in the absence of the author, James Barr, Esq.: it consisted chiefly of general remarks on the style and arrangement required for an Anglican Church, and was intended as introductory to some more detailed and practical observations on Anglican Church Architecture.

Some coloured drawings of Ancient Paintings on the walls of Churches were presented by R. Simpson, Esq. Oriel Col., and the assistance of Members of the Society was requested, in collecting either drawings or authentic notices of such remains. The instances mentioned were Cassington Church, Oxfordshire, and the Galilee of Durham Cathedral, of the 12th century; Tidmarsh Church, Oxfordshire, of the 13th.

Windsor.—Nov. 10, a numerous meeting of the inhabitants of Windsor, and the clergy and gentry of the neighbourhood, was held at the Town Hall, for the purpose of presenting a splendid service of communion plate, purchased by subscription, to the Right Rev. Dr. Selwyn, the Bishop of New Zealand.

The hall was completely filled, and amongst those present were the Bishop of New Zealand, the Hon. Hen. Ashley, M.P., the Rev. Dr. Hawtrey, W. Meyrick, Esq., the Rev. Mr. Coleridge, Dr. Fergusson, the Rev. Isaac Gosset, Captain Bulkeley, Dr. Stanford, Edward Jesse, Esq., the Rev. Mr. Moore, W. Holderness, Esq., Wm. Jennings, Esq., Robert Blunt, Esq., Rev. T. Gosset, Rev. W. Chapman, Mr. Fowler, &c.

The service of plate, which cost nearly 800*l.*, consists of six pieces,—namely, a large flagon, with modelled and chased wreaths of olive, corn and passion flowers, on the body and cover, and palm branches and leaves on the body on one side, and on the other is engraved I. H. S. and the glory. In the four compartments of the foot are introduced double seraphs with clouds, and the lip is supported by the figure of an angel, the handle being richly modelled and chased to correspond, with chased cross on the cover. Two richly-chased chalices to correspond with the flagon. One large salver with shaped moulded edge, divided by bold gothic shapings, into compartments, in which are placed, alternately, wreaths and doves, with the glory, &c., in the

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centre, to match the flagon. Two patens, with moulded shaped edges, on high feet, with seraphs and the glory in the centre.

The plate bears the following inscription:—"Presented to the Right Rev. Father in God, George Augustus, First Bishop of New Zealand, by the Inhabitants of the borough of New Windsor, Berkshire, England, as a mark of their high esteem, regard, and gratitude. A.D. 1841. John Banister, mayor."

J. Banister, Esq. the late mayor, rose and expressed the high gratification he experienced at the great honour which devolved upon him, as chairman of the committee for carrying out the wishes of the inhabitants, who had subscribed to purchase a communion service to be presented to their late curate, the Bishop of New Zealand. Mr. Banister then read the following address, to which was attached between 700 and 800 signatures:—

"To the Right Rev. Father in God, George Augustus Selwyn, D.D., Bishop of New Zealand.

"The inhabitants of the parish and borough of New Windsor respectfully desire to accompany the presentation to you, as the first Bishop of New Zealand, of the vessels destined for the service of the altar in the first cathedral of that English colony, with a brief expression of their gratitude for the inestimable benefits you have conferred upon them during the too short a period in which you have performed the duties of the curacy of New Windsor.

"This testimonial can very imperfectly express either the amount of our obligations, or the deep anxiety we feel not to be held as regarding them as the ordinary result of the relations in which we have been mutually placed. That your piety, your love, your benevolence, extending to all amongst whom your duties called you, are the proper attributes of the christian minister and the best ornaments of the English Church, we acknowledge with a due consciousness of the blessings which belong to our country and our times. But you have added to these demands upon our affectionate remembrance personal qualities, which are rarely exercised with such advantages. You came amongst us, a few years ago, a stranger. We had no claims upon your extraordinary exertions. You devoted yourself to the task, not only of our spiritual improvement, but of benefiting our condition in every particular that came within the sphere of your duty. You found our parochial church encumbered with debt. You contributed the whole emoluments of your curacy for two years towards the discharge of a just demand, and your example was sufficient to raise an amount to pay a very large obligation, without litigation, and without placing unnecessary burdens upon the poorer parishioners. Your whole course amongst us has been one of disinterestedness and self-sacrifice. Bitter would be our reproach if you had quitted us without some attempt on our part to say how we appreciate these qualities, rarer than talents or learning, but associated with them, constituting that character whose immediate effects may be best traced in the welfare of a parish, but which extends its influence directly or indirectly over the whole human race. The contrast between the duties which are presented to you in the future, and those of the past, is most remarkable. You quit the office of curate, in a place over which, for centuries, the standard of the monarchy of England has waved, to become the bishop of the last-founded of England's colonies. But the power of European industry is now planted amongst the natives of those distant islands, and the Church sends forth her ministers to direct and sanctify the material knowledge of civilized life, to blend these poor tribes with those who have settled amongst them, and to raise up a mighty nation in a distant ocean. May we not, without an improper pride, anticipate that when churches rise up in every valley in New Zealand, and congregations from many a scattered parish crowd round some future bishop, they may gather in their first cathedral, and pointing to the humble offering of the good wishes of some who had known their first spiritual head in their father-land, connect our small tribute with your name, and learn that the same Christian virtues which have commanded the respect of the few may become the means of happiness, temporal and eternal, to powerful communities, whose best blessing will be that they have received, through you, and such as you, the language, the arts, and the religion of England.

"In conclusion, may we not, without presumption, add our earnest prayers, that when your holy mission shall have been in part fulfilled, you may be restored to the church in England, and exercise in your native land those apostolic functions which you now go forth, in the spirit of obedience and self-sacrifice, to perform."

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At the conclusion of the reading of the address,

The Bishop of New Zealand rose, evidently much affected, and addressed the meeting.—"I am come here to-day," said the Right Rev. Dr. Selwyn, "quite unprepared with any lengthened and laboured offering of thanks for this mark of your kindness and attention, trusting that God will enable me to express to you, at this moment, all that my heart would dictate. Should I, however, be unable to express to you what I feel in my heart, upon this occasion, for your great kindness towards me, those friends who are present, to whom I am personally known, will know that if I am now prevented from giving utterance to my sentiments as I could wish, it is to be attributed to the depth of the feelings which I experience. The occurrences of the last few days have been to me full of import, and I find great difficulty in responding to the marks of respect I have lately met with. I feel that my tongue is almost tied when I attempt to offer you my thanks. The offering which you have this day made to me shall be dedicated, with all holiness, to the service of God in a foreign land. I wish most distinctly to state, that this is that description of offering which goes nearest to my heart. It is an offering of that kind which can only be made by a christian people to a christian minister. I therefore accept of it with the greatest christian thankfulness. It reminds me that, when this earth is swallowed up, we shall again meet and sit down together at the supper of the Lamb. I pray you to accept from me my heartfelt thankfulness for the many thousand acts of kindness with which I have been blessed during my intercourse with you. May I ask, as a closing favour, to bestow upon you, for the last time, that blessing which I can now give more officially than formerly."

The Bishop then pronounced the benediction, and the meeting shortly afterwards broke up.

Ripon Cathedral.—During the last few weeks several alterations have been made in this noble edifice, especially at the entrance to the choir. The small ancient pews, which were in front of the Dean and Sub-deans' stalls, have been removed, and the choristers' sittings have been extended, so as to admit of an additional number, about to be added. The alterations so far are of a corresponding character, and the carved woodwork, executed by Mr. Wilson, of York, is a specimen of the most beautiful workmanship. The repairs connected with the nave are at present confined to the south transept, all the stones, monuments, &c. in which are already cased up. It is supposed both the south and north transept will have to be unroofed and groined. Other very extensive repairs and improvements, we understand, are also anticipated.

Winchester. — The late Rev. Dr. Nott, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts 1000*l.*, to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500*l.*; to the County Hospital, 100*l.*; to the poor in each of his parishes, 50*l.*; to the Dean and Chapter 300*l.*, to be expended as they shall think most conducive to piety in the ornament or repair of the Cathedral Church; and, after making several bequests to his relatives and friends, the residue of his property, which will be very considerable, is given to the Dean and Chapter, and the interest to be divided among the Clergymen's widows resident in Bishop Morley's College in the Close of Winchester.

Camberwell.—This parish, after several lengthened discussions, has resolved, by a very large majority of the inhabitants assembled in vestry, to raise 20,000*l.* for the rebuilding of the parish church, which was destroyed by fire at the beginning of the year. According to the design, the church will be one of the handsomest buildings in or near London.

Christ Church, Streatham.—This church, which is calculated to arrest the attention of the passer-by, no less by the peculiarity of its structure, than by its commanding site on the brow of Brixton-hill, to the left of the road leading from the metropolis to Brighton, was consecrated on the 19th instant, by the Lord Bishop of the diocese. It is a beautiful building, capable of holding nearly 1,200 worshippers, in the Byzantine or early Christian style of architecture. It can hardly, however, be regarded as a pure specimen of that style, being rather a mixture of it with what Mr. Whewell has denominated the Transition style. It reflects the greatest credit upon the talents and taste of Mr. Wild, the architect. But the beauty of the interior is completely marred by the present position of the pulpit and read-

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ing-desk in front of the communion-table —an offence, under all circumstances, against the symbolical principle upon which church architecture is based, but in this particular style of building, of such hideous monstrosity, that, earnestly as we desire to see the remaining debt of 2,000*l.* liquidated, we still hope that no sound churchman will contribute one farthing towards such an object, until they are both removed to their proper places against the two pillars, which connect the apsis with the body of the church—an arrangement which would at once add to the better effect of this otherwise exquisite temple, free its fitting up from the charge of irreverence, and increase the accommodation for the poor members of Christ's flock. We were much pleased with the stained windows in the apse, which are executed in the present style of Christian art, after the school of Overbeck and Cornelius. We were glad also to find there was no organ; for wherever one is introduced, there is never good congregational singing. The psalmody, which was confined principally to the children of St. Ann's schools, was accordingly good, in spite of the effeminate and worldly melodies, which, with the exception, we believe, of Lord Mornington's, the best of modern chants, and of an old church tune, (we think York,) were *execrable.* The Bishop preached on the occasion, and upwards of 200*l.* was collected at the doors.—*From a Correspondent.*

CHURCHES CONSECRATED.

Cressage, near Shrewsbury....	.....	Bishop of Lichfield.....	Oct. 19.
Nottingham	Trinity Church.....	Bishop of Lincoln	Oct. 12.
Hebden	St. Peter.....	Bishop of Ripon	Oct. 27.
Stanton	St. Gabriel	Bishop of Norwich, for Bishop of Sarum.....	Oct. 22.
Cheddington	.....	Ditto	Oct. 25.
Ward-end, near Birmingham..	.....	Bishop of Lichfield	Oct. 23.
Lambeth	St. Michael	Bishop of London	Nov. 18.
Spittlegate, Grantham	St. John's	Bishop of Lincoln	Nov. 2.
Stoke Trister, Somerset.....	.....	Bp. of Bath and Wells.	Nov. 2.
Withington	St. Paul's	.....	Oct. 21.
Wilmcote, Aston Cantlow.....	St. Andrew	Bishop of Worcester....	Nov. 11.

FOUNDATIONS LAID.

Manchester, St. Silas (Norman style).....	
—— New Church, Granby Row (no galleries)	Oct. 28.
Southwark, St. Mary's	Oct. 26.
St. Pancras, London, All Saints	Nov. 17.
Barnton, Gt. Budworth	Nov. 5.
Bishport, near Bristol.....	Nov. 8.

TO CORRESPONDENTS.

"A Constant Reader" is thanked for his suggestion, which shall be acted on if possible.

ERRATA IN LAST NUMBER.

Page 321, line 26, for *each* read *is it.*
— 322, — 34, for *coy* read *boy.*
— 325, — 23, for *Morto* read *Morte.*
— — — 32, for *Mo* read *Ma.*
— — — 35, for *prior* read *puoi.*

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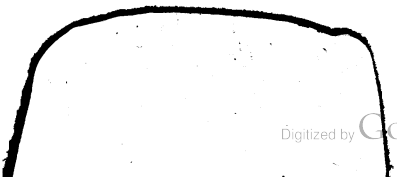

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